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Period.
Musical Theor.
Swedenborgian

P 207.8



*The Gift of
Samuel F. McBlaney,
of
Boston,
30 July, 1859.*





THE
HALCYON LUMINARY,
AND
THEOLOGICAL REPOSITORY,
A MONTHLY MAGAZINE,

DEVOTED TO RELIGION AND POLITE LITERATURE.

CONDUCTED

BY A SOCIETY OF GENTLEMEN.

VOL. I

NEW-YORK:

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1859 July 30.

Copy of

Sam. F. Mc. Chary, Esq.,

Boston.

PREFACE TO VOL. I.

BELIEVING that a *New Dispensation* of Divine Truth has commenced in *this age*, (in a more clear, rational, and open Revelation, than the world has ever witnessed) under the name of the *New Jerusalem Church*, foretold by John in the Apocalypse, we feel it a duty, while announcing this glorious event, to offer our humble services in preparing the human mind for its reception. And conceiving that no medium can be better adapted to this end than that of a periodical publication, a Monthly Magazine was projected, and is now ushered to the world, under the title of the **HALCYON LUMINARY**.

The editors are well aware, however, that such a publication ought to be conducted on a plan adapted to readers of every class and description. They believe that *Natural* and *Scientific* truths, so far from being incompatible with genuine theology, are absolutely necessary to constitute a well-informed mind ; and that their attainment, (at least in some degree) is so essential, that no man can possibly become spiritual or religious without them. They are therefore determined, at the repeated solicitations of many intelligent and respectable characters, as well as an internal conviction of their duty as members of the Lord's *New Church*, to step forward with an entire new plan of rational entertainment, adapted to readers of every description whatever, which they now offer to the public with the most lively confidence of its being approved.

The grand object of this Periodical Publication is to take into consideration the Nature, Character, and Attributes of God ; and the fundamental doctrines of the New and glorious Dispensation of Divine truth which he has, in these latter days, vouchsafed to his fallen creatures. To prove the spirituality, beauty, and excellency of His Divine Word, as contained in the Holy Scriptures : to explain the Wonderful Science of Correspondences, by which the Scriptures were written, and by which we are taught, that every thing in the *Spiritual World* is represented by something in the *Natural World* ; or as St. Paul expresses it, "The *invisible things* of Him from the creation of the world are *clearly seen*, being understood by the *things that are made*, even his eternal power and Godhead,"* By which we are furnished with a *key* to unlock the

* Rom. i. 20.

internal sense of the Sacred volume, and therein discover treasures to *Prejudice* and *Superstition* unknown. To show the wonderful connection between genuine *Theology*, true *Philosophy*, and pure *Politics*, which have been so long considered as utterly disconnected; designate and vindicate the original rights of man, and support genuine law, as the only rule of right. To urge the necessity of *Repentance* and *Regeneration*, and to recommend *Virtue*, as the only efficient means of happiness *here*, and the certain passport to joys everlasting in the world which is to come. To promote *Literature*, and the *Arts* and *Sciences*, particularly the *Useful Arts*, *New Inventions*, and *Domestic Improvements*. "No Science, or matter of inquiry relative to the works of natural creation, whether belonging to the animal, the vegetable, or the mineral kingdom, that is calculated to ripen the understanding with universal knowledge, shall be left untouched in the course of this work. For being in possession of ample materials to execute their plan, the Editors are determined to exert themselves in the public service, by conducting with spirit and resolution, what they have conceived and undertaken with pleasure.

"In the *Theological Department*, which is characteristic of the Magazine, and takes the precedence of all other sciences, will be introduced a rational, clear, and comprehensive view of the great and genuine truths of the christian religion, as originating in *heaven*, and revealed to mankind under the four grand dispensations of the *Most Ancient*, the *Ancient*, *Jewish*, and *Christian Churches*. The perversion and abuse of Divine truth in all these churches will be accurately traced, and their successive declensions and destruction noted with precision. This will lead us to an investigation of subjects of the highest importance; subjects that have long perplexed the learned world, and which, till the present period, have remained unknown. Such are, the true nature of *Heaven* and *Hell*; their intimate connection with every transaction or event in the natural world; the origin of evil, together with the end of its permission; and the various combinations of truth and falsehood, which form an intermediate state called the *World of Spirits*, wherein the soul of man (being of a spiritual nature) has its proper residence while living in the body." Such is the plan of this New Magazine, and such the general outline of the work in which we have engaged, whereby we hope to merit the countenance and support of every true friend to genius, virtue, and religion.

EDITORS.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I.

JANUARY, 1812.

No. 1.

INTRODUCTORY OBSERVATIONS.

AS the primary object of the publication we are now commencing is the happiness of its readers, it shall be our endeavor to persuade them, of what we are most fully convinced ourselves, that all real felicity is to be found in virtue, and in that alone. For this purpose, as an introduction to the work, an humble attempt will be made to describe the pleasures of true religion; in doing which, we have reason, Scripture, and experience for our guide; for, reason alone will convince us, that the *best* life is the *happiest* life; or that to be *good* is to be *happy*. Hence the heathens, who were without the light of revelation, recommended a life of virtue and goodness, and particularly described the pleasures thereof. There are many beautiful thoughts of this kind in the writings of Seneca, as well as in others of the heathen writers. And the word of the Lord, in numberless places, always represents the pleasing, happy state of the religious man. David says, "a day in the courts of the Lord is better than a thousand elsewhere. That he had rather be a door-keeper in the house of God, than dwell in the tents of wickedness." "Be glad in the Lord and rejoice, ye righteous, and shout for joy all ye that are upright in heart." *Psa. xxxii. 11.* "Happy is that people that is in such a case; yea, happy is

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that people whose God is the Lord." Psa. cxliv. 15. "And the ransomed of the Lord shall return, and come to Zion, with *songs*, and *everlasting joy* upon their heads; they shall obtain *joy and gladness*, and *sorrow and sighing* shall flee away." Isa. xxxv. 10.

In such language as this, the holy Word describes the happiness and pleasure of the truly religious man. His internal state is described as a state of *peace, quietness, tranquillity*. And why? Because he is no longer under the influence of infernal spirits, nor subject to self-will, lust, pride, unruly passions, envy, hatred, love of the world, &c. but all his understanding is directed by truth; his affections influenced by love; he is humble, meek, lowly minded; he is contented and resigned; he is in association with angels of heaven; has conjunction with the Lord himself; and is no longer under the love, the power, or practice of what is evil. He feels an inward and inexpressible pleasure in obedience to divine laws; in being sober, just, faithful, charitable, and holy. These virtues bring their own reward along with them, and a consciousness of the *divine approbation* affords more solid satisfaction and joy than ten thousand worlds can give. And as the internal state of the religious man is a pleasurable one, so is his external. The good man is *cheerful, lively, and animated*; he does not hang down his head like a bulrush; nor does *melancholy* sit on his brow; he is neither foolishly cheerful on the one hand, nor mopish and sullen on the other; but he is *placid, serene, and happy*. You may read the heaven that is in his soul in his words, his looks, his deportment and conduct. You can hardly be in his company but you feel the influx of *peace and pleasure* from his *sphere*.

As a *member of society*, the good man diffuses happiness all around him; he is happy himself, and he longs to make others the same; he is a good citizen, ever seeking the good of his country, and a good neighbor; he laments to see any one miserable, and does all that he can to alleviate the distresses of all; he is not like the man of the world, who wishes to engross all happiness and pleasure to himself; no, his desire is to communicate bliss to others, and the more he can do that, the more exquisite is his own joy; he loves his neighbor as he loves himself, and this is the *proof* he gives of that love; namely, a continual endeavor to make his neighbor *as happy as himself*. Indeed, it is from *this love, this pure charity*, that heaven is what it is. There *all* is love, and *each one* is happy in contributing to the happiness of the whole.

Again, if we consider him as the *head of a family*, as *parent* or *governor*; his house is a *mansion of peace*, the residence of *pleasure and joy*; quarrels, strife, confusion, and disorder are known not in his dwelling; but *peace, order, and love*, abide in his house; his own example, instruction, and conduct, inspire his whole family with the love of religion and virtue; and all that are around him call him *blessed*.

Further, consider the religious man as to his *fears*, his *hopes*, and his *prospects*; and how different here from the ungodly man! He fears God. But how? With the fear of a child. That is, he so fears him, as not willingly to *offend*. All his care is to obey and serve his God. He knows that all his happiness, peace, and pleasure, are alone from God, his father and friend; and gratitude impels him to do his will. But he neither fears death, judgment, nor eternity; these he can contemplate with *composure*, with *pleasure*, yea, with nameless *rapture*. He knows he *dies* but *to live*; shall stand in judgment, to be *rewarded*; and eternity will crown all his joys. His hopes and expectations are founded upon the unalterable word and promise of the Lord his God. They support him under every conflict and trouble of life; he knows they cannot fail him, because God is true and faithful. Therefore, as the apostle says, "Hope is an anchor to the soul, both *sure* and *steadfast*."

Such is the *hope* of the religious man; and how great must be the consolations derived from it! And as to his *prospects*, how noble, how exalted are they all! In this world he neither wishes for honor, wealth nor possessions; with what Providence has given him he is contented. But in the next world, he expects "what eye hath not seen, nor ear heard; yea, what has never entered into the heart of man to conceive." He knows that "in the presence of God is *fulness* of joy, and at his right hand there are *pleasures for ever more*." There is hardly a page in the Bible but what raises his expectation, and fills him with joy; the more he contemplates the eternal state, the more is his soul elated with rapture and bliss. And could we follow the truly religious man into the eternal world; could we behold him in that celestial state just as he is; could we view his internal and external life; we should see him stand a pure, spotless form of love and charity; all within the mind, *heaven, peace, tranquillity*, and *joy*. We should see him in the *presence* of his beloved Lord God and Saviour; surrounded with angelic forms of love, excellence and beauty; associated with

them, partaking of their felicity, uniting with them in all the infinitely delightful exercises of that kingdom; dwelling in a mansion erected by the hand of omnipotence and wisdom; and ten thousand times ten thousand internal and external pleasures perpetually awaiting him, in continual and everlasting succession. In short, we should behold him fully and eternally delivered from all evil, pain, sorrow, and death, and everlastingly in the possession of all good, *rest, joy, peace, life, and pleasure.*

But here *all human language fails*; no tongue can tell, no pencil paint, no heart conceive *those joys*. However, *glorious, great, and infinite* as they are, they are not *too glorious, too great, or too lasting*, for God to give. He hath promised them, and reserved them for every good man and woman, and he will give them to all who are such. Millions of millions are now in the possession of them; thousands, and perhaps tens of thousands, constantly entering into possession; and in a very few years, or days, our readers and ourselves will possess them likewise, if we live a truly religious life.

Now, Christian reader, say what you think of religion; is not the yoke of Jesus easy, and his burden light? *Love him, love your neighbor, keep the commandments of your God.* There is your whole duty; this is all the yoke and burden. Is it not a light one, especially, when you consider what unspeakable pleasures attend such a life? While the man of no religion is perpetually unhappy, destitute of peace, joy, or true pleasure; living in trouble, dying in pain, and sinking in wo; the man of real religion is happy here, cheerful through life; he dies in hope, and rises to a glorious immortality.

Surely, then, we shall all take the advice of our adorable and merciful Lord. He says, "take my yoke upon you and learn of me; for I am meek and lowly, and ye shall find rest unto your souls." If we have *not* obeyed this injunction, let us do it now; and if we *have*, let us continue in the service of the Lord: and by scripture and experience make ourselves acquainted with the true pleasures of a religious life. We assert, with confidence, that such a life only can make us truly happy; and therefore hope to be all united, and with our heart and mind engage in it. Not forgetting that true religion makes us good citizens, good members of society, good neighbors, as well as happy in our own souls. If we abstain from that which is evil, and do that which is good, we must be *useful* in life to all, according to our ability. And the more we are so, the more pleasure shall we feel in our own minds.

PLEASURES OF RELIGION.

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Let us daily labor to get free of every evil of heart and life, (for that alone is the cause of all misery) and diligently pursue the path of goodness, faith, and love; that we may be filled with the joys and happiness of heaven. And in a very little time we shall find our regeneration completed; be called away into the eternal world; behold the Lord Jesus our God, whom we have loved and obeyed; mingle with the angels of heaven; enter our mansions of peace and rest; partake the nameless felicities of that blessed world; and enjoy the rewards and pleasures thereof, which our God hath promised, (and will then give) through the boundless ages of a happy and joyful eternity!

Such are the sentiments which this work is intended to inculcate; nor will we forget, while describing the pleasures of Paradise, to point out the path which conducts us to it. Thanks be to our blessed Lord! salvation is *possible* to all men: If we only *co-operate* with him in the work, we shall certainly attain to it. His spirit *eternally acts*, but it is necessary for man to *re-act*; he is always *operating*, but we must *co-operate*. Salvation, on any other plan, would be destroying that very volition without which we should be utterly incapable of enjoyment, either in this life or the next.

Among the good man's pleasures in his journey through life, those arising from LITERATURE are not the least deserving: they have a right to the second place in his affections. But it is painful for him to seek those flowers in fields abounding with all the poisonous weeds of sensuality and profanity; where he is obliged to be so very cautious in his selection, that the good and useful are often neglected through fear of plucking the noxious and hurtful. Under this impression, the present work was projected, which is intended to unite Religion with Literature, and afford at once a banquet for the Christian and the scholar.

With respect to the choice of a title, we were governed wholly by the character and temper which this Magazine is intended to adopt and ever to wear:

"In all our strictures placid we will be,
As *Halcyons* brooding on a summer sea."

The rule and guide of our faith was given us by the Prince of Peace; and the promotion of peace among the professors of christianity shall be our constant aim. Contention and discord are as

much opposed to the religion of Jesus, as hell is opposed to Heaven; and we are fondly looking for those *Halcyon* days when they will be banished from earth and confined to their native infernal abodes.



CORRESPONDENCES.

As we are now entering upon a subject to which most of our readers are probably entire strangers, an attempt shall be made to explain its nature, in terms familiar to the most common capacity. It is hoped that it will not be rejected, unexamined, merely because it is *new*; but that every candid Christian, who is searching after truth for truth's sake, will leave no covert unexplored where there is a shadow of a possibility of its being found. We most solemnly assure our readers that they will find this subject possesses an importance worthy their attention, and entreat them to examine it impartially, before they approve or condemn.

In the prospectus of this work, "*The wonderful Science of Correspondences*" holds a conspicuous place, an explanation of which is there promised, and shall here be given. It is there called a *key* to the *internal sense* of the Sacred Scriptures, which it is intimated were written in conformity to it. In confirmation of this, we now assert, and are prepared to prove, that this science is the only one spiritual and infallible rule of interpreting the sacred and inspired volume in all its parts, which renders it truly worthy of a God of infinite love and wisdom to give, and of his rational and beloved offspring, man, to receive; by making it harmonious and consistent throughout the whole, superior to all human compositions whatsoever, by unfolding the mysteries of the Lord's glorification in a supreme sense, and of man's regeneration in a respective sense. So far therefore from assuming to give a fanciful, conjectural, or arbitrary signification to the Holy Word, like the many discordant explications of mistaken commentators, *the Science of Correspondences* is the only fixed rule of Divine analogy and universal application, which only requires to be *understood*, in order to be cordially *received*, and which will have a certain tendency to make all who do receive it, *united* in their judgments concerning the true and genuine sense of the Word of God,

The Word of God has existed from eternity, and in duration is coeval with God himself. It was first made *visible* in the works of creation, and afterwards transcribed, from that great copy, by the *Science of Correspondences*, and reduced to the form and system in which we now possess it.

This wonderful science was well known to the most ancient Church, viz. [Adam] who, thereby, could converse with their Maker; but its knowledge was gradually lost and forgotten as this Church fell from the celestial state in which it originally stood. It was still however known to a pious few; was handed down and preserved in the family [or church] of Noah, and thereby reserved from the universal deluge of wickedness and ignorance which at that time pervaded the world. It was known to Moses, David, and the prophets; and was thus retained in the Israelitish Church until the time of our Saviour's appearance on earth. The gospels and Apocalypse were also written on the same wonderful plan; and St. Paul particularly alludes to it where he says, "the *visible things* of HIM from the creation of the world are *clearly seen*, being understood by the *things that are made*, even his eternal power and Godhead."

On this subject a learned and celebrated author has observed, that "*Correspondence* was a subject most familiar to the men of the most ancient times, who esteemed it the SCIENCE OF SCIENCES, and cultivated it so universally, that all their books and tracts were written by *Correspondences*. The book of Job, which was a book of the ancient Church, is full of *Correspondences*. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science; all the ancient Churches were Churches representative of spiritual things; their ceremonies, and even their statutes, which were rules for the institution of their worship, consisted of mere *Correspondences*; in like manner every thing in the Israelitish Church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were *Correspondences*; so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of the unleavened bread, the feast of tabernacles, the feast of the first-fruits; also, the priesthood of Aaron and the Levites, and the garments of their holiness; and besides the things above mentioned, all their statutes and judgments, relating to worship and life, were *Correspondences*. Now, forasmuch as Divine things fix their existence, in outward nature, in *Correspondences*, therefore

CORRESPONDENCES.

THE WORD OF THE LORD was written by mere *Correspondences*; and for the same reason, the Lord, in consequence of speaking from the Divinity, spake by *Correspondences*; for whatever proceedeth from the Divinity, when it comes into outward nature, manifests itself in such outward things as *correspond* with what is Divine, which outward things become then the repositories of Divine things, otherwise called celestial and spiritual, that lie contained within them in a hidden and mysterious manner.

“The men of the most ancient Church, which was before the flood, were of a nature and genius so Heavenly, that they conversed with angels, and they had the power of holding such converse by means of *Correspondences*; consequently, the state of their wisdom was such, that the visible objects of this world suggested, not only natural, but also spiritual thoughts and ideas, whereby they had conjunction with the angels of Heaven. ENOCH, who is spoken of in Genesis 5. 21 to 24, together with others connected with him, collected *Correspondences* from their relation of them, and transmitted the science thereof to posterity, in consequence of which, the *Science of Correspondences* was not only known, but also cultivated in many kingdoms of Asia, particularly in the Land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Zidon, and Nineveh, and from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the most ancient writers in that country.”*

How often is it asked by the careless and profane—“Wherein does the word of God differ from the word of man; or wherein does the greatest portion of the Bible differ from a mere human history?” The *Science of Correspondences* answers this question. Every chapter, verse, and word, in the inspired writings, contains a *divine figure*, full of spiritual meaning, and relating to subjects altogether distinct and different from those embraced in the *letter*; and while it gives a history of events which have actually taken place on earth, it gives also, at the same time, a history of things in the spiritual world, or in the soul of man.

* The writings of Homer, and other Greek poets, and the whole heathen mythology, were founded on this perversion of the science we are treating of. The same observation will also apply to the vedas and mythology of the East. We shall, hereafter, have occasion to take notice of many instances in ancient literature that will tend to confirm this assertion; particularly such as Hercules strangling the serpent, cleansing the polluted stables, &c.

The *letter* of the Word of God, may be compared to a beautiful casket; the *spirit* within it, to a precious jewel which this casket contains; and the *Science of Correspondences*, to the *key* which unlocks it. This science is regular, invariable, and immutable as its author. Pious and wise men, in these latter days, have been enabled, by divine assistance, to reduce it to a beautiful embodied system, and it is now published for the benefit of mankind, in the form of a *Dictionary*; in which the several words and sentences contained in the holy pages, are arranged in alphabetical order, and their *internal* or *spiritual* signification affixed to each. The title of this work is as follows: "*A new and comprehensive Dictionary of Correspondences, Representatives, and Significatives, contained in the Word of the Lord; arranged under distinct heads, with proper references; including a full explanation of each Article, or Subject, with the Reason, Cause, and Ground of its Signification. The whole being an Infallible Key to the Internal Sense of the Holy Word, and an Universal System of Evangelical Theology.*"

It is our intention to introduce this *Dictionary*, by convenient portions, into this Magazine, when our readers will have a fair opportunity of judging of its merit, truth, and utility, and be enabled, with the utmost ease and facility, to unlock the most difficult passage in the inspired writings, and behold the wonderful connexion, consistency, and beauty, contained in its *internal* or *spiritual* sense. In the *letter* there are some appearances of contradiction. Not so in the *spirit*: there may be seen a regular chain or series, the harmony and beauty of which it is impossible to describe: all relating to spiritual things, the internals of the Church in general, and the *regeneration* of the soul of man as an individual.

But, previous to commencing the publication of the *Dictionary*, we shall, by way of introduction to so singular, extensive, and important a work, endeavor to give our readers a clear, just, and comprehensive idea of the *Science of Correspondences*, which it is expressly intended to explain and demonstrate, and according to the laws and rules whereof it is uniformly written. After which, we shall make such observations on the execution and utility of the work, as shall appear best adapted to render the whole as acceptable as possible.

What is meant by *Correspondence* between heavenly and earthly things is scarcely known at this time, and that through various causes; but principally, because man has so far alienated himself

from Heaven by the love of self and the world: and they who give themselves up to these, direct all their views and pursuits to worldly things, as more agreeable to nature and their external senses, without attending to those that are spiritual, and suited to the entertainment of the mind and inner senses; wherefore they reject these, calling them abstruse, and too high for them. But the ancients were otherwise minded, for they accounted the knowledge of *Correspondences* as the most exalted of all sciences, as the fountain from whence they drew their understanding and wisdom; and as to those who were of the Church of God, it was by means hereof that they held communication with Heaven, for the knowledge of *Correspondences* is the knowledge of angels. The most ancient formed their minds by the doctrines and laws of *Correspondence*, and thought according thereto, like the angels, and conversed with them; and hence it was, that the Lord often vouchsafed to appear to them, and give them divine instructions. But this kind of knowledge is so far lost among us at this day, that it is scarcely any longer known by the term *Correspondence* as here used. Nevertheless, without some knowledge of what is meant by *Correspondence*, nothing relating to the spiritual world can clearly be understood, neither concerning its influx into the natural world, nor of the distinction between what is spiritual and what is natural, nor yet any thing with clearness of the spirit of man, called the soul and its operation on the body; nor, lastly, of the state of man after death.

Now the whole natural world *corresponds* to the spiritual world, both in the whole, and likewise in its several parts; and what exists and subsists in the natural from the spiritual, is called *Correspondence*; now the whole natural world exists and subsists from the spiritual, as an effect from its efficient cause: therefore there is a *correspondent* relation between them. By the natural world is meant the whole expanse under the sun, and whatever therein receives light and heat from it, belongs to that world; by the spiritual world is meant Heaven, and all that is therein.

As man is an image both of Heaven and of this world, in the least form, therefore he stands here both in the spiritual and natural world; the things within [those of the mind and spirit] which respect the intellect and will, constitute his spiritual world; but those of the body, which respect his external senses and actions, constitute his natural world: whatsoever therefore in his natural world, [or body, senses, and actions] derives its existence from his spiri-

tual world, [or mind, intellect, and will] that is called *correspondent*.

This doctrine is exemplified in the human countenance; thus, in the face of any one who is not practised in the art of dissimulation, we may read the affections and passions of his mind, as in their type or natural form; hence it is common to say, that the face is the index of the mind, or in other words, the spiritual world of such, or such a one, is conspicuous in his natural world. In like manner, the things of the intellect are represented in the speech; and those of the will, in the gestures and movements of the body: now, all that is thus expressed in the body, whether by the face, speech, or gesture, is called *Correspondence*.

Hence may be understood, what is meant by the internal, and what by the external man, and that the former is called the spiritual, and the latter the natural man; and also, that the one is as distinct from the other as Heaven is from this world; and, moreover, that all that is formed in, or done by the latter, is from the former.

The universal Heaven resembles one man, or is in a human form, and is so called the grand [or greatest] man, from the divine human of the Lord, who is the AH in All of Heaven and the Church; and the angelical societies, of which Heaven consists, have accordingly their order and situation like the members, organs and viscera of the human body, so that some of them occupy the place of the head; some that of the breast; others that of the arms, and others also different parts of these; consequently, such societies as are in any particular member there, *correspond* to the like member in man here: as, for example, they who are in the head there *correspond* to the head in man here; they who are in the breast, to the breast; they who are in the arms, to the arms, and so of the rest. It is from this *Correspondence* that man subsists, his subsistence, or continued existence, being from Heaven only.

[To be continued.]

TO THE EDITORS.

GENTLEMEN,

Observing in the proposals for your New Magazine, that you intend to furnish its readers with a *key*, whereby they may be enabled to unlock and explain the most difficult, and, apparently, contradictory passages of Scripture, I take the liberty to request an

explanation of Mark xi. 13, 14; where it is said that Jesus cursed the fig-tree for bearing nothing but leaves, although *it was not then the time of figs*. Some commentators, not knowing how to reconcile the conduct of Jesus to common justice, in cursing the fig-tree for not having figs upon it, when it was not the season to expect them, have supposed there may be a mistake in the original, and that the word *not* ought to be omitted; in which case the sense of the passage would run thus; that *Jesus cursed the fig tree, when he came to it, and found nothing but leaves, for it was the time of figs*. But as far as I am able to learn, all the old manuscripts have it according to our common English translation; and after all that has been said by learned men on the subject, I am inclined to believe there must be some hidden meaning in the passage, which has not yet been brought to light. If, gentlemen, you, or any of your correspondents, will be kind enough to favor the public with a better and more satisfactory explication of the above difficult passage of Scripture, I make no doubt but it will prove acceptable to many of your readers, but to none more than

Your humble servant,

AN INQUIRER AFTER TRUTH.

Though an answer to our correspondent, at this time, will somewhat anticipate our design, and interfere a little with the plan laid down for its execution; yet our love of truth irresistibly prompts us to step aside from an arbitrary path, and grant the assistance its votary solicits.

And, first, we beg leave to observe, that a knowledge of the *spiritual* sense of the *word* is, in many cases, absolutely necessary to remove the difficulties that present themselves on reading its literal sense; and perhaps in no instance is its utility more conspicuous than in the passage alluded to by our correspondent: but before the spiritual or internal sense can be clearly seen, it will be proper for the reader to obtain some information respecting the *science of correspondences*, as that is the only true key, which, as it were, unlocks the door between the natural and spiritual part of the holy Scriptures. Indeed, so essentially necessary is it to be well acquainted with that science, that the editors purpose introducing into this Magazine, (besides essays expressly written on the subject) a *New Dictionary of Correspondences*, for the use of their readers; by which means any person of moderate capacity may be enabled to form a general idea of the *spiritual* sense of the sacred writings,

and in many cases gain a competent knowledge, but perhaps in all cases an enlarged view, of the divinity, the sanctity, and astonishing perfection of the *Word* of God.

At present we shall confine ourselves to the passage above mentioned, and in a few words point out its *internal* signification, according to the best light we have received. The text is as follows : " Jesus seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for it was not the time of figs. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever." Mark xi. 13, 14. " And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Verse 20. The principal words in the above passage are thus spiritually defined in the *Dictionary of Correspondences* :

Fig-tree. The Jewish Church, external good, &c.

Afar off. In externals. As " the word was God," whatever is mentioned in the word as being *afar off*, must signify *far from God*, or far removed from divine truth and good.

Fig-leaves. Truth from the *literal* sense of the Word. Thus, when the most ancient Church [Adam] clothed themselves with *fig-leaves*, they endeavored to conceal their self-love and pride [the forbidden fruit] under moral truths and external goodness. To *see fig-leaves* signifies to excuse themselves.

Fruit. Good works which the Lord worketh by man, and which man worketh, of himself, from the Lord.

Time. *State*, or *degree*, of love and faith. In spiritual things there is neither *space* nor *time*, but *states* which correspond thereto.

Morning. The arising of a new Church, or a Church in its infantile *state*.

Seeing a fig-tree afar off, signifies the Jewish Church in mere externals ; the fig-tree is the Jewish Church ; and *afar off*, means at a distance from the interior things of the holy *Word*, consequently, in mere externals. *Having leaves*, signifies that they were in possession of the *Word* in its literal sense ; leaves denote external truths. *He came, if haply he might find any thing thereon*, signifies an examination of their interiors, to see whether they were principled in charity ; fruit on a tree denotes a good life from a holy principle. *And when he came, he found nothing but leaves*, signifies, that on examination it was found they acknowledged divine truth with their lips only, and not in their hearts. *For it was not the time of figs*, signifies that they were in NO STATE of doing good ;

time means state; figs denote natural good; consequently, by its being *not the time of figs*, is signified that the Jewish Church was *not in a state even of natural good*; and this is the true reason of the curse being passed upon the fig-tree, which represented that nation.* And Jesus answered and said unto it, *No man eat fruit of thee hereafter for ever*, signifies that judgment was executed upon them, and, as a Church, their communication with Heaven was for ever cut off. By the same words we are also given to understand that *the Jews will never be restored again*, as some, for want of knowing the internal sense of the *Word*, have heretofore imagined. *Morning* signifies the commencement of the Christian Church; and the *withering away of the fig-tree*, denotes the destruction of the Jewish Church.

From the above explanation our readers will easily see why the *Word* is so written in the *literal sense*, as in certain places apparently to oppose the principles of truth and justice; viz. that it is for the sake of the *internal sense*, which is in every part thereof, and which, in order to be preserved in its purity and regular connexion, admits of an occasional interruption in the sense of the letter. This, however, will appear more fully in the course of our undertaking, when other passages of the *Word* shall come under consideration. Suffice it for the present to have given our correspondent the explanation he desired, which we trust will afford him some satisfaction, as well as prove interesting to the rest of our readers.

A TREATISE ON THE CREATION OF THE EARTH.

[Translated from the Latin.]

1. Taking a solitary walk on a certain day, in a shady grove, in the neighborhood of a city, for the purpose of unbending the mind, I saw the trees stripped of leaves, every way flying about, for autumn was then far advanced, and had shaken off the ornaments of summer. First I grew pensive, and then serious, because I was then mindful of the pleasant scene which that grove had exhibited in its

* That the fig-tree represented the Jewish nation, is evident from this circumstance, namely, that Jesus answered the fig-tree, and spake unto it; plainly implying that a conversation was passing between him and the fig-tree, or rather between him and the persons represented by the fig-tree. In the *literal sense*, it may appear strange that the Lord should speak to a tree, and indeed make a reply to it, as if the tree had previously spoken to him; but when the

bloom and verdure. The change since that time, though common, had not obliterated its former beauties from my mind ; and upon contemplating the present scene, I began to think of the general fluctuations which time undergoes, and said to myself, is it not the same thing with respect to the *times*, as with the seasons ? Our life also, and its various ages, differ as much from one time to another, as this grove. Like these trees, we have a spring, and a bloom of life, which, like summer, being past, we perceive ourselves hasten apace to our old age, the image of autumn. Not only the ages of our lives, but likewise the æras and epochas of the world, influencing the political life of society, have their seasons, which, from infantine simplicity, integrity, and innocency, were formerly denominated the golden and silver ages. The iron age is supposed to be at hand ; and that in a short time, by a mixture of rust and potter's clay, it will be ready to crumble into atoms.

2. For the ancient wise men, whose minds were abstracted from the body, and so nearer Heaven, studied most intensely to investigate the interior secrets of nature, and in the revolutions of their own times, saw in a plain manner that the best states in society preceded the others, and that in the earliest ages, justice and purity, with their concomitant virtues, governed the world ! wherefore they propagated traditions, that their gods had descended from such stars as were appointed to them upon earth, and had dwelt in a friendly intercourse with mankind, in such a manner, that Heaven was brought down upon earth, and poured out its delights in the air and atmosphere, for the solace of mankind. In compliment to these favors, such a time was called the saturnian and saturnalia, or the golden age, in which the earth spontaneously adorned itself with flowers and fruits, and the whole surface was one continued garden, like a paradise, as they represented it. They even contracted the four seasons into one perpetual spring, with gentle zephyrs, which, while they tempted the air, filled the minds of men, at that time, with ravishing delights. Such a grand scene this visible world opened to the ancient wise men ! for this reason

passage is considered in its *spiritual sense*, then its native beauty is manifest ; for in that sense, the leaves of the tree denote a profession of religion with the mouth : and therefore it is first said, that the tree had nothing but *leaves*, and afterwards that Jesus *answered* and spake to it. Thus the *word* in the letter is, in many parts, so written, as principally to have respect to the *spiritual sense* within it.

no doubt, because they saw, in all its changes or *productions*, as well living as dead, such an order *imprinted for their contemplation*; for there is nothing which has not, in its primary state, its proper spring and bloom, its infancy and innocence; for particular representations are so many images of the general, and generals of particulars, which are classed under them: wherefore the ancient wise men, reasoning from analogy, thus ascribed to the former times a state of spring and infancy, holding the same persuasion concerning the first rise of things. Let us then contemplate the face of this universe, and see, as in a *glass*, its particular contents; and by the assistance of these, let us examine the times and seasons. But this would be a vain inquisition, without the *assistance* and *inspiration* of the Supreme Being, from whom, as the sun of wisdom, and sole fountain of light, all truths, as *rays*, derive their influence upon our understandings. Wherefore, that he would *favor our present undertaking*, we humbly beg his *presence*, and gracious assistance.

3. Our terraqueous globe is every year revolved round the sun, the centre of his universe as this orbit, and marks out its dimensions in her revolution there, by the signs of the zodiac. The time of its revolution, or return to the same point of the circle, is called its year. While it makes this revolution, a little obliquely to the northern signs, and southwardly to those opposite, it is diverted from the plane of the ecliptic; and so in every the least portion of its progression, on all parts of its surface, the sun shines upon it with a different aspect. Hence the four seasons of the year, spring, summer, autumn, and winter. In this its revolution, it is turned about as a wheel round the axis, which runs from pole to pole through the middle of the equator, and by his turning divides the circle at its surface into degrees, which are the days of the year. In each of those days it makes the sun, by its rotation, to rise; from his rise to gain his altitude, and to decline from the meridian; and lastly, to set and disappear. Hence there are in every day again four intervals, or times, viz. morning, noon, evening, and night, with their attendant hours, which measure these times and seasons of the year. The four intervals of the year are represented in the four times of the day, and correspond thereto; the morning to spring, the mid-day to summer, the evening to autumn, and the night to winter.*

* For there are, as was said above in the introduction, general representations exhibited as in a glass, by particulars, and *vice versa*. Thus not only

4. As the terraqueous globe revolves round the sun, its centre ; so the moon revolves round the earth, her centre ; and in like manner intersects the equator in two opposite points, or nodes, thus obtaining her range through a certain zodiac, by which sometimes one of her poles, sometimes another, being nearer, changes her state and aspect, whereby she enlightens the earth, her centre. The revolutions which she makes, marking out our months, are so many of her years. Thus again there is an image representative of the changes in our earth, in her course ; and of the times and seasons depending on it.

[*To be continued.*]

THOUGHTS ON SUBTERRANEAN FIRES.

By digging a little deep into the earth, a greater degree of cold is felt than on the surface, because the latter is heated by the sun. From thence it is, that the inhabitants of hot countries can preserve ice to cool their drink the whole year. But if they dig fifty or sixty feet deep, the heat increases sensibly ; and, if it is a still greater depth, it becomes so close, that it stops respiration, and puts out a candle. It is not easy to determine the cause of this heat. Those who admit that there are concealed fires in every place under the earth, approach, perhaps, the nearest to the truth. But how this fire, so closely confined, can burn ; what the substance is that feeds it, or how it can be burned without consuming, is what cannot be determined with certainty. There are phænomena on our globe, which prove the existence of subterranean fires in a very formidable manner. From time to time there are terrible eruptions of fire. The two most remarkable mountains which produce such

the diversities of days represent themselves in the diversities of years, but also the least minute of a day ; for whatever constitutes the aggregate or whole of time in a year's space as a general, must have the smallest interval ranged in its proper place, as one of the particulars constituting it. In like manner, every two hours of every day corresponds to its month ; for there are twelve times two hours in every day, as there are twelve months in the year : those in the morning represent the vernal or spring months : those in the afternoon, the summer months : those at night, the autumnal and winter months. For the warmth of spring and heat of summer, correspond to the twelve hours of the day : and the cold and darkness of autumn and winter correspond to those of the night. If we go further, like correspondences occur in their lesser divisions, as the first minutes of every hour with the fourth part of any day, and so on.

are *Ætna* in Sicily, and *Vesuvius* in the kingdom of Naples. The accounts given of these two volcanoes are frightful. Sometimes a black vapor only rises out of them; at other times a hollow roaring is heard; all at once it is followed by thunder and lightning, attended by an earthquake. Then the vapor clears up, and becomes luminous. Stones fly with violence, and fall again into the gulph which threw them out. Sometimes these eruptions are so violent, that large pieces of rock are hurled into the air, and turn round as swiftly as a foot-ball. The force of the interior air of these mountains is so prodigious, that, in the last century, pieces of rocks weighing three hundred pounds were thrown into the air, and fell again at the distance of three miles. However, even these eruptions are not the worst; for, at certain times, the vitrified entrails of the earth boil up, and rise, till their formidable foaming runs over at the outside, and flows for the space of several miles through the neighboring fields, where it swallows up every thing in its passage. Then the torrent of fire lasts for several days. One wave rolls over another till it reaches the sea. And even here its violence is such, that it continues to flow some time without being extinguished in the waters of the ocean. Who can think without terror of the disasters which such eruptions occasion? Whole farms and villages, with their fertile plantations, are swallowed up. The meadows are consumed. The olive trees and vines entirely destroyed. We are told, that in one of the eruptions of *Ætna*, the torrent of burning lava spread itself over fourteen cities; and that the roaring within the mountain was heard at twenty miles distance.

But wherefore these volcanoes, which spread such terror and devastation on the earth? Why has the Lord created them? The existence of those volcanoes cannot be the work of chance; and I ought to conclude, that the Creator has wise reasons for permitting such to be. Besides, even in this, I find the beneficent hand which provides for the welfare of mankind. Whatever mischief these eruptions occasion, it is nothing in comparison of the advantage they are, on the whole, to our globe. The bosom of the earth being full of fire, it was absolutely necessary that there should be volcanoes, because they are the vents by which the force of the dreadful element is broken and weakened. And though the countries where the subterraneous fires collect in greatest quantities, are subject to earthquakes, they would be still more violent, if these volcanoes did not exist. Italy would not be such a fertile country,

if, now and then, the fire which the earth contains had not found a vent in those mountains. And after all, who knows if these frightful phenomena may not produce several other advantages concealed from us, and if the influence of them may not extend over whole the globe? At least, this is enough to convince us, that they contribute to fulfil the designs of our Divine Author, so full of wisdom and goodness.

 THE FINE ARTS.

The liberal or polite arts form a distinct class from what are termed *useful* or *mechanic*; the latter being those wherein the *hand* and *body* are more concerned than the *mind*; the former such as depend more on the labor of the *mind* than that of the *hand*: they are the produce of the *imagination*; their essence consists in *expression*, and their end is *pleasure*. Some of the polite arts, indeed, are frequently applied to objects that are useful, or exercised in matters that are instructive; but in these cases, though the groundwork belongs to those sciences which employ the understanding, yet the expression arises from the inventive faculty. It is a picture that is designed by Minerva, to which the muses add the coloring, and the graces the frame. This union, therefore, forms the perfection of the art, according to that sententious and well known precept of Horace: *Omne tulit punctum, qui miscuit utile dulci.**

Under the denomination of polite arts, therefore, are comprehended eloquence, poetry, music, painting, sculpture, graving, architecture, declamation, and dancing; descriptions of which shall be given, in future numbers, under their respective names, the object of present attention being their rise, progress, decline, and revival.

In the early ages of the world, they were but little known. The necessities of life were to be procured, and to this end the *useful* were alone attended to: but these soon paved the way to the fine arts. Men upon whom the former had bestowed every convenience, turned their thoughts to the latter. Beauty was studied in objects of sight; and men of taste attached themselves to the fine arts.

* "When *usefulness* and *pleasure* join,
Perfection crowns the grand design."

which multiplied their enjoyments, and improved their benevolence. Sculpture and painting made an early figure in Greece; which afforded plenty of beautiful originals to be copied in these imitative arts. Statuary, a more simple imitation than painting, was soon brought to perfection. The statue of Jupiter by Phidias, and of Juno by Polycletes, though the admiration of the world, were executed long before the art of light and shade was known. Apollodorus, and Zeuxis his disciple, who flourished in the 15th Olympiad, were the first who figured in that art. Another cause concurred to advance statuary before painting in Greece, viz. a great demand for statues of the gods. Architecture, as a fine art, made a slow progress. Proportions, upon which its elegance chiefly depends, cannot be accurately ascertained, but by an infinity of trials, in large buildings: a model cannot be relied on: for a large and a small building, even of the same form, require different proportions.

From the fine arts mentioned, we proceed to literary compositions. It is agreed among all antiquaries, that the first writings were in verse, and that writing in prose was of a much later date; to account for which, many learned pens have been employed, but without success. By some it has been urged, that as memory is the only record of events where writing is unknown, history, originally, was composed in verse, for the sake of memory. This is not satisfactory. To undertake the arduous task of composing in verse, merely for the sake of memory, would require more foresight than was ever exerted by a barbarian. The account given by Longinus is more ingenious. In a fragment of his treatises on verse, the only part that remains, he observes, "that measure or verse belongs to poetry, because poetry represents the various passions with their language; for which reason the ancients, in their ordinary discourse, delivered their thoughts in verse, rather than in prose." Longinus thought, that anciently men were more exposed to accidents and dangers, than when they were protected by good governments and fortified cities. But he seems not to have adverted, that fear and grief, inspired by dangers and misfortunes, are better suited to humble prose, than to elevated verse. It may be added, that however natural poetical diction may be when one is animated with any vivid passion, it is not supposable that the ancients never wrote nor spoke but when excited by passion. Their history, their laws, their covenants, were certainly not composed in that tone of mind.

But this mystery will perhaps be elucidated, when it is adverted that the profession of a *bard* was antecedent to writing, and died away gradually, as the latter became more and more common. The songs of the bards, being universal favorites, were certainly the first compositions that writing was employed upon; they would be carefully collected by the most skilful writers, in order to preserve them in perpetual remembrance. The following part of the progress is obvious. People acquainted with no written compositions but what were in verse, composed in verse their laws, their religious ceremonies, and every remarkable transaction that was intended to be preserved in memory, by writing. But when subjects of writing were multiplied, and became more and more involved; when people began to reason, to teach, and harangue, they were obliged to descend to humble prose; for, to confine a writer or speaker to verse in handling subjects of that nature, would be a burden insupportable.

The prose compositions of early historians are all of them dramatic. A writer destitute of art is naturally prompted to relate facts as he saw them performed; he introduces his personages as speaking and conferring; and he himself relates what was acted and spoke. In support of this observation a certain author makes the following assertion, in which he has mingled truth with error: He says "the historical books of the Old Testament are composed in that mode; and so addicted to the dramatic are the authors of those books, that they frequently introduce the Deity himself into the dialogue: at the same time, the simplicity of the mode is happily suited to the poverty of language in its early periods. The dramatic mode has a delicious effect in expression, sentiment, and every thing that is simple and tender: by which a low incident often becomes not a little interesting. An instance of this effect may be found in the story of Ruth."

But the dramatic mode of composition, however pleasing, is tedious and intolerable in a long history. In the progress of society new appetites and new passions arise; men come to be involved with each other in various connexions; incidents and events multiply, and history becomes intricate by an endless variety of circumstances. Dialogue accordingly is more sparingly used, and in history plain narration is mixed with it. Narration is, as it were, the ground work, and dialogue is raised upon it, like flowers in embroidery. Homer is admitted by all to be the great master in that mode of composition.

[To be continued.]

BIOGRAPHY OF HANDEL,

A most eminent master and composer of music.

GEORGE FREDERIC HANDEL, was born at Hall, in Upper Saxony, 24th February, 1684. His father was a physician in that city, and was upwards of sixty years of age when he was born. During his infancy, young Handel amused himself with musical instruments, and made considerable progress before he was seven years of age, without instruction. His propensity for music at last became so strong, that his father, who designed him for the law, forbade him to touch a musical instrument. Handel, however, got a little clavichord privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep; and thus made such advances in his art, as enabled him to play on the harpsichord. He was first taken notice of by the duke of Sax Weissenfels, who was so much taken with the musical genius shown by young Handel, that he persuaded his father to let him follow his inclination. He made the boy a present, and told him, that if he minded his studies, no encouragement should be wanting. At nine years of age he began to compose church services for voices and instruments, and so continued to compose one every week for three years. At fourteen, he far excelled his master, as he himself owned; and he was sent to Berlin, where he had a relation about the court, on whose care his parents could rely. The opera was then flourishing, being encouraged by Frederick I. king of Prussia, and under the direction of Buononcini, Attilio, and other eminent Italian masters. Buononcini, being of a haughty disposition, treated Handel with contempt; but Attilio behaved to him with great kindness, and he profitted much by his instructions. His abilities soon recommended him to the king, who frequently made him presents. After this he went to Hamburgh, where the opera was little inferior to that of Berlin. Soon after his arrival his father died, and his mother being left in narrow circumstances, he thought it necessary to procure some scholars, and accept a place in the orchestra; by which means, instead of being a burden, he became a great relief to her. At this time, the first harpsichord in Hamburgh was played by one Keser, who also excelled in composition; but he having involved himself in debt, was obliged to abscond. Upon this vacancy, the person who had been used to play the second harpsichord claimed the first by

right of succession; but was opposed by Handel, who founded his claim upon his superior abilities. After much dispute, it was decided in favor of Handel; but his antagonist, as they were coming out of the orchestra, made a push at Handel's breast with a sword, which must undoubtedly have killed him, had there not fortunately been a music book in the bosom of his coat. Handel, though yet but in his 15th year, became composer to the house, and the success of *Almeira*, his first opera, was so great, that it ran thirty nights without interruption. Within less than a year after this, he set two others, called *Florinda* and *Norene*, which were received with equal applause. During his stay here, which was about four or five years, he also composed a considerable number of sonatas, which are now lost. Here his abilities procured him the acquaintance of many persons of note, particularly the prince of Tuscany, brother to John Gaston de Medicis the grand duke. This prince pressed him to go with him to Italy, where he assured him that no convenience should be wanting; but this offer Handel declined, being resolved not to give up his independency for any advantage that could be offered him. In his 19th year, Handel took a journey to Italy, where he was received with the greatest kindness by the prince of Tuscany, as well as by the grand duke, who was impatient to have something composed by so great a master; and notwithstanding the difference between the style of the Italian music and the German, to which Handel had hitherto been accustomed, he set an opera called *Roderigo*, which pleased so well, that he was rewarded with one hundred sequins and a service of plate. After staying about a year in Florence, he went to Venice, where he is said to have been first discovered at a masquerade. He was playing on a harpsichord in his visor, when Scaflatti, a famous performer, cried out, that the person who played must be either the famous Saxon or *the devil*. Here he composed his opera called *Agrippina*, which was performed twenty-seven nights successively, with the highest applause. From Venice he proceeded to Rome, where he became acquainted with cardinal Ottoboni, and many other dignitaries. Here he composed an oratorio called *Resurrections*, and one hundred and fifty cantatas, besides some sonatas, and other music. From Rome, Handel went to Naples: after which he paid a second visit to Florence; and at last, having spent six years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover by baron Kilmanseck;

when the elector, (afterwards K. George I.) offered him a pension of fifteen hundred crowns a year as an inducement for him to continue there. This generous offer he declined, on account of his having promised to visit the court of the elector Palatine. The elector being made acquainted with this objection, generously ordered him to be told, that the acceptance of the pension should not restrain him from his promise, but that he should be at full liberty to be absent a year or more if he chose it, and to go wherever he thought fit. Soon after, the place of master of the chapel was bestowed upon Handel; and having visited his mother, who was now aged and blind, and his old master Zackaw, and staid some time at the court of the elector Palatine, he set out for England, where he arrived in 1710. Operas were then a new entertainment in England, and were conducted in a very absurd manner, but Handel soon put them on a better footing and set a drama called *Rinaldo*, which was performed with uncommon success. Having staid a year in England, he returned to Hanover; but in 1712, he again came over to England; and the peace of Utrecht being concluded a few months afterwards, he composed a grand *Te Deum* and *Jubilate* on the occasion. He now found the nobility very desirous that he should resume the direction of the opera house in the Hay Market, and queen Anne having added her authority to their solicitations, and conferred on him a pension of two hundred pounds a year, he remained in Britain till the death of the queen in 1714, and the accession of king George I, who added a pension of two hundred pounds a year to that bestowed by queen Anne; which was soon afterwards increased to four hundred pounds on his being appointed to teach the young princesses music. In 1715, Handel composed his opera of *Amadige*; but from that time to 1720, he composed only *Tesco* and *Pastor Fido*, Buononcini and Attilio being then composers for the operas. About this time a project was formed by the nobility for erecting a kind of academy at the Hay Market, to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. No less than fifty thousand pounds were subscribed for this scheme, of which the king subscribed one thousand; and it was proposed to continue the undertaking for fourteen years. Handel went over to Dresden, to engage singers, and returned with Senesino and Duristanti. Buononcini and Attilio had still a strong party, but not equal to that of Handel; and therefore, in 1720, he obtained leave to perform

his opera of *Radamisto*. The house was so crowded, that many fainted; and forty shillings were offered by some for a seat in the gallery. The contention, however, still ran very high between Handel's party and that of the two Italian masters; upon which Dean Swift, with his usual acrimony, wrote the following epigram:

Some say that signior Buononcini
 Compar'd to Handel's a mere ninny:
 Others do swear that to him Handel
 Is hardly fit to hold the candle.
 Strange that such high contests should be
 'Twixt *Tweedle-dum* and *Tweedle-dee*!

At last it was determined that the rivals should be jointly employed in making an opera, in which each should take a distinct act, and he who by the general suffrage was allowed to have given the best proof of his abilities, should be put in possession of the house. This opera was called *Muzio Scvola*, and Handel set the last act. It is said that Handel's superiority was owned even in the overture; but when the act was performed, there remained no pretence of doubt. The academy was now firmly established, and Handel conducted it for nine years with great success; but about that time an irreconcilable enmity took place between Handel and Senesino. Senesino accused Handel of tyranny, and Handel accused Senesino of rebellion. The nobility became mediators for some time, but having failed in this, they at last became parties in the quarrel. Handel resolved to dismiss Senesino, and the nobility not to permit him. The haughtiness of Handel's temper would not permit him to yield, and the affair ended in the dissolution of the academy. Handel now found that his abilities, great as they were, could not support him against such powerful opposition. His audience dwindled away, and Handel entered into an agreement with Heidegger to carry on operas in conjunction. New singers were engaged from Italy: but the offended nobility raised a subscription against him, to carry on operas in the play-house in Lincoln's-Inn fields. Handel bore up four years against this opposition; three in partnership with Heidegger, and one by himself: but though his musical abilities were superior to those of his antagonist, the astonishing powers of the voice of Farinelli, whom the opposite party had engaged, determined the victory against him. At last Handel, having spent all he was worth in a fruitless opposition, desisted; but his disappointment had such an effect

upon him, that for some time his mind was deranged, and at the same time his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, he was sent to the baths of Aix-la-Chapelle; from which he received such extraordinary and sudden relief, that his cure was looked upon by the nuns as miraculous. In 1736, he returned to England, and soon after, his *Alexander's Feast* was performed with applause at Covent Garden. The success and splendor of the Hay Market was by this time so much reduced by repeated mismanagements, that lord Middlesex undertook the direction of it himself, and applied to Handel for composition. He accordingly composed two operas called *Faramondo* and *Alexandro Severo*, for which, in 1738, he received fifteen hundred pounds from a single benefit, and nothing seemed wanting to retrieve his affairs, except such concessions on his part as his opponents had a right to expect. These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagements upon subscription. After having tried a few more operas at Covent Garden, without success, he introduced another species of music called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were taken from sacred history, it was by some thought a profanation to perform them at a play-house. From this prejudice, the oratorios met with little success; and in 1741, Handel found his affairs in such a bad situation, that he quitted England, and went to Dublin, where he was received in a manner suitable to his great merit. His performing his oratorio, called the *Messiah*, for the benefit of the city prison, brought him into universal favor. In nine months he had brought his affairs into a better situation; and on his return to England in 1742, he found the public more favorably disposed. His oratorios were now performed with great applause: his *Messiah* became a favorite performance; and Handel, with a generous humanity, determined to perform it annually for the benefit of the foundling hospital, which at that time was only supported by private benefactions. In 1743 he had a return of his paralytic disorder; and in 1751 became quite blind by a *gutta serena*. This last misfortune sunk him into the deepest despondency; but at last he became resigned, after having without any relief undergone some very painful operations. Finding it impossible to manage his oratorios alone, he was assisted by Mr. Smith, with whose aid they were continued till within eight

days of his death. During the latter part of his life, his mind was often disordered; yet at times it appeared to have resumed its full vigor, and he composed several songs, choruses, &c. From October 1758, his health declined very fast, and his appetite, which had been remarkably keen, failed. On the 6th April, 1759, his last oratorio was performed, at which he was present, and he died on the 14th. On the 20th he was buried in Westminster Abbey, where a monument was erected to his memory. With regard to his character, he was a great epicure; in his temper he was very haughty, but was never guilty of mean actions. His pride was uniform; he was not by turns a tyrant and a slave. He appears to have had a most extravagant love for independence; insomuch, that he would, for the sake of liberty, do things the most prejudicial to his own interest. He was liberal even when poor, and did not forget his former friends when he was rich. His musical powers are best expressed by Arbuthnot's reply to Pope, who seriously asked his opinion of him as a musician: "Conceive (said he) the highest you can of his abilities, and they are much beyond any thing you can conceive."

NATURAL HISTORY OF THE GOLDEN EAGLE.

This bird is in length about three feet nine inches, and in breadth, eight spans. The bill is very strong, sharp, and crooked. The eye has four lids to cover or guard it from excessive light, and external injuries. The toes are covered with scales, and the claws are exceedingly strong and formidable. This bird is found in the mountainous parts of Ireland, where its fierceness has been observed to be so great as to attack a cat, dog, sheep, &c. It laying seldom more than two eggs, shows that Providence thus prevents too large an increase of what may prove offensive, if not destructive to the possessions of mankind. Some of these birds have been found in Wales.

The male engages in the maintenance of the young for the first three months, when the female undertakes and continues in this employment until the brood are capable of providing for themselves. The eagle flies the highest of all birds, and is therefore called the bird of Heaven. Bochart asserts, that it lives a century, and that they increase in bulk until the period of their death. Such is their thirst for rapine and slaughter, that they never drink any

other liquid but blood, unless they are sick. This king of birds is said to have only the swan among his subjects who dare resist him. All the others, and even the dragon, tremble at his terrific cry. Not contented with preying on birds, and the smaller beasts, the eagle will plunge into seas, lakes, and rivers, for fish. His sight is more acute than that of any other bird. He carries the young on his back to secure them from the fowler. His feathers are renovated every ten years, which greatly increases his vigour, as expressed in the beautiful simile of David, "Thy youth shall be renewed like that of the eagle." The eagle that would not quit the corpse of Pyrrhus, who had brought him up from a nestling, evinces this bird is capable of attachment and gratitude.

There are sixteen other sorts of eagles, namely, the sun eagle, bald eagle, ring eagle, black eagle, the osprey bird, crowned eagle, common eagle, white eagle, rough-footed eagle, emu, *juan le blanc*, Brazilian eagle, Oronoko eagle, eagle of Pondicherry, *Morpanas* or *Conguror* eagle, *Voltusine* eagle.

WONDERFUL CONSTRUCTION OF THE EYE.

The eye infinitely surpasses all the works of the industry of man. Its formation is the most astonishing thing the human understanding has been able to acquire a perfect knowledge of. The most skilful artist could imagine no machine of that kind which would not be much inferior to what we observe in the eye. Whatever sagacity or industry he might have, he could execute nothing which would not have the imperfections necessarily belonging to the works of man. We cannot, it is true, perceive clearly the whole art of divine wisdom in the formation of this fine organ; but the little we do know is sufficient to convince us of the infinite wisdom, goodness, and power of our Creator. The most essential point is for us to make use of this knowledge, weak as it is, to magnify the name of the Most High.

In the first place, the disposition of the external parts of the eye is admirable. With what intrenchment, what defence, the Creator has provided our eyes! They are placed in the head at a certain depth, and surrounded with hard and solid bones, that they may not easily be hurt. The eye-brows contribute also very much to the safety and preservation of this organ. Those hairs which form an arch over the eyes prevent drops of sweat, dust, or such things, falling from the forehead into them. The eye-lids are

another security; and also, by closing in our sleep, they prevent the light from disturbing our rest. The eye-lashes still add to the perfection of the eyes. They save us from a too strong light, which might offend us; and they guard us from the smallest dust, which might otherwise hurt the sight. The internal make of the eye is still more admirable. The whole eye is composed of coats, of humors, of muscles, and veins. The tunica, or exterior membrane, which is called *cornea*, is transparent, and so hard, that it can resist the roughest shocks. Behind that there is another within, which they call *uvæa*, and which is circular and colored. In the middle of it there is an opening, which is called the *pupil*, and which appears black. Behind this opening is the *crystal*, which is perfectly transparent, of a lenticular figure, and composed of several little flakes very thin, and arranged one over another. Underneath the crystal there is a moist and transparent substance, which they call the *glassy humor*, because it resembles melted glass. The cavity, or the hinder chamber, between the cornea and the crystal, contains a moist humor, and liquid as water, for that reason called the *watery humor*. It can recruit itself when it has run out from a wound in the cornea. Six muscles, admirably well placed, move the eye on all sides, raise it, lower it, turn it to the right or left, obliquely, or round about, as occasion requires. What is most admirable is the *retina*, a membrane which lines the inside bottom of the eye. It is nothing but a web of little fibres extremely fine, fastened to a nerve or sinew which comes from the brain, and is called the *optic nerve*. It is in the retina that the vision is formed, because the objects paint themselves at the bottom of the eye on that tunica: and though the images of exterior objects are painted upside down on the retina, they are still seen in their true position. Now, in order to form an idea of the extreme minuteness of this picture, we need only consider, that the space of half a mile, that is to say, of more than eleven hundred yards, when it is represented in the bottom of the eye, makes but the tenth part of an inch.

I return thee thanks, O Lord God, for having formed my eye in so wonderful a manner. My soul acknowledges thy infinite power, goodness, and wisdom. Hitherto I had not considered my eyes as I should have done, that is, as a master-piece of thy hands, and as a demonstrative proof, that even the most minute parts of my body are not the work of chance, and that thou hast formed them for most useful purposes. *Surely I am a faint image and likeness of THYSELF!*

AMERICAN ANTIQUITIES.

BARROWS.

The various artificial hillocks or mounts, met with in many parts of the world, intended as repositories for the dead, are denominated, in ancient topography, *Barrows*. They are formed either of stones heaped up, or of earth. Of the latter, Dr. Plott takes notice of two sorts in Oxfordshire, England: one placed on the military ways; the other in the fields, meadows, or woods; the first sort doubtless of Roman erection, the other more probably erected by Britons or Danes. Monuments of this kind are also very frequent in Scotland. On digging into the barrows, urns have been found in some of them, made of calcined earth, and containing burnt bones and ashes; in others, stone chests containing bones and ashes; in others, bones neither lodged in chests nor deposited in urns. These tumuli are round, not greatly elevated, and generally, at their basis, surrounded with a foss. Some are formed of earth alone, others of stone covered with earth. In the former was found a coffin, made of six flat stones. They are too short to receive a body at full length: the skeletons found in them lie with the knees prest to the breasts, and the legs doubled along the thighs. On some of the corpses interred in Scotland, marks of burning were observed. The ashes, deposited in an urn which was covered on the top with a flat stone, have been found in a cell of one of the barrows. This coffin or cell was placed on the ground, then covered with a heap of stones, and that again cased with earth and sods. Both barrow and contents evince them to be of a different age from the former. These tumuli were in the nature of family vaults; and in them have been found two tiers of coffins. This practice appears to have been common both to Greece and Rome, and to have prevailed in a very early period of the world. Instances of this sort of interment are recorded by Homer, as well as by the Roman historians, who seem to have buried their deceased heroes in the same manner as the ancient Caledonians did theirs.

But barrows have not been peculiar to the old world. They are also found in great numbers in America. These are of different sizes, according to Mr. Jefferson's account; some of them constructed of earth, and some of loose stones. That they were repositories of the dead is obvious; but on what particular occa-

sion constructed, is matter of doubt. Some have thought they covered the bones of those who have fallen in battle, fought on the spot of interment. Some ascribed them to the custom, said to prevail among the Indians, of collecting, at certain periods, the bones of all their dead, wheresoever deposited at the time of death. Others again supposed them the general sepulchres for towns, conjectured to have been on or near these grounds; and this opinion was supported by the quality of the lands in which they are found, (those constructed of earth being generally in the softest and most fertile meadow grounds on river sides) and by a tradition said to be handed down from the aboriginal Indians, that when they settled in a town, the first person who died was placed erect, and earth put about him, so as to cover and support him; that when another died, a narrow passage was dug to the first, the second reclined against him, and the cover of earth replaced, and so on. "There being one of these barrows in my neighborhood, (says Mr. Jefferson) I wished to satisfy myself whether any, and which of these opinions were just. For this purpose I determined to open and examine it thoroughly. It was situated on the low grounds of the Ravina, about two miles above its principal fork, and opposite to some hills, on which had been an Indian town. It was of a spheroidal form, of about forty feet diameter at the base, and had been of about twelve feet altitude, though now reduced by the plough to seven and a half, having been under cultivation about a dozen years. Before this it was covered with trees of twelve inches diameter, and round the base was an excavation of five feet depth and width, from whence the earth had been taken, of which the hillock was formed. I first dug superficially in several parts of it, and came to collections of human bones, at different depths, from six inches to three feet below the surface. These were lying in the utmost confusion, some vertical, some oblique, some horizontal, and directed to every point of the compass, entangled, and held together in clusters by the earth. Bones of the most distant parts were found together; as, for instance, the small bones of the foot in the hollow of a skull; many skulls would sometimes be in contact, lying on the face, on the side, on the back, top, or bottom, so as, on the whole, to give the idea of bones emptied promiscuously from a bag or basket, and covered over with earth, without any attention to their order. The bones of which the greatest numbers remained, were skulls, jaw-bones, teeth, the bones of the arms, thighs, legs, feet, and hands. A few ribs remained, some

vertebræ of the neck and spine, without their processes, and one instance only of the bone which serves as a base to the vertebral column. The skulls were so tender, that they generally fell to pieces on being touched. The other bones were stronger. There were some teeth which were judged to be smaller than that of an adult; a skull which, on a slight view, appeared to be that of an infant, but it fell in pieces on being taken out, so as to prevent satisfactory examination; a rib, and a fragment of the under jaw of a person about half grown; another rib of an infant; and part of the jaw of a child, which had not yet cut its teeth. This last furnishing the most decisive proof of the burial of children here, I was particular in my attention to it. It was part of the right half of the under jaw. The processes by which it was articulated to the temporal bones were entire; and the bone itself firm to where it had been broken off, which, as nearly as I could judge, was about the place of the eye-tooth. Its upper edge, wherein would have been the sockets of the teeth, was perfectly smooth. Measuring it with that of an adult, by placing their hinder processes together, its broken end extended to the penultimate grinder of the adult. This bone was white, all the others of a sand color. The bones of infants being soft, they probably decay sooner, which might be the cause so few were found here. I proceeded then to make a perpendicular cut through the body of the barrow, that I might examine its internal structure. This passed about three feet from its centre, was opened to the former surface of the earth, and was wide enough for a man to walk through and examine its sides. At the bottom, that is, on the level of the circumjacent plain, I found bones; above these a few stones brought from a cliff a quarter of a mile off, and from the river one eighth of a mile off; then a large interval of earth, then a stratum of bones, and so on. At one end of the section were four strata of bones plainly distinguishable; at the other, three; the strata in one part not ranging with those in another. The bones nearest the surface were least decayed. No holes were discovered in any of them, as if made with bullets, arrows, or other weapons. I conjectured that in this barrow might have been one thousand skeletons. Every one will readily seize the circumstances above related, which militate against the opinion that it covered the bones only of persons fallen in battle; and against the tradition also which would make it the common sepulchre of a town, in which the bodies were placed upright, and touching each other. Appear-

ances certainly indicate that it has derived both origin and growth from the accustomary collection of bones, and deposition of them together; that the first collection had been deposited on the common surface of the earth, a few stones put over it, and then a covering of earth; that the second had been laid on this, had covered more or less of it in proportion to the number of bones, and was also then covered with earth, and so on. The following are the particular circumstances which gave it this aspect. 1. The number of bones. 2. Their confused position. 3. Their being in different strata. 4. The strata in one part having no correspondence with those in another. 5. The different states of decay in these strata, which seem to indicate a difference in the time of inhumation. 6. The existence of infant bones among them. But on whatever occasion they may have been made, they are of considerable notoriety among the Indians: for a party passing, about thirty years ago, through the part of the country where this barrow is, went through the woods directly to it, without any instructions or inquiry; and having staid about it some time, with expressions which were construed to be those of sorrow, they returned to the high road, which they had left about half a dozen miles to pay this visit, and pursued their journey. There is another barrow, much resembling this, in the low grounds of the S. branch of Shenandoah, where it is crossed by the road leading from the Rockfish gap to Staunton. Both of these have, within these dozen years, been cleared of their trees and put under cultivation, are much reduced in their height, and spread in width, by the plough, and will probably disappear in time. There is another on a hill in the blue ridge of mountains, a few miles N. of Wood's gap, which is made up of small stones thrown together. This has been opened and found to contain human bones as the others do. There are also many others in other parts of the country."

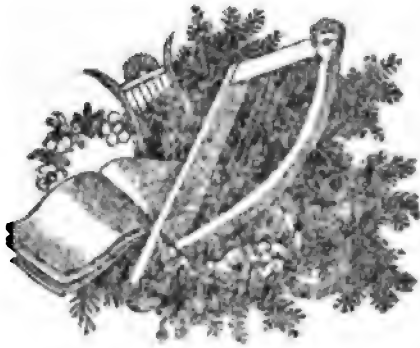
It is thought by many to be a hardship on the memory of that great man, Christopher Columbus, that he should be the person who first discovered the Western hemisphere, and it should bear the name of *America*, from another navigator. But it is very natural it should be so, when one comes to consider it. Columbus thought that by steering a western course he should arrive at the

East India, as the earth was round; and when he discovered land, he took it to be those Indies; and we, since then, have continued to call all the parts he discovered, the Indies, but have added a necessary distinction, after it was found that this was a different part of the world from the old Indies, by calling it the *West Indies*. Columbus, indeed, had *touch'd* upon the continent; but this was more *perfectly* afterwards discovered by *Americus Vespusius*, and accordingly took his name. This *terra firma* of America, so discovered by him, came afterwards, when the more northern parts of this hemisphere had been found, to be named *South America*, in contradistinction to those northern parts, which are therefore called *North America*. It is a curious circumstance, that *Almericus*, the same with *Americus*, was an ancient Christian name in the Montfort family.

Port Folio.

LANGUAGE OF THE FEATHERED TRIBE.

No inhabitants of a yard seem possessed of such a variety of expressions, and so copious a language, as common poultry. Take a chicken of four or five days old, and hold it up to a window where there are flies, and it will immediately seize its prey, with twittering of complacency; but if you tender it a wasp, or a bee, at once its note becomes harsh, and expressive of disapprobation, and a sense of danger. When a pullet is ready to lay, she intimates the event by a joyous and easy soft note. Of all the occurrences of their life, that of *laying* seems to be the most important; for no sooner has a hen disburdened herself, than she rushes forth with a clamorous kind of joy, which the cock and the rest of his mistresses immediately adopt. The tumult is not confined to the family concerned, but catches from yard to yard, and spreads to every homestead within hearing, till at last the whole village is in an uproar. As soon as a hen becomes a mother, her new relation demands a new language; she then runs clucking and screaming about, and seems agitated as if possessed. The father of the flock has also a considerable vocabulary; if he finds food, he calls a favorite concubine to partake; and if a bird of prey passes over, with a warning voice bids his family beware. The gallant *chanticleer* has, at command, his amorous phrases, and his terms of defiance. But the sound by which he is best known is his *crowing*: by this he has been distinguished in all ages as the countryman's clock or larum, as the watchman that proclaims the divisions of the night.



FOR THE HALCYON LUMINARY.

TO CONTENT.

Halcyon nymph, with placid smile,
 Tranquil breast and heavenly eye !
 Bless me, sweet **CONTENT**, a while,
 To my rural cottage fly.

Gaunt Ambition ne'er can vex thee,
 Safe within my humble cell ;
 Nor can cankering Care perplex thee,
 Fiends that with me never dwell.

Come, sweet nymph, then let me greet thee,
 Free from noise and proud parade,
 Peace, thy sister, comes to meet thee,
 See, her olive is my shade.

Cheer'd by thee, the laborer's flail
 Loses half its weight and toil ;
 Love and Joy thy presence hail,
 Envy's baneful arts recoil.

Nature's charms, delight inspiring,
 Deck'd in brighter colors glow ;
 Life's rude passions too retiring,
 Years like rippling currents flow.

FOR THE HALCYON LUMINARY.

THE GOOD MAN'S EVENING OF LIFE.

Let me die the death of the righteous, and let my last end be like his.

Numbers xxiii. 10.

Soft as the breath of early opening morn,
That fans the sprays, which pearly dew's adorn;
Sweet as the rose-bud and the woodbine bower,
Uniting sweets with each expanding flower;
Calm as the evening mild of summer's day,
When fiery Leo rules the noontide ray;
Such is the *soft sweet calm* of that man's soul,
Whose evils, thro' his life, have felt control.
Soft are his manners, and his soul sublime,
Recipient form of good and truth divine;
Sweet are his words, conveying wisdom's food,
To all who seek from Heaven a life of good;
Calm is his breast, no boisterous passions there,
But all is peace; he breathes celestial air.
In wisdom's innocence he freely moves,
That element in which is all he loves.
No studied guile to veil his inmost soul,
(That gloss of hell to cover sins most foul)
But all is open, childlike, simple, free,
And strives in all things, Lord! to copy thee.
Life's evening thus, with heavenly tinctures glows,
And all his soul to God its fountain flows;
Serenely beauteous setting from our sight,
To rise in endless day, of love and light;
Thus sweetly placid tends to heavenly rest,
And calmly sinks, into his Father's breast.

ABDIEL.

FOR THE HALCYON LUMINARY.

AD SOMNUM.

Somne levis quanquam certissima mortis imago,
Consortem cupio te tamen esse tori:
Almaquies, optata, veni; nam sic, sine vita
Vivere quam suave est, sic sine morte mori!

 *A translation is requested.*



FOR THE LUMINARY.

THE TEMPLE OF LIBERTY.

"Where LIBERTY dwells, there is my country."

Though sacred the flame which our country enkindles
 In every fond heart that for liberty glows ;
 Yet cold is that breast where uncherish'd it dwindles,
 And sad the effect which from apathy flows !
 O thou, that wert born in the cot of the peasant,
 But diest of languor in luxury's dome,
 Whose magic can make e'en the wilderness pleasant,
 Where thou art, O Liberty, there is my home.

How blest is the land that can boast independence,
 The race who the charter of Freedom have gain'd !
 Whose fathers bequeath'd it, and bid their descendants,
 Inherit the legacy pure and unstain'd !
 That land is Columbia's supremely blest region,
 Where Freedom's bright eagle o'ershadows her dome,
 To watch o'er her rights, and protect her religion—
 Hail, Temple of Liberty, thou art my home !

THE FLOWERS OF LIFE.

The ills of LIFE's journey how many complain of,
 Who swear not a floweret is found in the road!
 But the evils they censure I laugh at the pain of,
 While sweet smiling CHEERFULNESS lightens the load.

Though I find not a rose, I indulge not in sorrow,
 But pluck with CONTENTMENT a daisy to-day;
 Nay, even a sprig will feed HOPE for to-morrow,
 The humblest that nods to the zephyr of May.

Let others dispute, I'll avoid their dissention,
 Religious, political, moral, or such;
 For the floweret of PEACE thus escapes their attention,
 And the sweet bud of PLEASURE which blooms at my touch.

The blossom of FRIENDSHIP, surviving mortality,
 I'll carefully cherish and wear in my breast;
 Though its picture may boast brighter hues than reality,
 Its fragrance directs me when doubtful the test.

The spirit of feeling, the soul of affection,
 Wildly ardent in rapture, and melting in woe,
 Whatever its image, attire, or complexion,
 With mine shall commingle in sympathy's glow.

I ask not his birth-place, whatever the region,
 Hot, temperate, frigid—despotic or free;
 I ask not his politics, creed, or religion,
 A Turk, Jew, or Christian—he's still dear to me.

But ah! there's a flower which, tho' teeming with nectar,
 Beneath its fair aspect screen's MISERY's dart,
 So artfully veil'd that it mocks a detector,
 Till press'd to the bosom it pierces the heart.

But still to a bosom susceptibly placid,
 The anguish of LOVE will but heighten its joy;
 As the bev'rage uniting a sweet with an acid,
 Is grateful, when nectar untemper'd would cloy.

The bramble of **AVARICE** others may nourish,
 Exhausting Life's soil of its virtues and strength;
 I'll stray where the plants of **BENEFICENCE** flourish,
 And the generous vine winds its serpentine length.

Let misers pursue their mean sordid employment,
 And hoard up their treasures, for life's latest scenes;
 Shall we waste the sweet moments allow'd for enjoyment,
 And squander the season in gaining the means?

Lank **ENVY** and **MALICE** let others retain 'em,
 From all I encounter some good let me gain;
 As the bee can sip sweets where the spider draws venom,
 And the toad, it is said, wears a pearl in his brain.

Then pluck every blossom of **HAPPINESS** blooming;
 Leave birds of contention and play with the dove;
 And our path, soon the flush of enchantment assuming,
 Will glow an Elysium of Pleasure and Love.

A KISS.

Does Eliza remember, ere fashion had taught her
 To lend the heart's impulse hypocrisy's guise,
 How oft, in our plays, to my bosom I caught her,
 And wondered a touch could so brighten the eyes?

Familiar to me is the sweet recollection,
 How the warmth of her lips taught my visage to glow,
 While the flush that responsive illumed her complexion,
 Seem'd roses promiscuously scatter'd on snow.

And I ask'd from what source sprang the feelings which raptur'd,
 And bade through my pulses such extacies roll,
 The charm which reflection bewilder'd and captur'd—
 "A KISS" was the answer—it melted my soul.

SUB-MARINE GROTTO.

This wonderful work of nature was discovered on the Malabar coast, by captain Nixon, of the British ship Apollo. It first presented a large bed of coral, almost even with the surface of the water, which afforded one of the most enchanting prospects in nature. Its base was fixed to the shore, and reached in so far that its end could not be seen, which seemed to be suspended in the water, which deepened so suddenly, that, at the distance of a few yards, there might be seven or eight fathoms depth. The sea was at this time quite unruffled, and the sun, shining bright, exposed the various sorts of coral in the most beautiful order, some parts branching into the water with great luxuriance, others lying collected in round balls, and in a variety of figures, heightened by spangles of the richest colors, that glowed from a number of large crams, which were every where interspersed. It is to be regretted that a work, so stupendously grand, should be concealed in a place where mankind can so seldom have an opportunity of contemplating this astonishing scene.

ZOROASTER'S DEFINITION OF THE SUPREME BEING.

"He is the first of incorruptibles, eternal, and not created; he is not composed of parts; there is nothing like, or equal to him; he is the author of every good, the sovereign disposer of all order, and of all beauty; he cannot be corrupted by presents; he is the father of justice and of equity; he derives his knowledge only from himself; he is the source of all wisdom, and sole author of all nature."

A student in a neighboring university, not many years since, carried a manuscript poem, of his own composition, to the professor of languages for his inspection. The professor, after looking it over, demanded the author's reason for beginning every line with a *capita*! "Because it is *poetry*," replied the student. "It is!" says the professor, "*I declare I should not have thought it.*"

History is a theatre on which the politics and morals appear in action. Youth receive from it those first impressions, which, sometimes, are decisive of their future destiny. We must, therefore, present to them the noblest models, and inspire them with the utmost horror for false heroism. Sovereigns and nations may derive from history the most important lessons: the historian, therefore, should be as inflexible as justice, of which he is to maintain the rights; and as sincere as truth, of which he professes himself to be the organ. So august are his functions, that they ought to be exercised only by men of acknowledged integrity, and under the inspection of a tribunal no less severe than that of the Areopagus. In a word, the utility of history can only be impaired by those who know not how to write it; nor doubted, but by those who know not how to read it.

A noble, amiable, and innocent young lady, who had been chiefly educated in the country, saw her face in the glass, as she passed it with a candle in her hand, retiring from evening prayer, and having just laid down her bible. Her eyes were cast to the ground, with inexpressible modesty, at the sight of her own image. She passed the winter in town, surrounded by adorers, hurried away by dissipation, and plunged in trifling amusement; she forgot her bible and devotion. In the beginning of spring she returned again to her country seat, her chamber and the table on which her bible lay. Again she had her candle in her hand, and again saw herself in the glass. She turned pale, put down the candle, retreated to a sofa, and fell on her knees. "Oh, God! I no longer know my own face. How am I degraded! my follies and vanities are all written in my countenance. Wherefore have they been neglected, illegible, till this instant? Oh! come, and expel; come, and utterly efface them, mild tranquillity, sweet devotion, and ye gentle cares of benevolent love!"

Some years ago, a person requested permission of the bishop of Salisbury to fly from the top of the spire of that cathedral. The good bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him, he was very welcome to fly to the church, but he would encourage no man to fly from it.

SEDUCTION.

How abandoned is that heart which buds the tear of innocence, and is the cause, the fatal cause of overwhelming the spotless soul, and plunging the yet untainted mind into a sea of sorrow and repentance! Though born to protect the fair, does not man act the part of a demon? first alluring by his temptations, and then triumphing in his victory! When villany gets the ascendancy, it seldom leaves the wretch, till it has thoroughly polluted him.

REMARKABLE ANAGRAM.

In the eighteenth chapter of John's gospel, verse 38, Pilate saith unto Jesus, *What is truth?* which question in the Latin language runs thus: *Quid est Veritas?* These letters, transposed, make the justest and best answer that could possibly be given to the inquirer, who did not think proper to wait for another, viz. *Est vir qui adest; i. e. it is the Man who is present.*

This anagram will appear still more remarkable, when it is considered that the Lord came into the world particularly as Divine Truth; and the first words which he uttered after the question was put to him, were the following in the 19th chapter, ver. 5, viz. *Behold the Man.*

Note. In the English translation these words are by mistake put into the mouth of Pilate; but in the original they are manifestly the words of Jesus; after the crown of thorns was placed on his head, and in the internal sense signify, Behold how the Jewish nation has falsified the Divine Truth of the Word.

GRAVEL.

A philanthropist begs to communicate to the world the following simple remedy for the gravel: Dissolve three drachms of prepared nitre in a quart of cold water, and take half this quantity in the course of the day. Continue this medicine for a few days, and the complaint will be dislodged. It may be taken at any hour, but it is best after a meal. The greatest martyrs to this disorder have been perfectly relieved by this simple remedy. There is no quackery in the preceding prescription, which is offered to mankind from a feeling of humanity.

VALUABLE DISCOVERY.

The art of making emery, (corundum) which is an article of the first consequence in the cotton and woollen manufactories, and in white smithery, has been discovered by Pliny Earle, of the firm of Pliny Earle and Brothers, card-makers, in Leicester, (Mass.) It is presumed that after a few small manufactories of this article are established, the expense of which will not be great, that a supply can be furnished of a superior quality to that which has been imported. The manufacture of this article will make a considerable annual saving to the United States; and at a time when it is becoming scarce, it must be a pleasing circumstance, that one more article of prime necessity is reduced, for certainty, to domestic origin and manufacture. How far the raw material pervades this country, is not known; as yet, it has been found in but few places; it is, however, expected, that New-England will furnish an ample supply for ages; and it is supposed that it may be found in various parts of the union.

Nat. Ægis.

TANNERS TAKE NOTICE.

It was mentioned in a Bennington paper about one year ago, that a new method of tanning leather of all kinds had been discovered in that town.

The principle of this new system of tanning was discovered by Alexander H. Avery, for which he has lately obtained a patent under the seal of the United States. In his patent he says, "I find that sheep-skins can be tanned in twelve or sixteen hours; calf-skins from about twenty-four to fifty hours, after being deprived of their hair; upper-leather from two to five days, according to the thickness of the hide." He says this time is generally allowed for a cold solution of *tanning*, but by being heated, will tan something short of that time. His leather has been tried, and is said to be of the very best kind. He states that his method of *tanning* is calculated for a great saving of labor and other contingent expenses. In his method of tanning he is not at the usual expense of sinking vats in the ground, which is very expensive; he tans either in large tubs or square vats fixed out of the ground.

Bennington News Letter.

THE MAGDALEN SOCIETY.

At a numerous and respectable meeting, on Tuesday evening; at the School-room, Mr. Thomas Eddy was again called to the chair, and Joseph George appointed secretary.

The committee appointed for the purpose at the former meeting, reported a constitution for the government of the society, which having been read, amended, and adopted, is as follows :

Viewing, with deep regret and commiseration, the wretched and hopeless condition of those unhappy females, who, with the loss of character, are deprived of the means of procuring honest employment, and, under the pangs of remorse, have no refuge from guilt, we, whose names are hereto subscribed, stimulated by the desire and encouraged by the hope of doing good, have associated together for the purpose of establishing an Asylum, which shall afford to repenting victims of seduction the means of support and protection, and be so organized and conducted as to cherish their penitent dispositions, inspire them with the principles of religion and virtue, confirm them in habits of order and industry, and under the divine blessing, produce in them a radical reformation of life. To effectuate which design, we have adopted, and do hereby adopt, the following constitution :

Art. 1. This institution shall be called the Magdalen Society of New-York.

2. All persons subscribing to this constitution, and paying the sum of five dollars, shall be considered as members of this Society. The annual contribution of the members shall be three dollars ; but any person subscribing and paying at one time the sum of twenty-five dollars, shall be exempted from any future contributions, provided, that after the first day of May next, no person shall become a member unless elected so by the managers ; and that every person neglecting for the space of two years to pay his annual subscription, shall cease to be a member of the Society.

3. The affairs and concerns of the Society shall be conducted by twenty-one managers, who shall annually be elected by ballot ; for which purpose there shall be a stated annual meeting of the members of the Society on the second Monday of January in every year, to be held under the inspection of three persons, who shall previously be appointed for that purpose by the board of managers.

4. The managers shall keep regular minutes of their proceedings, and seven of them shall form a quorum and be competent to the transaction of business. At the first meeting after their election, they shall choose from their own body by ballot a president, vice-president, treasurer and secretary, who shall hold their offices for one year, and until others be appointed in their places.

5. The managers shall have the power of making all such by-laws and regulations, not inconsistent with the constitution, as may by them be deemed proper and necessary, to regulate the admission of new members, for the government of the Society, and for carrying into effect the design of the establishment. Also, in case of death, resignation, or removal of a manager, to supply the vacan-

cy by appointment from the members of the society, and in all cases of vacancy in any of the offices above named, to fill the same by a new choice.

6. The president, or in the absence of both, a chairman for the time, shall preside at all the meetings of the managers, and in all questions where there may be an equal division of voices, he shall have the casting vote.

7. The managers shall meet once in each month; but it shall be the duty of the secretary to call special meetings upon the requisition of the president, or any two managers.

8. The treasurer shall give security, to be approved by the board of managers, for the faithful discharge of his official duties, and shall at each monthly meeting exhibit a statement of his accounts.

9. A statement of the accounts of the Society shall be laid before the members annually at their stated meetings, and shall also be published in at least two of the public newspapers of this city.

10. The board of managers shall have power, at their discretion, to purchase or rent a house and lot of ground, or to purchase a lot of ground and erect suitable buildings thereon, for the purpose of the institution.

11. No alteration shall be made in this constitution, without the concurrence of a majority of all the members of the Society, unless such alteration shall have been recommended by the board of managers, and certified to the meeting by their secretary, or unless notice of the same shall have been given at the preceding annual meeting of the members, and certified in like manner; in either of which cases, such alterations may be made by a majority of the members at a stated annual meeting of the society.

No apology is necessary for the insertion of the following most excellent CHARGE, lately addressed by his honor the Mayor to the Grand Jury.

GENTLEMEN OF THE GRAND JURY,

The duties, which you have now undertaken, under the solemnity of an oath, are of great importance to the community. Grand juries are composed of citizens, impartially and periodically selected from the great body of the people, for the purpose of inquiring into all alleged offences against the laws, in order to ascertain whether they be proper subjects of criminal punishment. The accused are then tried by a second Jury, which pronounces on their guilt. If the verdict be repugnant to law, or evidence, an appeal still lies to the Judges of the Supreme Court; and if this should fail, redress will be found in the clemency of the Executive. You will, therefore, observe the multiplied guards and checks which our mild system of jurisprudence has interposed for the defence of innocence. In tyrannical states, the judge is the minion of power, and the minister of uncontrolled caprice. Juries, there, are unknown; and the interval is short, between the prison and the grave. It is the prerogative and the pride of the American citizen, not only to make laws, but to execute them when

made; not only to participate, in his character of juror, in the dispensation of justice in its first stage, but to control the ulterior decisions of the law, by judges indirectly chosen by its suffrages. Citizens are called upon to act as jurors, who rarely, and sometimes never, occupy any public station: and some, who are unwilling to encounter the fatigues and anxieties of public life, still consider it their duty to maintain the dignity of the trial by jury, by serving their country in the capacity of jurors; and let me add, that he who shrinks from this duty, who devises excuses to avoid its performance, or who retreats from it under the cover of privilege, has but an imperfect notion of this great palladium of liberty. Let our juries be composed of ignorant and vicious men, and no man is safe in his character, property, liberty, or life. Persecution and tyranny may then select their victims, and the ministers appointed to guard the sacred temple of justice, may become the willing priests to officiate at the sacrifice, and to superintend the immolation.

The object of criminal jurisprudence, is neither vindictive nor expiatory; nor can it in strictness be contemplated as intended to reform; its policy and design are preventive, to deter from crime by the dread of punishment. If the criminal can at the same time be reformed, it will be considered a happy circumstance. But to degrade a man in the estimation of society, to brand him with an ignominious punishment, is to render him callous to public opinion, and generally speaking, to place him beyond the power of moral amelioration. And, as punishment cannot be executed without this debasement, reformation is rarely to be expected: and whatever sentiments of repentance may be professed or experienced, when confined within the gloomy walls of a prison, the prey of excruciating cares, and the victim of ill health; yet a change of scene, a translation to the bustle and temptations of the world, too often render these impressions of no longer duration than the causes which produced them. If reformation is not the primary object of punishment, and only incidental to its main design, much less can revenge be so considered. In a state of nature, where every man is the executor of the laws of nature, vindictive feelings will operate in the infliction of punishment; but where the power of punishing is transferred from the person injured to the functionaries of civilized society, who can have no personal feelings, then we have a right to expect, that the true object of punishment will be pursued; and that it will be so regulated and executed as to be the most powerful prevention with the least pain or personal suffering. Our criminal system is founded upon this idea. The punishment of death is applied to but few offences. No torture is permitted. No corporeal pains are inflicted. Hard labor and coarse fare in a prison, are the general punishments: and if the convict be obdurate, solitary confinement soon compels obedience. The only reforms which can be made in the criminal law, refer to imprisonment before conviction, and to imprisonment after conviction, in the city prison. In the former case, the prisoner is, in presumption of law, innocent. He

ought to be treated according to this presumption; and should, therefore, receive every indulgence and accommodation, consistent with the safe keeping of his person. In the latter case, great improvement may be introduced: and the nearer their approach to the system adopted in the state prison, the better. Uniformity in the discipline of our prisons, and in the treatment of the prisoner, ought to exist in all our criminal establishments, and to be applied indiscriminately. A clean state prison, and an impure city prison; a state prison of industry and of decorum; a city prison of idleness and bad habits; exhibit a shameful incongruity, and will naturally produce comparisons, disreputable to our police, and disparaging to our humanity. Whatever imperfections may exist, in this respect, that call for the beneficent hand of reformation, we may, however, be assured, that our prisons, generally speaking, are palaces, and our punishments, blessings, when compared with those that afflict mankind in the old world. The benevolent spirit, which animated the bosom of a Howard, was equally cherished by a Lownes; the sublime system which the former conceived, in theory, was carried into execution by the latter, in Pennsylvania. And this state followed the great example. It can, therefore, impose no obstacle in the view of humanity, for you to enter upon the execution of your duties, with a determination to pursue and present offenders, without discrimination. The guilty ought to be punished; their sufferings, without being repugnant to the feelings of benevolence, will comport with the great design of criminal jurisprudence.

It ought to be your special object, to search out those parent offences, which produce greater and more flagrant ones, by infecting the character with incurable and odious depravity. A skillful physician will endeavor to probe the cause of the disease, before he applies the remedy; and if we can discover and suppress those prominent offences which produce contamination of the public morals, and lead to all kinds of crimes, then we shall have reason to congratulate ourselves upon having discharged a great duty, and in having effected a great good. It were visionary and ridiculous, to pretend that this can be done completely and effectually. As long as man is man, he will commit offences. And that moral quixotism which is apt to attach itself to men of benevolent feelings, but of little experience; which seeks its satisfaction in prescribing panaceas for all kinds of depravity, ought never to enter into the character of the maker or administrator of laws: and its prototype can only be found in the chivalric adventures of those knights of old, who went about to exterminate monsters and giants. But all evils admit of degree. If they cannot be removed, they may be lessened; their pernicious influence may be circumscribed, and their peculiar malignity diminished.

There can be no doubt but that the most dangerous principles of depravity are taught and acquired in those schools of vice, called disorderly houses. Whether devoted to gambling, to drunkenness, to prostitution, or to obscene and wanton revelleries, there young men and women are initiated into all kinds of wickedness,

and are taught the first elements of destruction. Vice must receive its wages ; and without pecuniary resources, no admittance can be had into these doors of infamy. The unhappy females derive their means of supply from the prostitution of their persons. The young men must either spend the compensation of their employments, levy contributions on parental affections, rob the desks, or betray the confidence of their principals ; and when any extraordinary call is made upon their resources, then extraordinary means must be resorted to, in order to meet the demands made on them. What these means are, the history of our criminal courts declares in language that cannot be misunderstood. The debt of the gamester must be paid with scrupulous punctuality ; and the company of the meretricious is attended with unceasing expense. The pressure of false notions of honor, and the allurements of libidinous women, thus impel to dishonesty. And although parental affection always conceals, and the compassion of the injured frequently overlooks the offence, yet the records of our prisons will sooner or later contain the names of the unhappy victims ; who, after inflicting inexpressible torture on their friends, after being abandoned by the virtuous part of the community, spend their last breath in an alms-house or a prison.

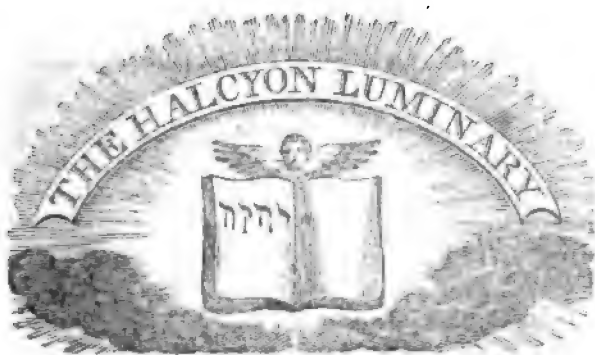
That the number of disorderly houses in this city is great and alarming, and that many persons derive their support from administering aliment to vice and profligacy, cannot be doubted. Gambling by billiard tables, dice, and cards, to a great extent, is carried on in public houses otherwise respectable, in direct violation of the engagements made by the proprietors when their licenses were granted. Dancing houses, frequented by lewd women, are opened in various places to the annoyance of public virtue and decorum ; and houses of assignation are kept for the seduction of young women, and for the gratification of vice. Although we know that it is not in our power, nor will it ever be in our power, to banish these evils entirely from the community, yet, as I before observed, their malignity and virulence may be diminished ; their progress may be restrained ; their number may be lessened ; and under any circumstances, public decorum may be preserved, by preventing the audacious exhibition of open profligacy. The ear of chastity may be protected from violation ; and the cheek of modesty from blushes. And, if your exertions can save one victim from the altar, and restore one prodigal son, or erring daughter, to the bosom of parental affection ; to the paths of virtue ; and to the esteem of the world ; then is it highly important to employ those exertions. And you will find your reward in the grateful feelings which ever accompany good deeds, and in the smiles of the Great Dispenser of all good.

When oppression and extortion are exercised in this country, they generally fall on the poor and defenceless, who are not able to punish the aggressors. In humble life, in the retreats of poverty, the petty despot exercises his tyranny, by fleecing the widow and the orphan. These evils, which too frequently escape detection by being disguised under the forms of law, or managed with fiend-

like subtlety and malice, are perhaps more destructive to the happiness of the indigent than all the other calamities of life put together. Search out these wretches, gentlemen, with a vigilance that cannot be deceived ; with an industry that will not be fatigued ; and with a decision and courage that will not be diverted or appalled. Whatever merit may be ascribed to the keepers of our prisons, remember, that it is your duty to enquire, and not to repose overweening confidence in any man or set of men. It would give the court great satisfaction if you and every succeeding grand jury would devote at least one day in every term to a thorough examination of our criminal and civil prisons. The consequences would be unspeakably important to the interests of humanity, and to the improvement of our police. The frowns of an intelligent and respectable grand jury are always terrible to vice and oppression ; and a periodical inspection of our public places of imprisonment, will affect the conduct of every person connected with those establishments. The magistrate who commits the offender ; the master who confines his apprentice or slave ; the keepers who have them in custody ; and the prisoners themselves, will, in one shape or another, be influenced by this exertion of your superintending authority.

Your general duties are well known : to enquire with deliberation, and to decide with impartiality, with a single eye to the public interests, and free from the influence of favoritism and prejudice. In all cases of doubt, it is the safest way, and the most consonant with the genius of our laws and the immutable principles of justice, to determine in favor of the accused. The vexation, the expense, and the disgrace, of dragging an innocent man into court, to answer to a criminal charge, ought to be fully considered. And it is important also, for you to set your faces against those frivolous and unfounded prosecutions, which are too often instituted for the purpose of wreaking vengeance and inflicting disgrace, without any regard to the public welfare. All real breaches of the peace, are proper objects for your animadversion ; but certainly not those trifling quarrels, and petty provocations, which grow out of the levity of youth, or the excitement of female ire, which end as they begin, without any injury, and which never pass the ordeal of a court without producing ridicule, and covering both parties with disgrace.

Your attention is required, by statute, to all violations of the acts for the prevention of lotteries, duelling, and fires ; and any assistance that can be rendered to you, by us, in the execution of your duties, will be freely and cheerfully afforded.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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No. 2.

REPENTANCE AND CONVERSION.

That man ought to perform the duty of repentance, is a truth too evidently inculcated in the sacred Scriptures to be controverted by any one who has any reverence for that divine composition. The reasonableness of the duty arises from the state of our fallen nature ; man does not, nor is it to be expected that by nature he ever will, stand in the uprightness and integrity wherein he originally stood, as he first came forth from the hands of the great Creator ; for then, upon a review of the works which the Lord had made, more especially of man, the grand master-piece of the whole, he saw and proclaimed all to be very good.

That human nature did not continue in that pure and happy state, we have the unerring and faithful testimony of the Lord himself, in his holy Word.

It is too much for our present purpose to enter into the particulars of the fall ; suffice it to say, that it consisted in a gradual declension of the human race from the Lord—from the making him the all in all of love and wisdom, goodness and truth, until man not only imputed all within him to himself, but sunk into infernal states of evil and falsehood, altogether opposite to those heavenly and pure states in which he was originally created ; therefore we are

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informed, in Genesis, ch. iv. 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 11. "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." Similar declarations we also meet with in the book of Psalms, Ps. xiv. 1. &c. "The fool hath said in his heart there is no God: corrupt are they and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, and did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no, not one." The same statement of the fact is given us in the commencement of the first chapter of Isaiah, in the 5th verse of which, the Lord, by his prophet, says, "Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart is faint. From the sole of the feet, even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores." Thus pronounces the record of divine truth concerning the fall of human nature; at the same time declaring all to be involved therein, none excepted. With respect to the direful circumstances attending it, who, upon an appeal made to his own heart, will not subscribe in testification thereof? All who have seen the true picture of themselves, with respect to their fallen state; who have compared themselves with the unerring and pure laws of divine order given in the *Word*, will acknowledge, that by nature they are not only far from those heavenly and divine qualities which they were created to attain, but also that in them, of themselves, dwelleth no one thing that is good.

Thus, my dear readers, we have only to look into ourselves and see the real state wherein human nature stands in consequence of the fall; that we have lost the affection of heavenly and spiritual *loves*, with the understanding and perception of genuine *truths*, which flow from, are the support of, and with them make one. That affections for selfish and worldly *loves*, and all manner of false principles, by nature, occupy the whole mind, whence every operation of our hands becomes polluted.

We cannot now go into the inquiry why the Lord, who is omnipotent, and whose love is equal to his power, (man being the chief, nay, the only darling of his heart) permitted the fall of man from

the highest pinnacle of Heaven to the lowest depths of Hell ; we are only now speaking concerning it as a certain fact, which has come to pass by Divine permission ; we say by Divine permission, for without a Divine permission, or leave, no evil can take place. And because the darkness of the *natural* man is such, and his conceptions of Divine things so straitened, that he cannot distinguish between the Divine *will* absolute, and the Divine *permission*, or *leave* ; therefore, in the holy *word*, evil, and the origin of evil, are attributed to the Lord ; not that the case is so in reality, but so expressed for the sake of the appearance to the *natural* man, for whose use principally the *word*, in the *letter*, is given ; whilst the *spiritual* man discerns the real and genuine distinction between the different and contrary qualities attributed to the Lord ; he knows that he is pure love in the very abstract ; that he is good to all, and that his tender mercies are over all his works ; that all other appearances of the Lord, either respecting his qualities or operations, arise from a perverted sight, occasioned by the fall.

Thus we draw a faithful view of our fallen estate, both from scripture and from experience. To enable us to rise from this low estate, from our own hell within our breasts to that heaven to which we and every human being were created to attain, was the holy *word* first given, and for the same invaluable purpose it is still continued amongst us in this lower world ; the Lord herein making such a display of the laws of Divine order, that whoever *runs* may *read*. The precepts of life here laid down are within the capacity of every man who hears or reads them to perform ; the Lord expecting no more of any man than according to the ability given, and wherein he graciously and mercifully upholds every moment, in continually in-flowing and gifting with life.

By reason of *faith alone* being considered as the all of religion, consequently the all of justification, sanctification, regeneration, and salvation, it has been taught by too many (whom we have reason to fear were influenced more by self-love than by the good of the flock) that the Lord has given forth precepts in the decalogue, and in many other parts of the *word*, which he never designed his creatures to keep ; yea, farther, that when he gave them he knew they had no power to keep them. Because the creature could not keep them, therefore God sent his only beloved Son into the world to fulfil the law in man's room and stead, which is effectual, according to some, for those whom he ordained to eternal salvation ; or, according to others, for all those who in time shall act faith in his merits, and thus impute to themselves, by faith, that which the Redeemer has done, as well as suffered.

But these fallacies, and many more appearances of truth heretofore taught in the Christian church at the time of her end, concerning faith alone, all vanish as fogs and mists before the glory of the rising sun, when that one eternal truth which the Scriptures hold forth in every page is fully assented unto, namely, that there is *One Infinite Jehovah God, in whom is contained the Divine Trinity, of Father, Son, and Holy Spirit, in person, the Lord and Saviour Jesus Christ, the Creator from eternity, the Redeemer in time, and the Regenerator to eternity.* When this eternal, sublime, angelic, and soul-reviving truth is fully assented unto from the light of the sacred Scriptures, the former dogmas mentioned will all be seen to proceed from the chimera of man's own intelligence. It will be seen that *it was none other than Jehovah God himself, who descended into our world in the person of Jesus Christ,* that his fulfilling of the law was in no respect in man's room and stead, but that it is as much now man's duty to adhere to the precepts of life therein given as before the Lord descended, agreeably to his own teaching in Matt. ch. v. 17, &c. "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil; whosoever shall break one of these my least commandments, and teach men so, the same shall be called the least in the kingdom of Heaven." Also in his reply to the young man, who enquired of him the way to eternal felicity, Matt. ch. xix. 17. "If thou wilt enter into life, keep the commandments." How plain and manifest, as the splendor of the sun-beams at noon-day, to those who have eyes to see, and hearts disposed to imbibe *truth* for the sake of truth, that our Lord left the moral precepts of life, the eternal laws of Divine order, given in the *word* of the Old Testament, as binding upon the human race as ever, in no wise disannulling them, abrogating nothing ~~except~~ *the rituals of worship, and the ceremonial laws,* which were given to the Jewish people, in order that they might be the *representative* of a church until the fulness of time came for *Jehovah God himself to descend,* and unite heaven with the earth, and all with himself, by the medium of the *human* in which he came, and which he fully glorified, that therein he might be the eternal mediator between the creature and his *own essential divine in himself.*

The Apostle Paul speaks of this ceremonial law, peculiarly adapted to the Jewish dispensation, that the true Christian is no longer under, and without the deeds or observance of which the believer in the Lord Jesus Christ is justified; but which passages

appear to have been so grossly misrepresented, (whether at first by design, or otherwise, is not so much our business to determine) as to be made the very foundation stone for raising a superstructure upon *faith alone*, whereby the practical attendance to the moral laws of life and salvation has been wholly overturned; those passages, at the same time, wherein the Apostle clearly inculcates the necessity of the observance of the moral law, being kept out of sight. How seldom do we hear the following quotation from the Apostle's Epistle to the Romans adduced, ch. iii. 31. "Do we then make void the law through faith? God forbid. Yea, we establish the law;" whilst the declaration in verse 28 preceding, is being continually rehearsed—"Therefore we conclude that a man is justified by faith without the deeds of the law;" because this latter passage, by a misrepresentation, is made to favor the doctrine of *faith alone justifying and saving*. But how plain for any intelligent mind, from a comparison of these two passages with each other, to see, that by the deeds of the law, without which the true believer in the Lord Jesus Christ is justified, is meant the *cereemonial law of the Jews*, which our Lord abrogated, making them no part of the Christian economy and worship, and by the law which he wishes to establish, is meant the law of life, the moral law of the ten commandments, the eternal transcript of the divine mind written upon every man's heart, and every part of the holy Word explanatory of the same.

To suppose that the fountain of love and wisdom would give forth precepts to his creatures to observe, which he knew they were utterly incapable of fulfilling, fills the serious mind with shocking ideas, altogether repugnant to the nature of the Deity, and must tend to induce hard thoughts concerning him; but blessed be his holy name, this is not the truth of the case; he gathers not where he has not sown, nor does he reap where he has not first sown; he requireth no more of his creature than according to what he has, not according to what he has not. *All the precepts of life are within our ability to perform*; not indeed of ourselves, but from him in whom we live, move, and have our being, and without whom we can do nothing.

The first duty necessary to perform by man, after he is humbled, under a sight and perception of his evil state by nature, with the dire consequences that await his continuing in his evils, who at the same time is truly desirous of deliverance from them—to become a renewed and regenerated man—conjoined to his Maker

and associated in spirit with blessed angels above: The first duty necessary to perform in this case is, to supplicate the Lord for power against his evils; it being necessary to render our supplications effectual for this salutary purpose, that we immediately approach the Lord Jesus Christ, because *he is the only God of Heaven and earth*, (according to what has been before observed) and all power is in his hands. If this practice was more attended to, I am firmly persuaded we should soon find the desired help; no longer have to complain that our prayers are not regarded at the throne of grace; we should ask and receive; seek and find; knock and it would be opened: until we receive from his *Divine Human* hand full deliverance from our evils.

Repentance and *conversion* are two things. That *conversion* is a distinct duty from the work of *repentance*, is in some measure known and acknowledged in the Christian Church, inasmuch as the ministers therein, imitating the practice of the Apostles, often call upon the hearers to "*repent and [then] be converted.*" The *particulars* of these two great works are thus given forth from the Lord himself, in the first chapter of Isaiah, sixteenth and seventeenth verses.

REPENTANCE.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

CONVERSION.

Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

We will endeavor, briefly, to illustrate these divine precepts in the order they lay; but want of room necessarily compels us to postpone it until our next number.

C. S.

[*To be continued.*]

CORRESPONDENCES.

[*In continuation from page 11.*]

Heaven is distinguished into two kingdoms, the one of which is called celestial, the other the spiritual kingdom; now the celestial kingdom in common *corresponds* to the heart, and what appertains to it in the whole body; and the spiritual kingdom to the lungs and what appertains thereto in the whole body. The heart and lungs do also form two kingdoms, the former ruling therein by the arteries and veins, and the latter by the nervous and motive fibres, and

both in every effort and action of the body. In the spiritual world (or spiritual man) of every one, are also two kingdoms: the one is that of the will, the other that of the intellect by the affections of truth; and these two kingdoms *correspond* to those of the heart and the lungs in the body; so likewise in the heavens, the celestial kingdom is the will-part of heaven, and there the good of love has the ascendancy or government; and the spiritual kingdom is the intellectual part of heaven, and there truth has the ascendancy or government; and these two kingdoms *correspond* to the functions of the heart and lungs in man. From this *correspondence* it is that the heart, in the Word, signifies the will, and also the good of love, and that the breath signifies the understanding and truth of faith.

The *correspondence* of the two kingdoms of Heaven with the heart and lungs, is the *correspondence* of Heaven with man in common, or the whole of one with the whole of the other: the less common or particular is with the several members, organs, and viscera of man, as shall be here specified. They who in the grand man, or Heaven, belong to the head, are the angels who excel all others in every species of good, as love, peace, innocence, wisdom, knowledge, &c. and consequently enjoy happiness, and from them proceeds the influx into the human head, and all that appertains to it here, for to these they *correspond*. Those angels, which in the grand man or Heaven belong to the region or province of the breast, excel in the good of charity and faith, and operate in their influence on the human breast here, inasmuch as they *correspond* thereto: they who belong to the feet, are in the lowest good of Heaven, or that called spiritual-natural good; they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good; they who are in the eyes, excel in understanding; they who are in the ears in attention and obedience; they who are in the nose excel in the faculty of perception; they who are in the mouth and tongue are eminent in speaking from clearness of intellect and perception; they who belong to the province of the reins, are more particularly in that kind of truth which illustrates and distinguishes; they who are in the liver, pancreas, and spleen, excel in those faculties and powers which exalt the purity of the various kinds of good and truth, by separating them from mixtures with their contraries; and so in like manner with others respectively, by influx operating on the *correspondent* parts in

man; now influx from Heaven is in order to the right end and use of all in man, and as uses are from the spiritual world, so they form themselves into effect by material instruments in the natural world, whence proceeds *correspondence*.

Hence it is, that the same members, organs, and viscera, are used in the scripture (according to the doctrine of *Correspondence*) for the things represented by them: thus, by the head, is there signified understanding and wisdom; by the breast, charity; by the loins, conjugal love; by the arms and hands, the power of truth; by the feet, that which is natural; [in distinction from spiritual] by the eyes, intellect; by the nose, perception; by the ears, obedience; by the reins, the purification [elucidation] of truth, and so on. Hence those customary expressions, when speaking of a man of a deep knowledge, to say, that he has a head; of him who is true and faithful, that he is a bosom friend; of any one of great sagacity, that he is ready at smelling a matter out; of a man that has a quick comprehension, that he is sharp-sighted; of one in great power, that he has long arms; and of him who says or does a thing with love, that he does it from his heart; these and many other sayings, familiar to us, are from *correspondence*, for they are from the spiritual world.

But though all things in man, even with respect to his body, *correspond* to all in Heaven, yet he is not an image of heaven in his external, but in his internal form; for it is the interior of man that receives the heavenly influx, whilst his exterior, or natural part, is influenced by the things of this world; as far, therefore, as his interior is receptive of the former, so far only is he reputed a heaven in his least form after the likeness of the greatest; but so far as he is unreceptive of the heavenly influx in his interior or inner man, so far he is not in the form of heaven; and yet his exterior or natural man, which communicates with this world, may be in order according to the laws of this mundane system, and consequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preserved and nourished by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his spiritual man.

But *correspondence* is of much larger extent than in reference to man only; for there is a *correspondence* of the heavens between one another: thus the second or middle heaven *corresponds* to the inmost or third heaven; and the first or lowest heaven *corresponds*

to the second or middle heaven; and it is this first or lowest heaven that more immediately *corresponds* to and communicates with the corporeal forms of men, their members, organs, and viscera; and it is this corporeal part in man, in which the influence of heaven terminates, and rests as on its basis.

It is here to be noted, as a first principle, that all *Correspondence* with heaven is through the Divine human of the Lord, forasmuch as heaven originates from him as its essence; for were not virtue flowing from his divine human to influence all in heaven, and by *Correspondence* all created nature here below, there would be neither angel nor men; and hence likewise it does appear why the Lord became man, and invested his Deity with humanity, from its highest to its lowest nature, and dwelt amongst us, viz. because through the degeneracy of man, all was brought into such disorder, that all communication with the Divine human in heaven, on which his salvation depended, was cut off, and could only be restored by the assumption of our natural humanity as a ground of communication between him and us.

All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral. The things in the animal kingdom are *Correspondences* in the first degree, as having life; those in the vegetable kingdom *correspond* in the second degree, as having growth, but no sensitive life; and those in the mineral kingdom *correspond* in the third degree, as having neither life nor growth. The *Correspondents* of the first kingdom are the animals of various kinds, which either walk or creep on the earth, or fly in the air, which being so well known, are not here enumerated, as neither those of the second or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flourish in the woods, gardens, fields, or elsewhere. The *Correspondents* in the mineral kingdom are the more noble, and also the inferior metals, precious and common stones, fossils, and earths of various kinds, and also waters. To these *Correspondences* in the natural world, we are to add such things as are prepared and fabricated of them by human skill and industry for the general use of man, as food of different kinds, vestments, houses, temples, with many other things.

The things that are above the earth, as the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapors, thunder, lightning, &c. are respectively *Correspondent*; as also such as are occasioned by the presence or absence of the sun, as light and shade,

heat and cold; in like manner those which are determined by its motions, distances, and variations, as the seasons of spring, summer, autumn, and winter, together with the diurnal periods of morning, noon, evening, and night.

In a word, all things that exist in nature, from the least to the greatest, are *Correspondences*; because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity. It is said here to *subsist* also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause, from which, if it be separated, it must perish, and be annihilated.

Every thing is said to *Correspond*, which exists and subsists in nature according to the Divine order; now Divine good proceeding from the Lord is that which constitutes Divine order, for it begins and proceeds from him through the Heavens to this world, where it terminates in its lowest form. And all things here, which are according to the laws of such order, are called *Correspondences*, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing hath relation to truth, forasmuch as truth is the form of good: hence it is, that all things in the universe and in nature, as far as they subsist in the Divine order, bear relation to goodness and truth.

That all things in the world are from God, and so invested by him with natural forms, so as to give them *Correspondence* and usefulness, manifestly appears from all things both in the animal and the vegetable kingdoms, many of which display evident marks to the thoughtful mind of their Divine original.

As to those spiritual things in Heaven, to which natural things in this world *correspond*, no one now can understand them, but by a particular illumination from above, forasmuch as the science of *Correspondences* hath long been lost amongst us; however, this doctrine of *Correspondence* between spiritual and natural things shall be here illustrated by some few examples of the latter, as generally known in this world. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, *correspond* to the affections of the human mind; the former to its good affections, the latter to its evil ones. In particular, oxen and calves *correspond* to the affections of the natural mind; but sheep and lambs to those of the spiritual mind; whereas the

winged tribes, according to their respective kinds, *correspond* to the intellectual part in both: hence it was that animals of various kinds, as oxen, rams, sheep, goat, lambs, and also pigeons and turtle-doves, were appointed among the Israelites, who were a typical or representative Church, for sacrifices and burnt-offerings, as in such religious institutions they were representative of spiritual things, and accordingly were received in Heaven according to *Correspondence*. That animals, according to their difference as to GENUS and SPECIES, stand for the affections, is, because they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and such also is their innate knowledge respectively; man also, considered merely in the animal part of his nature, is constituted in like manner, and as such is compared to them; thus it is common to say of any one that is of a meek and gentle disposition, that he is sheepish, or lamb-like; to call a rugged or rapacious man, a bear, or wolf; and to give the name of a fox or serpent to the subtle and crafty, and so on.

As to *Correspondence* in the vegetable kingdom, this might be illustrated by many considerations drawn from the growth of small seeds into trees, putting forth leaves, blossoms, and fruit, in which other seeds are contained, whereby propagation is carried on in a way of existence both simultaneous and successive, according to the laws of a wonderful order; to investigate all the uses of which would excel the bounds of human science; and as these originate from the spiritual world or Heaven, which is in the human form, so have they all relation to, or *Correspondence* with, something in man, as is known to some few in the learned world. That *Correspondence* obtains in the vegetable kingdom may be illustrated by the following example: thus, a garden, in general, *corresponds* to Heaven in respect to understanding and wisdom; wherefore Heaven is called the garden of God, and Paradise, and by man the Heavenly Paradise. Trees, according to their different kinds respectively, *correspond* to perceptions, and the knowledges of things good and true; and therefore the ancients, who were in the knowledge of *Correspondence*, celebrated their religious worship in groves, and therefore it is that we have mention made in scripture so often of trees, and that Heaven, the Church, and man, are in so many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food also, which are prepared from these, but more especially from

the seeds of the field, *correspond* also to the affections of good and truth, as these afford nourishment to the spiritual, as earthly foods do to the natural life. Hence it is, that bread is the *correspondent* to affection respecting every particular good, as it is in a more eminent manner the support of life, and is used to signify the whole of food; and in this universal sense it is, that the Lord calls himself the bread of life; and likewise on this account, bread was appointed for a sacred symbol in the Israelitish Church, and was placed on a table in the tabernacle, under the name of shew-bread, or the bread of faces; and also that the whole of Divine worship by sacrifices and burnt-offerings was called bread. Lastly, it is from *Correspondence*, that bread and wine are used in the Holy Supper, as it is celebrated in the Christian Church. D. C.

[To be continued.]

TO THE EDITORS.

GENTLEMEN,

I find in the bible many apparent contradictions, inconsistencies and errors, which I am unable to reconcile with the purity, perfection and divinity of that Almighty Being who is said to be its author. I have sought for information among the writings of different annotators, but have always found the most difficult points either evaded, or treated of in such a confused manner as only served to convince me that those much wiser than myself were equally at a loss, but possessed too little candor to acknowledge it. I have also sought information *viva voce* among professors of religion of different denominations. Here again I have never been able to obtain any satisfaction, and with a few exceptions, have received little beside petulance and dogmatical assertions. Such behaviour, at the same time that it shows them destitute of candor, in my opinion, reflects but little honor upon themselves as professors. But this is nothing to my present purpose. Either the bible is the word of God or it is not, and our believing or disbelieving cannot in this respect make the least alteration. I am not anxious, therefore, to support any particular opinion. I am perfectly willing the truth should be whatever it is; my only desire is to find it. I am now in the direct road to deism, not from choice, but because I cannot help it. I at present either know too little or too much of the bible to feel satisfied of its divinity. But I am determined to proceed deliberately

and cautiously, and not to adopt an opinion on either side without evidence. I am resolved to be influenced by no sophistical reasoning, or elegance of declamation; by no sarcastical or malevolent observations; by no thundering maledictions of bigotry, or prejudice, nor by any man's opinions or assertions, but calmly and patiently to search after solid evidence or positive proof. I will listen with pleasure to every argument on either side, and if any person will give me the reasons for his opinion, those reasons shall meet with attention.

Now, gentlemen, if you are able and willing to give me any assistance in my researches, I shall consider it as a very great favor. I have two reasons for making this application to you. The one is, that as your *Luminary* is professedly theological, it is unquestionably your intention to give light and instruction to your readers on theological subjects. The other is, that you have a *key* to the bible, which, you tell us, will explain its mysteries. Now, as you acknowledge there are difficulties in it if we take it in its literal sense, and as at present, I know of no other way to understand it, I think you cannot in conscience refuse to give me the assistance I ask.

Many are the passages in the bible that require an explanation, but I shall at this time only mention a few, and those perhaps not the most difficult, but such shall as most readily occur to my mind, believing that if you can satisfy me respecting these, that you will be able to explain the rest, or furnish me with a *key* to do it myself.

It is recorded in Genesis, i. 7. *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*

1. Cor. xi. 14. *Doth not even nature itself teach you, that if a man have long hair it is a shame unto him?*

I believe that none of our philosophers or astronomers of the present age would subscribe to the idea advanced in the first of these verses, and as for the latter, nature herself seems to contradict it by giving long hair to most men.

The following verse I shall say nothing about, for I can make nothing of it. 1 Cor. xi. 10. *For this cause ought the woman to have power on her head because of the angels.*

Between the two following verses there is an apparent contradiction. Eccl. i. 4. *One generation passeth away and another generation cometh,* but the earth abideth for ever.

Luke xxi. 33. *Heaven and earth shall pass away, but my words shall not pass away.*

If you turn to Exod. xiv. 16, 21. John ii. 10. and iii. 16; and iv. 23, you will find the Red Sea is sometimes represented as divided, and the water formed into walls; at other times it is spoken of as dried up. A similar account is also given of the river Jordan. I do not mean to say that these verses contradict each other, but I cannot reconcile them. However, as it is possible that you may convince me that my ideas are altogether erroneous, it will perhaps be wise in me to make no further remarks until I hear from you.

THEODORE.

Having promised to devote a portion of this number to the inquiries of AMICUS, the editors are under the necessity of requesting THEODORE to wait with patience until next month, when he may depend upon an answer that will certainly interest, if not convince him. If he be, however, as open to conviction as his epistle indicates, the editors feel confident that his doubts will vanish, and that he will acknowledge the bible to be the Word of God, divinely inspired and full of *internal* and *spiritual* instruction, harmoniously arranged, without even "apparent contradictions, inconsistencies, or errors."

H. L.

TO THE EDITORS.

GENTLEMEN,

Understanding it is your design to explain the most difficult passages of Scripture, I take the liberty to request an explanation of Judges ix. 13, where it is said, "and the vine said unto them, should I leave my wine which *cheereth* God and man, and go to be promoted over the trees?" An explanation will oblige

Your humble servant,

AMICUS.

In our answer to the question concerning the fig-tree, inserted in the first number of this Magazine, we observed, that the true sense of Scripture can only be obtained by a knowledge of *correspondences*. The same key we must therefore have recourse to in the present question, in order to account for the apparent singularity of the expression that *wine cheereth* God, as well as man. But that the subject may not suffer by a partial quotation, let us take a view of the whole passage, from the 8th to the 15th verse.

“The trees went forth to anoint a king over them, and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then all the trees said to the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and consume the cedars of Lebanon.”

The particulars involved in the above passage can never be known, until we are first acquainted with the *spiritual* signification of the olive-tree, fig-tree, vine, and bramble. By the olive-tree then we are to understand the internal good of the celestial Church, and by the fig-tree its external good; by the vine is meant the good of the spiritual Church; but by the bramble spurious good. The true meaning, therefore, of the whole passage, is, in few words, as follows. The people, or Church, represented by the trees, being totally averse to every degree of genuine goodness and truth, was neither disposed to be governed by celestial good, nor spiritual good, but in their stead adopted spurious good, which was preferred to the former. By the olive-tree, the fig-tree, and the vine, refusing to be made king over the other trees, is signified, that the real estate of the people was such as not to admit of any thing good or true, notwithstanding their false pretensions to it by making the invitation; while the willingness of the bramble to accept it, points out the suitableness of their disposition to that evil which is represented by the bramble.

In regard to that particular part of the text, which apparently induced our correspondent to put the question, and which says, that *wine cheereth God*, we have to observe, that the answer made by each of the trees, is expressed in terms peculiarly appropriate to their different significations. Thus the *vine* has particular reference to *truth*, or the Church spiritual; so has *wine*, which is its produce; also the word *cheereth*, or as it might have been translated, *maketh glad*; for in holy Scripture the word *gladness* has

always respect to the understanding, or to the love of truth; and the word *joy* to the will, or the love of good. By the wine, therefore, which is said to *cheer God*, we are to understand the truth of the spiritual Church, which is well-pleasing and acceptable to God, when he is worshipped from a pure affection. M. K.

TO THE EDITORS.

GENTLEMEN,

In your method of explaining the Scriptures, I observe something new and uncommonly singular. How far it may be consistent with the real truth, I am at present unable to decide; but hope you will continue to favor the public with specimens of the same kind. If agreeable, an explanation of Ezekiel xxxix. 17 to 20, compared with Rev. xix. 17, 18, in some future number of your Magazine, will be particularly acceptable. The circumstance of all the fowls of the air, and all the beasts of the field, being invited to the supper of the great God, to eat the flesh of the mighty, and to drink the blood of princes, has with me often been matter of fruitless meditation: but when I read, that they are to be filled at his table with *horses* and *chariots*, I am entirely lost, and have no conception of what can be meant.

I have many other questions to propose of a similar nature, but shall wait for an explanation of the above.

Yours, &c.

ALBERT.

An explanation will be given in our next.

TRUE POLITICS.

FOR THE HALCYON LUMINARY.

© *let the nations be glad, and sing for joy, for thou shalt judge the people righteously, and govern the nations upon the earth.—Ps. lxxvii. 4.*

Political occurrences, in every age, are calculated to furnish the reflecting mind with a lesson at once awful, pleasing, and edifying; and their worst effects are less to be lamented than the failure of their intended influence on the auditors of the interesting drama. Whatever occurs, either by the *will* or *permission* of God, unquestionably tends to promote the ultimate good of man. For man, being the peculiar favorite of his Maker, whose image he was intended to bear, must needs engross His most particular attention (to speak after the manner of men.) From these premises, may be drawn some important inferences.

It is a fact altogether consonant to reason, and abundantly confirmed by Scripture, that the *natural* world is but a mirror, displaying to our view the occurrences of the *spiritual*. By the spiritual world I would be understood to mean the *internals* of man, as influenced by his association with good or evil spirits; for every man has such a world within himself, (either heavenly or infernal) though the most of us are too thoughtless, or too indolent often, to take a look therein. The spiritual world is the world of *causes*, and our earthly dwelling-place is the world of *effects*. Every occurrence, therefore, in the latter, has its mediate, if not immediate *cause* in the former; and these occurrences are good or ill, in proportion as human agents suffer themselves to be influenced by either heavenly or infernal principles. Whatever may be the external appearance of the Christian Church, at this day, its real, genuine, and internal state, is correctly reflected or portrayed in the striking *political* events of this wonderful age. And wonderful it is indeed! No period in the recorded history of man can furnish a parallel. Such a sudden rise and fall of kingdoms, destruction and creation of princes, and unqualified violation of the eternal law of right, was never before presented to the view of an astonished world. We gaze on the scene, deprecate the lamentable *effects*, but look much too low for the more lamentable *cause*. Mankind, as to ultimate or external operations, are as shadows on the wall; they appear to move and act, but the spring of motion and action belongs to the *substance* which they faintly represent.

Let it not be understood that we are machines, moved, like puppets, by some invisible hand—this is not my meaning. What I would urge is, that the Will and Understanding, which constitute our *spiritual* world as individuals, whether perverted or not, form the source of all our actions. And I wish my readers to bear in mind, that, though I say the *cause* of both good and evil is in the *spiritual* world, that of the latter can by no means be attributed to God. He may *permit* it, for great and wise purposes, far beyond our comprehension; and such *permission* is consistent with the order in which he created man, when he endowed him with a free volition: but he never *wills* it. Evil springs from an infernal fountain. All emanations or proceedings must partake of the nature and quality of the source from which they flow; and, consequently, whatever proceeds from the *will* of God, must be good, as infinite goodness is one of his glorious and undisputed attributes. But Evil, the terrible effects of which are so strikingly exhibited in the present political state of the *natural* world, and which have been more or less prevalent in every age since the fall of the earliest Church, originates in, and proceeds from, a fallen and degenerated *spiritual* world; or, in other words, from the perversion and corruption of man's *internals*; or, in other language still, from the total annihilation of Goodness and Truth in the Church. This is but three different ways of expressing the same thing.

But leaving causes and effects, the enquiry of Americans, at present, is, "How will it end? Are we, on this side the Atlantic, to be involved in the vortex of Europe's agitations? Is the fate of Sodom and Gomorrah to reach the city of Zoar? Is not America the land of promise? Is Amalek to come up against Israel? Are our rights and privileges to be eternally infringed, and are we to be continually sufferers by the contentions of the wicked?" In

reply to all these interrogations I would ask one simple question: Are we without sin? If we are not, if we partake of the evils and corruptions of the Old World, we have no reasonable right to expect safety or happiness in the New. Let us then carefully examine ourselves, and regulate our future hopes and fears accordingly.

Certain it is, that our situation, as a people, at this time, appears to bear a very near resemblance, in many particulars, to that of the children of Israel, when threatened by their enemies. Amalek may come up to fight against us as he fought against them; and our Amalek will be, perhaps, not less formidable than theirs. But without pausing to contemplate the strength of an anticipated enemy, it is our duty, and should be our endeavor to provide for his reception, to turn our attention to the means of defence. I do not allude solely to fleets and fortifications, to the valor of our citizens, the skill and ability of our generals and statesmen, or the riches and resources of our yet happy and prosperous country, for I would not advise to depend upon the *instrument*, more than upon the *principal*; upon the *means*, more than upon *HIM* who governs and controls them. For why should we rely upon *subordinate* agents, rather than upon the ruling and prime agent?

Let our views, then, be directed aright: to a source of security, on which, in the greatest danger, we may safely depend. We believe in a God; we believe in his providence; we believe also in his revealed Word. Let us then attend to what that Word relates.

In the seventeenth chapter of Exodus we find the relation of a remarkable circumstance respecting the children of Israel. We there read that "immediately after the people had been murmuring for lack of water, [with which the Lord supplied them, by the hand of Moses, out of the flinty rock] Amalek came and fought with Israel in Rephidim." On this occasion Moses said unto Joshua, "Choose out men, go out, fight with Amalek." But in order to teach him that "the battle is not to those who are strong in their own strength only," and that the scales of victory are in the hands of God, and not of man; he adds further, "To-morrow I will stand on the top of the hill, with the rod of God in mine hand;" plainly intimating to Joshua, that it was to this *hill*, and to what was transacting there, more than to himself and the exertions of the people, that he was to look for the issue of the combat. Accordingly it follows, that "Joshua did as Moses commanded him, and fought with Amalek; and Moses, Aaron, and Hur, went up to the top of the hill; and then it came to pass when Moses held up his hand, that Israel prevailed, and when he let down his hand, that Amalek prevailed."

As these words appear to contain much matter for useful reflection, peculiarly adapted to the subject of our present essay, I shall recommend them to the particular consideration of my readers. And, in the first place, I beg leave to invite their attention to one of the most extraordinary and interesting scenes, perhaps, ever presented to human notice. In yonder *valley* stand two great and powerful armies, Israel and Amalek, engaging in battle, each possibly confident of success, and using every exertion to secure it, as if it depended upon themselves alone; and on that little hill, which overlooks the scene, are three men, Moses, Aaron, and Hur, all chosen of God, and appointed by

his divine command to stand upon this hill during the battle. Who now, at first sight, could suppose that any thing done by these three men could influence the fate of the combat? What apparent connection is there between what is transacting in the valley, and what is transacting on the hill? Is it a probable or a likely thing, that the skill of the great generals and captains in each army, together with the courage and strength of the numerous hosts which they commanded, should depend for success upon three unarmed individuals at the top of a distant hill? Yet so it is. When one of these men [viz. Moses] held up his hand, then Israel prevailed; and when he let down his hand, Amalek prevailed.

Thus doth the wisdom of God teach us, not to judge of things from external appearances; not to separate what is doing visibly *below*, from what is doing invisibly *above*; for that the affairs of great empires and kingdoms, the successes of war, the schemes and contrivances of political prudence, are always under the control of a remote and unseen agency; and whilst man views only what is passing in the *valley*, the scene of worldly bustle and contention, and forms his judgement of things accordingly, the grand determination of events is with God and his provident disposals, at the *top of the hill*, the retired and elevated abode of the Supreme Intelligence and his all-wise operations.

From an attentive view of all the circumstances attending the foregoing relation respecting the hands of Moses being *lifted up*, and being *let down*, and the issue of the battle between Israel and Amalek being determined accordingly, it must be very plain, to every considerate mind, that *some great mystery of holy wisdom is involved herein*; for Moses, of himself, was but a man like any other, and his hands were but as the hands of other men, and, therefore, *of themselves*, utterly incapable of producing such extraordinary effects. We must look, therefore, farther than to Moses and to his hands for an explication of the mystery.

And here it is happy for us that we have not *far* to look. If we have only the sense and discernment to perceive that God, in his holy word, frequently speaks to us by SIGNS as well as by words, by FIGURES as well as by expressions, and that these SIGNS and FIGURES, as being *representative* and *significative* of holy things, were a real divine speech and language, and expressive of a real divine meaning and thought, we shall then find no difficulty at all in unfolding the secret of heavenly wisdom here presented to our view. For then it will be seen clearly, that though the *lifting up* and *letting down* of Moses' hands were acts *of themselves* no more efficacious than the lifting up and letting down of any other man's hands; yet on this particular occasion, both Moses and his hands were *signs* and *figures* appointed of God himself, to speak to the children of Israel, and thereby to the whole world, the everlasting counsels of his holy wisdom and truth.

But what, it may be asked, *is* the language of these peculiar *signs* and *figures*? What is the counsel and the wisdom which they speak unto us? I answer, that the language is plain and striking; and thanks be to God, he hath given to every man an understanding to comprehend it, if he be so disposed. It does not require any abstruse reasoning, or any deep learning; it requires only a serious mind to interpret the speech of God.

Moses, as a prophet of God, *represents and figures*, on this occasion, what every true prophet before and after him represented and figured, viz. *the word of God*, the revelation and manifestation of the eternal truth and wisdom of the Most High, for the guidance of man. The *elevation and depression* of Moses' hands, agreeably to this interpretation, can have no other possible meaning, than the *elevation and depression* of that holy truth which his hands denoted, according as it is received, cherished, and practised by men, and consequently *elevated*; or, on the other hand, as it is rejected and disregarded, and consequently *let down and debased*.

Thus can the whole mystery of this otherwise incomprehensible relation be fully opened to the intellectual eye, in all the brightness of its astonishing wisdom, and with all the comfort and conviction of its edifying and divine intention. For are "the hands of Moses lifted up," and doth the army of Israel in consequence prevail over the army of Amalek? So when man has sincere respect unto God and his holy word, then every thing is sure to prosper and go well with him; then all his enemies, both spiritual and natural, fly before him; then he becomes a mighty conqueror; he subdues, first, all that is evil in himself, and next, all the evil that is out of himself. But on the contrary, "are the hands of Moses let down," and does the army of Amalek in consequence prevail over the army of Israel? So when man has respect to himself and to the world more than unto God; when he *lets down* the spiritual powers and faculties of his mind, to seek either strength, or wisdom, or happiness, in things below, more than in things above; in his *own* will and understanding, more than in the divine will and understanding; in this case every thing is unprosperous, and goes ill with him; he is assaulted by his enemies, and is overcome; being deprived of his true strength, it is impossible he can make effectual resistance to any evil which besets him; "the hands of Moses are let down," and of course every thing else falls down with them.

Did this interpretation of the *signs* which we are considering, want any further proof or confirmation, it is abundantly supplied from the whole history of the children of Israel in the future times of their existence as a people; for whenever, by forgetfulness of God and his holy laws, they caused "the hands of Moses to be let down, then God [we read] gave them over into the hands of the heathen, and they that hated them were lords over them."* But, whenever they repented and returned unto God, and thus caused the hands of the prophet to be *lifted up*, we read that "God saw their adversity; he heard their complaint, and delivered them from the hand of the enemy."

Is the hand of God shortened, or is he not as willing to assist his children at this day as ever? He most undoubtedly is. If we turn from the evil of our ways, and put our trust in him, no enemy can harm us. Instead then of depending *altogether* upon human means of defence for political safety, let us turn our eyes towards the top of yonder HILL, which overlooks the valley of this world's contentions and strife; for as in the days when Israel of old fought with Amalek, there was a hill nigh unto and overshadowing the field of battle, and as on that hill the fate of the battle was decided, so in our days, the terrible scenes of combat and warfare in this lower world are still encompassed by,

* Psalm cvi. 41.

and observed from a HILL, and all the events thereof are determined by what is transacting at the top of it. Would you know the name of this hill? It is called in the language of inspiration, Mount Zion, and is thus described by one who was once favored with a view of it: "And I looked, saith he, and lo! a Lamb stood on the *Mount Zion*, and with him an hundred and forty and four thousand, having his father's name written in their forehead."*

But here, my readers, I must intreat you to use all your eyes, that nothing may escape your observation of what is passing on this holy and wonderful hill. And, first, let me call your attention to the *venerable PERSONAGE* who sits on this consecrated MOUNT. It is not Moses, nor Aaron, nor yet Hur, but it is ONE infinitely higher and greater than them all, yet *prefigured* and *represented* by them all. It is Jesus Christ, "the faithful witness, the first begotten from the dead, and the prince of the kings of the earth.† You do not see in his hand any ROD, as in the hand of Moses: but, if you look attentively, you may see that which was *signified* and *typified* by the ROD, viz. his divine OMNIPOTENCE. You may see, further, how his EYES are in *all the ends of the earth, regarding the evil and the good*.

But this is not all. Do you observe the HANDS of this ALMIGHTY LORD or ZION, how they alternately *rise* and *fall*; and when they *rise*, then, as in the case of Moses' hands, his people prevail; but when they *fall*, then *Amalek* [the enemies of his people] prevail? And do you note farther, how empires, kingdoms, thrones, sceptres, armies, the wisdom of the wise, and the strength of the mighty, and the treasures of the wealthy; in short, all that is great and dazzling in this lower world, depend altogether upon this simple point—the *elevation* or the *depression* of those hands of Omnipotence?

If you have, my readers, attentively observed all this, learn this short lesson of your highest duty, and of your best interest, as relates to your own happiness, and the safety of your beloved country: *take heed that the hands of this the TRUE Moses may never BE LET DOWN, but that they may ever remain STEADY and UPLIFTED*; or, in other words, never suffer a *debasement* or *depression* of the holy TRUTHS, POWERS, and VIRTUES of the WORD OF GOD, or the eternal revealed wisdom, by receiving it in error, or perverting it in practice; so shall every thing prosper and go well with you, and so shall your country be delivered from the power and terror of all her enemies.

If through any unhappy perversion of mind, and under the influence of those dire persuasions, which are the hidden causes of all the mischiefs that at this day are ravaging the Christian world, we should be led to reject the truths of God's word from our understandings, and from our lives; if we should substitute in the place of revealed wisdom a false and vain philosophy, and set our own reason above the reason of God; if we should neglect to cherish those eternal principles of right and wrong which have been communicated to us out of Heaven from the foundation of the world, and choose rather to adopt for our guides every new opinion and speculation which the fancies and follies of men may devise; if we should forget the MOUNT of God and the hands of the great Prophet, and look for peace, for prosperity and security, in lower things, independent of those *higher* ones; if we should sit

* Rev. iv. 1.

† Rev. i. 5.

loose to the obligations of duty, and with the same criminal indifference dissolve the ties of obedience to God, and of allegiance to our beloved country; or if, allowing in our minds the force of those obligations, we are not careful to practise them; if we reprobate others because they have rejected the authority of the word of God, whilst we ourselves are perhaps ten times more guilty, in acknowledging that authority with our lips, and yet denying it in our lives; in short, if with the word of God in our hands, we cherish evil tempers in our hearts, and suffer our affections and thoughts to descend and wander away from God, in the vanities of a worldly and selfish love, instead of ascending and being united to HIM, in the realities of a Heavenly life and charity: in this case, the hands of the GREAT PROPHET, the defender of Israel on MOUNT ZION, must of necessity *fall down*, and as they fall down, Amalek must prevail.

But on the contrary—if we are wise to take the word of God, for the regulations of our lives—if in the language of its inspired wisdom, we “teach the commandments thereof diligently unto our children, and talk of them when we sit in our houses, and when we walk by the way, and when we lie down, and when we rise up—binding them thus for a sign upon our hands, and letting them be as frontlets between our eyes:”* if we bring all the maxims of that vain philosophy, which at present is desolating the Christian world with the flood of its impieties, to be tried by the test of that holy book, and to be weighed carefully in these balances of the sanctuary: if we suffer our understandings thus to be enlightened and led by the eternal reason of God; rather than to be darkened and deluded by sophistry, by speculation, by the uncertainty of *new* and *human* opinions: if we remember and keep an eye upon that *hill from whence cometh our help*, which is the holy MOUNT of the presence of the God of Israel—and never lose sight of those omnipotent hands, which determine all events: if we bind fast on our minds the obligations of duty, and whilst we are careful to “render unto Cæsar the things that are Cæsar’s,” are alike scrupulous “to render unto God the things that are God’s:” if, in performing our appointed religious duties, we sacrifice unto conscience more than unto ceremony—and to the requirements of a holy God, more than to the ordinances of man: if, in deploring the crimes of our enemies, we do not exercise more judgement than mercy—and if, in deploring our own crimes, we do not exercise more mercy than judgement: if, in short, we suffer our religion, not only to form our creeds, but also to correct and amend our lives, by making us good men and good citizens—in this case the hands of the GREAT PROPHET will be ever *lifted up*, and with them will be lifted up over us all kinds of heavenly protection, comfort and security—our country will thus have cause to bless us for bringing down from Heaven the angel of her deliverance, whilst we ourselves, amidst all the alarms, the confusion and disturbance of this lower world, will then be enabled to sing this happy song of peace, “The Lord is on my side, I will not fear what man can do unto me.”†

[C.S.]

VERITAS.

* Deut. vi. 7, 8.

† Psalm cxviii. 6.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 17.]

5. There are, besides these, huge bodies revolving about our sun, the common fountain of light in this his universe, called moveable stars or planets; these in like manner have a diurnal rotation; and according to their distances from the sun, the common centre of the universe, revolve round the sun, and describe orbits which complete their years, and produce in them time and space. These immense bodies, like our globe, have an inclination of their poles, according to which they are carried through their zodiacs; hence they have their springs, summers, autumns, and winters; they are turned also like wheels round their axis, by which means they behold in every rotation the morning rising, and the evening setting, whence also their noon and night, with the intermediate light and shadow. Moreover, there are lesser globes, which circulate about these planets, like our moon, called satellites, which reflect mutually the light received from the sun on the superficies of each planet, and in like manner enlighten them. That which is thrust out into the outermost circle, so far distant from the sun, lest it should have a weaker or more uncertain light than the rest to wander in, is surrounded with a girdle, namely, a great satellite, like a great lunar mirror, which receives rays from the sun, however refracted by the way; and by collecting them together, sufficiently enlightens and warms that part of the surface opposed to it.

6. Innumerable stars shine round about this great sun, and his planetary system, which being divided into twelve signs, according to so many sections of the zodiac, constitute, with the constellations, the immensity of the visible firmament. Each of these stars are fixed, and in imitation of this great sun of ours; being in the centre of a system, and occupying a determinate space, which is subject to the operation of its rays, as a proper and distinct universe. As many stars, therefore, as we behold clustering in the firmament, and like a crown adorning our world, so many universes there are, greater or lesser, according to the quantity of light they emit, and its power. These celestial spaces, like so many immense circuses, by their mutual contact, press each other, connect their spheres together, and by an infinity of insertions link themselves together, so as to constitute a celestial sphere; and by an infinity

of orbs they obtain a form which is the original and pattern of all forms and spheres, where all and singular the starry revolutions most harmoniously concur in one and the same end, namely, that they may mutually strengthen and establish each other, which union, resulting from the goodness of *form*, has occasioned this total and complex frame taken together, to be called the firmament;* for in such a large complicated body, no member arrogates

* This form which the stars, with their universes, plan out and jointly produce by their insertions mutually into each other's orbits, and which is for that reason called the *celestial form*, could never be acknowledged the most perfect of all forms in the world, if appearances were to be trusted, such as the eye transmits to us in this terrestrial globe; for the eye does not penetrate into the distance of one star behind another, but sees them as fixed in an expanded plane, one by the side of another. Hence they appear in a disorderly heap. But yet that the form resulting from the connection of all the stars in the universe, in a complicated series, is the very pattern of all forms, may be seen not only from this, that it serves for a firmament to the whole Heaven, but also, that it serves to excite the first substances of the world and their natural powers into action; from which action, and the co-operation of their universal form, nothing but what is most perfect can proceed. This may be confirmed also from the distance of stars mutually from each other, being so many ages preserved, without the least change of place; such forms are preserved entire by their own proper virtue, for they emulate something *perpetual and infinite*. But the qualities of such forms cannot be comprehended, unless we compare them with the inferior or lowest forms, the knowledge of which we gather from visual objects, at the same time abstracting or casting away the ideas of imperfection with which these inferior forms labor. Let us pursue this method in a few examples. The lowest form, or that which is proper to earthly substances, is that which is determined by mere angles and planes, whatever figure they compose, provided they constitute a form. This, therefore, is called the angular form, the proper object of our geometry: from this form we may contemplate the next superior, or the perpetual angular, which is the same as the circular or spherical; this is more perfect than the other, because its circumference is as it were a perpetual plane, or an infinite angle, because it is void of both planes and angles; therefore it is the measure of all angular forms, for we measure all angles and planes by sections and sines of circles, from whence we see there is something infinite or perpetual takes place in this form, which was not in the first, viz. the circular revolution, whose beginning and end cannot be assigned. In the circular or spherical form, we may again contemplate a certain superior form, which is spiral, or perpetually circular; for to this there is added something perpetual or infinite, which the other had not, viz. that its diameter is not included or terminated in any centre; neither are they simple lines which it describes, but it is determined by a certain out-line of any figure of a circle, or superficies of a sphere, which serves to it in the place of a centre: and its diameter inclines after the inflection of some kind of a curve; for which reason, this form is the measure of the circular form, as the circular form is the measure of the angular. In this spiral form we may contemplate a yet more superior form, which is called the perpetually spiral, or vortical, to which again something more perpetual, or infinite, is added, which was not in the foregoing; for the spiral referred itself to a circle, as to a certain infinite centre, and from this brought itself back to its term, or boundary, through its diameter, to a fixed centre. But this vortical form refers itself to the spiral as a centre, by perpetual circular lines, and it is for the same reason of its superiority, the measure of the spiral form: this vortical form manifests itself more especially in magnetics. In this vortical form, we may again contemplate a form of a more superior or supreme nature, viz. the perpetually vortical, or the celestial form,

to itself any thing as a propriety, unless it be such as may (consistent with the stability of the whole) be particularly centred in it; and again, by successive revolutions, return with advantage to the common centre, viz. the good of the whole. Wherefore they do not confine their light and heat within their proper spheres, but transmit them into the dark corners of our solar world, and to the gross bodies of which our earth consists; hanging out their lamps when the sun is gone down, and leaving our hemisphere, night invests the earth.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

Not being satisfied with the supposition of subterraneous fires, for the explanation of the origin and end of volcanoes, I venture to propose to you another hypothesis, after having given my reasons why that advanced by you does not satisfy me. Miners experience, in their subterraneous occupations, when they descend into mines sometimes more than five miles deep, that they pass through parts where they feel the most shivering cold, and soon after, through others, where the heat is almost insupportable. Now, if there were fires under ground, or, as some suppose, one great central fire existed, the warmth thereof would be spread alike, and no eruptions or explosions could be produced, since the workings

in which many finites, as so many imperfections, are deposited, (or laid aside as it were) and as many perpetuities, or infinities, assumed. Hence this form is the measure of the vortical, and the pattern or idea of all the inferior forms: from whence, as the form of all forms, they descend and are produced. The supra-celestial form is spoken of in the sixth scene of this work, in which there is nothing but universal order, law, idea, and essence of essences, and so on. That this doctrine of forms is just, will be demonstrated, God willing, in a treatise of forms, and doctrine of orders and degrees. In the celestial form, these faculties and virtues occur; that one thing respects the other as itself; neither does it endeavor at any thing, but the common firmness and union of the whole; for herein there is no fixed centre. But as many points as there are in it, so many centres there are; so that all its determinations consist of centres, or mere representations of them: by which structure, nothing is considered as proper to it, unless it has such a character, that in general, or from all the centres taken together, it may enter into itself; and by a continued revolution, return back into the other centres in general what it acquires in particular. This indeed may seem strange at the first consideration, because remote from the objects of our sight; but that the thing is so in fact, may be seen from every appearance of things, traced up to its cause and first principles; more especially in our animal body, where such a disposition of parts every where occurs, that there is nothing but what considers itself in a centre; however, with respect to the determinations of the adjoining, or remote part, it may seem to be in the circumference, or constitute the diameter, or axis. This idea we may contemplate yet more evidently in the modifications of æther by the rays of light.

must be quite uniform. But if we suppose these explosions to be occasioned by heated fossils, every thing is easily explained. We know by experience, that sulphureous minerals, by the access of water, get heated to such a degree, that they consume themselves and all combustibles around them. And that there are sulphureous substances, in some mountains in great numbers, is a fact, known to every mineralist. In addition to this, geography teaches us, that volcanoes lie commonly near a sea-coast, and those near the equator are copiously provided with water by the periodical rains, peculiar to those parts of the world.

T. MARSCHHAUSSEN.

WONDERFUL CONSTRUCTION OF THE EAR.

The ear, it is true, in respect to beauty, must give place to the eye. However, it is perfectly well formed, and is no less a masterpiece of the creative hand. In the first place, the position of the ear shows much wisdom. It is placed in the most convenient part of the body, near the brain, the common seat of all the senses. The outward form of the ear is worthy our admiration. It greatly resembles a muscle; but has neither the softness of mere flesh, nor the hardness of bone. If it was only flesh, its upper part would fall down over the orifice, and would prevent the communication of sounds. If, on the contrary, it had been composed of hard bones, it would be very painful and inconvenient to lie on either side. For this reason, the Creator formed the outward part of the ear of a gristly substance, which has the consistence, the polish, and the folds, most proper to reflect sounds; for the use of all the external parts is to collect and convey them to the bottom of the ear. The interior construction of this organ must still more excite our admiration. There is in the shell of the ear an opening, which they call the *auditory pipe*. The entrance of it is furnished with little hairs which serve as a bar, to keep insects from penetrating into it; and it is for the same purpose that the ear is moistened with a substance that is conglutinous and bitter, which separates itself from the glands. The drum of the ear is placed obliquely in the auditory pipe. This part of the ear really resembles a drum: for, in the first place, there is in the cavity of the auditory pipe a bony ring, on which is stretched a round membrane, dry and thin: in the second place, there is, under the skin, a string stretched tight, which does here the same service as that of the drum, for it increases, by its vibrations, the vibration of the drum of the ear,

and serves sometimes to extend, and sometimes to relax the membrane. In the hollow, under the skin of the drum, there are some very small bones, but very remarkable, called auditory bones, and distinguished by these names, the hammer, the anvil; the orbicular, and the stirrup. Their use is, to contribute to the vibration, and to the tension of the skin of the drum. Behind the cavity of the drum, another opening must be observed, which communicates with a pipe which leads to the palate, and which is equally necessary to produce the sensation of exterior sounds. Next comes the *snail*, which rises in a spiral line. Behind is the auditory pipe, which joins the brain.

Hearing is in itself a thing worthy of admiration. By a portion of air, extremely small, which we put in motion, without knowing how, we can in an instant make our thoughts known to one another, with all our conceptions and desires, and this in as perfect a manner, as if our souls could see into each other's. But to comprehend the action of the air, in the propagation of sounds, more clearly, we must remember that the air is not a solid body, but a fluid. Throw a stone into a calm running water, there will result from it undulations, which will extend more or less, according to the degree of force with which the stone is thrown. Let us now suppose, that a word produces in the air the same effect as the stone produces in the water. While the person who speaks is uttering the word, he expels (with more or less force) the air out of his mouth; that air communicates to the outward air, which it meets, an undulating motion, and this agitated air comes and shakes the stretched membrane of the drum in the ear; this membrane, thus shaken, communicates vibrations to the air which resides in the cavity of the drum, and that strikes the hammer; the hammer, in its turn, strikes the other little bones; the stirrup transmits to the nerves, through the oval orifice, the motion it has received; and they then vibrate like the strings of a fiddle. This motion gains strength in the labyrinth, and reaches to what is properly called the auditory nerves. The soul then experiences a sensation proportionable to the force or weakness of the impression received, and, by virtue of a mysterious law of the Creator, it forms to itself representations of objects and of truths.

God, in order to make us more sensible of his general goodness towards mankind, permits, now and then, that some should be born deaf. Must it not teach us to value highly the sense of which they are deprived? The best way to prove our gratitude for so great a blessing is to make a good use of it.

THE FINE ARTS.

[In continuation from page 21.]

The narrative mode came in time so to prevail, that in a long chain of history, the writer commonly leaves off dialogue altogether. Early writers of that kind appear to have very little judgement in distinguishing capital facts from minute circumstances, such as can be supplied by the reader without being mentioned. The history of the Trojan war, by Dares Phrygius, is a curious instance of that cold and creeping manner of composition. The Roman histories, before the time of Cicero, are chronicles merely. Cato, Fabius, Pictor, and Piso, confined themselves to naked facts. In the Augustæ Scriptores we find nothing but a dejected narrative of facts, commonly of very little moment, concerning a degenerate people; without a single incident that can rouse the imagination or exercise the judgement. The monkish histories are all of them composed in the same manner.

The dry narrative manner being very little interesting or agreeable, a taste for embellishment prompted some writers to be copious and verbose. Saxo Grammaticus, who in the twelfth century composed in Latin a history of Denmark, surprisingly pure at that early period, is extremely verbose and full of tautologies. Such a style, at any rate unpleasant, is intolerable in a modern tongue, before it is enriched with a stock of phrases for expressing aptly the great variety of incidents that enter into history.

The perfection of historical composition, which writers at last attain to, after wandering through various imperfect modes, is a relation of interesting facts, connected with their motives and consequences. A history of that kind is truly a chain of causes and effects.

The history of Thucydides, and still more that of Tacitus, are shining instances of that mode.

Eloquence was of a later date than the art of literary composition: for till the latter was improved, there were no models for studying the former. Cicero's oration for Roscius is composed in a style diffuse and highly ornamented; which, says Plutarch, was universally approved, because at that time the style in Asia, introduced into Rome with its luxury, was in high vogue. But Cicero, in a journey to Greece, where he leisurely studied Greek authors, was taught to prune off superfluities, and to purify his style, which he did to a high degree of refinement. He introduced into his native tongue a sweetness, a grace, a majesty, that surpri-

sed the world, and even the Romans themselves. Cicero observes with great regret, that if ambition for power had not drawn Julius Cæsar from the bar to command legions, he would have become the most complete orator in the world. So partial are men to the profession in which they excel. Eloquence triumphs in a popular assembly, makes some figure in a court of law composed of many judges, very little where there is but a single judge, and none at all in a despotic government. Eloquence flourished in the republics of Athens and of Rome, makes some figure at present in a British house of commons, and often inspires admiration in the public councils of our own country.

The Greek stage has been justly admired among all polite nations. The tragedies of Sophocles and Euripides in particular are by all critics held to be perfect in their kind, excellent models for imitation, but far above rivalship. If the Greek stage was so early brought to maturity, it is a phenomenon not a little singular in the progress of arts. The Greek tragedy made a rapid progress from Thespis to Sophocles and Euripides, whose compositions are wonderful productions of genius, considering that the Greeks at that period were but beginning to emerge from roughness and barbarity into a taste for literature. The compositions of Eschylus, Sophocles, and Euripides, must have been highly relished among people who had no idea of any thing more perfect. We judge by comparison, and every work is held to be perfect that has no rival. It ought to be kept in view, that it was not the dialogue which chiefly enchanted the Athenians, nor variety in the passions represented, nor perfection in the actors; but machinery and pompous decoration, joined with exquisite music. That these particulars were carried to the greatest height, we may with certainty conclude from the extravagant sums bestowed on them: the exhibiting a single tragedy was more expensive to the Athenians than their fleet or their army in any single campaign.

One would imagine, however, that these compositions were too simple to enchant for ever; as variety in action, sentiment and passion, is requisite, without which the stage will not continue long a favorite entertainment: and yet we find not a single improvement attempted after the days of Sophocles and Euripides. The manner of performance, indeed, prevented absolutely any improvement. A fluctuation of passion and refined sentiment, would have made no figure on the Grecian stage. Imagine the discording scene between Brutus and Cassius, in Julius Cæsar, to be there

exhibited, or the handkerchief in the Moor of Venice: how slight would be their effect, when pronounced in a mask and through a pipe. The working of nature upon the countenance, and the flexions of voice expressive of various feelings, so deeply affecting in modern representation, would have been entirely lost. If a great genius had arisen with talent for composing a pathetic tragedy in perfection, he would have made no figure in Greece. An edifice must have been erected of a moderate size: New actors must have been trained to act with a bare face, and to pronounce in their own voice. And, after all, there remained a greater miracle still to be performed, viz. a total reformation of taste in the people of Athens. In one word, the simplicity of the Greek tragedy was suited to the manner of acting, and that manner excluded all improvements.

[To be continued.]

Rules for judging of the beauties of Painting, Music, and Poetry; founded on a new examination of the word "thought," as applied to the fine arts.

Thoughts are, generally speaking, all ideas sufficiently distinct to be conveyed by signs. When speaking with a particular reference to the belles-lettres and polite arts, we mean, by thoughts, the ideas which the artist attempts to raise by his performance, in contradiction to the manner in which they are raised or expressed.

In works of art, thoughts are what remain of a performance, when stripped of its embellishments. Thus, a poet's thoughts are what remains of his poems, independently of the versification, and of some ideas merely serving for its decoration and improvement.

Thoughts, therefore, are the materials proposed and applied by art to its purposes. The dress in which they appear, or the form into which they are moulded by the artist, is merely accidental; consequently, they are the first object of attention in every work of art; the spirit, the soul of a performance, which, if its thoughts are indifferent, is but of little value, and may be compared to a palace of ice, raised in the most regular form of an habitable structure, but, from the nature of its materials, totally useless.

While, therefore, you are contemplating an historical picture, try to forget that it is a picture; forget the painter, whose magic art has, by lights and shades, created bodies where there are none.

Fancy to yourself that you are looking at men, and then attend to their actions. Observe whether they are interesting ; whether the persons express thoughts and sentiments in their faces, attitudes, and motions ; whether you may understand the language of their airs and gestures ; and whether they tell you something remarkable. If you find it not worth your while to attend to the persons thus realised by your fancy, the painter has thought to little purpose.

Whilst listening to a musical performance, try to forget that you are hearing sounds of an inanimate instrument, produced only by great and habitual dexterity of lips and fingers. Fancy to yourself, that you hear a man speaking some unknown language, and observe whether his sound express some sentiments ; whether they denote tranquillity or disturbance of mind, soft or violent, joyful or grievous affections ; whether they express any character of the speaker ; and whether the dialect be noble or mean. If you cannot discover any of these requisites, then pity the virtuoso for having left so much ingenuity destitute of thought.

In the same manner we must also judge of poems, especially of the lyric kind. That ode is valuable, which, when deprived of its poetical dress, still affords pleasing thoughts or images to the mind. Its real merit may be best discovered by transposing it into simple prose, and depriving it of its poetic coloring. If nothing remains, that a man of sense and reflection would approve, the ode, with the most charming harmony, and the most splendid coloring, is but a fine dress hung round a man of straw. How greatly then are those mistaken, who consider an exuberant fancy, and a delicate ear, as sufficient qualifications for a lyric poet !

It is *only* after having examined the thoughts of a performance in their unadorned state, that we can pronounce whether the attire in which they have been dressed by art, fits, and becomes well or ill. A thought, whose value and merit cannot be estimated but from its dress, is, in effect, as futile and insignificant as a man who affects to display his merit by external pomp.

M. K.

The following are humbly recommended as necessary requisites for a lady's toilet : a fine eye water, *benevolence* ; best white paint, *innocence* ; a mixture, giving sweetness to the voice, *mildness* and *truth* ; a wash to prevent wrinkles, *contentment* ; best rouge, *modesty* ; a pair of the most valuable ear-rings, *attention* ; an universal beautifier, *good-humor* ; a lip salve, *cheerfulness*.

ABLUTIONS.

ABLUTION, from *abluo*, quasi *ab* and *lavo*, [I wash away] was a religious ceremony much in use among the ancient Romans; being a sort of purification, performed by washing the body before they entered on sacrifice. Sometimes they washed their hands and feet, sometimes the head, and oftentimes the whole body; for which purpose, at the entrance into their temples, were placed marble vessels filled with water. The Romans used to wash the feet of new married women, as an emblem of the purity required of them in marriage. If a man committed murder, or any other act of violence, he was not allowed to approach the altar till he had washed himself. Ovid justly ridicules this notion:

*Ah nimium faciles, qui tristia crimina cedis
Fluminea tolli posse putatis aqua.*

Ah credulous! who think, when blood is spilt,
The running stream can wash away the guilt.

But ablution was not always performed by bathing; they sometimes made use of aspersion, or sprinkling with water, which was done with a branch of olive, laurel, or an instrument made on purpose, and named, from its purpose, *aspergillum*.

*Idem ter socios pura circumtulit unda,
Spargens rore levi, et ramo felicia Olive.*

Old Choricæus compass'd thrice the crew,
And dipp'd an olive branch in holy dew,
Which thrice he sprinkled round.

DRYDEN.

But the more august mysteries, such as those of Ceres, required *ablution*, or dipping of the whole body; and the oracle of Trophœnius could not be consulted, till a man had first dipped himself several times in the river Hercyna. Æneas dared not handle sacred things till he had purged himself by a proper *ablution*.

*Tu, genitor, cape sacra manu patriasque penates;
Me bello e tanto digressum, et cede recenti,
Attractare nefas, donec me flumine vivo
Abluero.*

Thou, thou, my sire, our gods and relics bear:
These hands, yet horrid with the stains of war,
Refrain their touch, unhallow'd, till the day,
When the pure stream shall wash the guilt away.

Ablutions appear to be as old as any ceremonies, and external worship itself. The Jewish religion, [from *correspondences*] required continual ablutions or washing; and we read that Moses was commanded "to make a laver of brass for Aaron and his sons to wash their hands and face in, when they went into the tabernacle of the congregation." But as people accustom themselves to regard things appointed for sacred uses with a kind of superstitious awe, this very practice, which was only intended as a *sign* of inward purity, at length became the essential part of their religion; an error with which Jesus Christ reproached the Jews. Thus it appears, say some Christian writers, that Moses enjoined ablution; the heathens adopted them, and Mahomet and his followers continued them; thus they have got footing among most nations, and make a considerable part of most established religions.

Ablutions, nevertheless, owe their origin to a more ancient source. The custom of ablution in warm countries is essential to cleanliness and health, where the luxurious habits of indolent indulgence are too apt to prevail over remote advantages, which are to be obtained by exertions; thence it appears to have been introduced by wise legislators, or law-givers, among their religious duties. The Bramins of India, and all the numerous inferior casts, perform certain ablutions at stated periods in every day. The Bramins must bathe their whole bodies before they eat, when they eat, and before they retire to rest. The *Shastak* obliges them to undergo an ablution after the nuptial rite. Both sexes practise this ablution, and have a high veneration for the waters of the Ganges. But as they cannot at all times be near enough to wash themselves in the sacred waters, the Bramins tell those so situated, that other waters will have the same virtue, if, whilst bathing, they pronounce certain words. The Egyptians seem to have borrowed these, along with others of their religious institutions, from the Asiatics, for priests had their diurnal and nocturnal ablutions; the Grecians their sprinkling; the Romans their lustrations and lavations; the Jews their washing their hands and feet, besides their baptism; the ancient Christians had their ablutions before communion, which the Romish Church still retains before their mass, sometimes after; the Syrians, Corpts, &c. have their solemn washings on Good Friday; the Turks their greater and lesser ablutions; their *gast* and *wodon*; their *aman*, *tabarut*, *gusul*, *abdest*, &c.

From the establishment of the custom under the sanction of religion, the transition to a symbol of purity was neither difficult nor

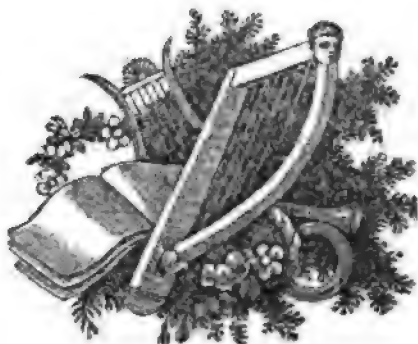
unreasonable, and hence it had been diffused through all ancient religious institutions, even where the same motives to frequent ablutions did not exist.

However whimsical their ablutions may appear to the unreflecting, it strongly marks the wisdom of the institutors. And even in cold and temperate climates, few things would tend more to prevent disease than a frequent practice of them. Were every person, for example, after visiting the sick, handling a dead body, or touching any thing that might convey infection, to wash before he went into company or sat down to meat, he would run less hazard of catching the infection himself, or of communicating it to others. Whence does it arise that the Asiatics and Africans have such fine teeth, and that in our cities, the fair sex especially, rarely possess fine teeth, or for any length of time? It is owing to the ablution of the mouth after meals by the former, and to the neglect of it by the latter.

Frequent washing not only removes the filth and sordes which adhere to the skin, but likewise promotes the perspiration, braces the body, and enlivens the spirits. The custom of washing the feet, though less necessary in cold climates, is nevertheless a very agreeable piece of cleanliness, and contributes greatly to the preservation of health. This piece of cleanliness would often prevent colds and fevers. Were people careful to bathe their feet and legs, in lukewarm water, at night, after being exposed to cold or wet through the day, they would seldom experience the bad effects which proceed from these causes. The *Armenians*, who are the quakers of the east, are the most healthy people in Asia, and attribute this happiness to the constant use of the hot baths.

SOLOMON'S TEMPLE.

The inward part of the temple, the ceiling, floor, and walls, were covered round about with thick and massy gold; the outward part was built of the finest and whitest marble. When the travellers to Jerusalem beheld the temple at a distance, it seemed to be a great, clear, and white mountain of snow: but the sun shining with its beams upon the top of the temple, which was overlaid with fine polished golden plates, it appeared as if a vast number of burning lamps, and flames of fire, broke out of this mountain of snow.



FOR THE HALCYON LUMINARY.

AMANDA.

One evening, when summer had vermell'd the sky,
 And lull'd every billow to rest,
 I stray'd with AMANDA the sea-margin nigh,
 While Zephyr just ruffled its breast.

I stoop'd, and I wrote her dear name on the sand,
 When smiling, "Ah, STREPHON!" said she,
 "An emblem, perhaps, though unconscious thy hand,
 This bears of thy passion for me.

"As the sea shall efface, by the next rolling tide,
 The letters impress'd on the shore,
 So may the same fate your AMANDA betide,
 And she be remember'd no more.

"The cold winds of poverty bleakly may blow,
 Or jealousy damp all thy joy,
 A thousand harsh tempests that happen below,
 May rise every bliss to destroy.

And as to the charms AMANDA may boast,
 Like the name thou hast wrote on the shore,
 In the rough tides of TIME will they shortly be lost,
 And their traces remember'd no more!"

"Not so, my AMANDA! thy beauty shall live
 In the heart which thy virtue hath won;
 And VIRTUE the ruins of TIME shall survive,
 And live when extinguish'd the sun!"

STREPHON.

ORIGINAL POETRY

THE HARVEST ROSE.

[WRITTEN BY T. M'CREARY.]

When autumn wing'd the blast with power
 To sweep the bending forest bare,
 Deep in the vale I found a flower,
 A little rose that linger'd there.
 Though half its blushing sweets had fled,
 Its leaves were edg'd with winter snows,
 Yet still the fragrant odors shed,
 Declar'd love's emblem was a rose !

With curious, though with eager haste,
 I seiz'd the little fading prize,
 Then in my bosom fondly press'd,
 The faintly blushing floweret lies ;
 I flew impatient to my fair,
 My heart with fond affection glows ;
 " A flower, my love, to deck your hair,
 A little modest harvest rose.

" When first its vivid blooming hue
 The amorous zephyrs kiss'd with pride,
 O then, my life, it look'd like you,
 When first I clasp'd my blushing bride.
 Its fragrance still, though flown the dye,
 Is thy pure soul, where friendship glows ;
 It proves, though love's warm ardor die,
 That friendship lives—sweet harvest rose !"

 FOR THE HALCYON LUMINARY.

*Translation of the Latin epigram, AD SOMNUM, in the first number
 of the Luminary—by Dr. Wolcott, or Peter Pindar.*

TO SLEEP.

Come, gentle SLEEP ! attend thy votary's prayer,
 And, though death's image to my couch repair—
 How sweet, thus lifeless, yet with life to lie !
 Thus, without dying, O how sweet to die !

FOR THE HALCYON LUMINARY.

THE RUSTIC.

While birth and rank attractions boast,
 While splendor lures the wandering eye :
 Victims, alas ! to comfort lost,
 In vain for happiness we try.
 The rustic only true contentment knows,
 As each succeeding night he sinks to calm repose.

In gaudy robes, in tinsel show,
 In dissipation's numerous train ;
 That pleasure they one moment know,
 A moment after turns to pain.
 True happiness the rustic only knows,
 As each succeeding night he sinks to calm repose:

He lives content, he envies not
 The many luxuries of the great :
 And praises echo through his cot,
 To the kind author of his fate.
 With gratitude his honest bosom glows,
 As each succeeding night he sinks to calm repose.

FOR THE HALCYON LUMINARY.

MUSIC—AN ODE.

Long had the race of mortals here below,
 Trod the rough path of wretchedness and wo,
 While every blessing of celestial birth,
 Provoked by crimes, indignant left the earth ;
 One solace then to human life was given,
 Indulgent Music left her native heaven ;
 Borne on swift pinions from the world above,
 To earth she comes, the messenger of love.
 Here as she touch'd, and clapp'd her downy wings,
 Joy tuned her voice, and struck her golden strings ;
 Her magic power first banish'd wo and strife,
 And sung a requiem to the ills of life.
 Hail ! heavenly maid, what wondrous deeds of old,
 * By thee achieved, by ancient poets told ;

When Thracian Orpheus caught celestial fire,
 Drew rocks and trees obsequious to his lyre,
 And from pale Pluto's ghastly realms set free,
 His beauteous, long-lost, loved Eurydice.
 The dryades' harp, the watery Triton's shell,
 O'er earth and ocean wide thy triumphs swell.
 Sooth'd by thy power ferocious men grew mild,
 Despair was pleased, and moping Madness smiled.
 Thy breath inspires alike in every age,
 The high, the low, the savage, and the sage.
 Dealt with no partial hand, but free as air
 All ranks, all classes, in thy favors share.
 Monarchs for thee, from their high thrones retire,
 The warrior quits the field to snatch the lyre,
 Jocund the shepherd, all the live-long day,
 Beguiles the hours with thy enchanting lay.
 From yonder hill, across the spacious plains,
 Hark ! the shrill voices of the laboring swains ;
 While the blithe ploughman of the neighboring vale,
 Whistles in concert with the threshing flail.
 Swift o'er the mead, the milkmaid trips along,
 And cheers the hamlet with her matin song ;
 Then all the day with undiminish'd zeal,
 Sings and beats time beside the spinning-wheel.
 The sailor-boy, far on the watery deeps,
 Lash'd to the helm his midnight vigil keeps,
 When nought appears above, below, abroad,
 But heaven's wide concave and the sable flood ;
 Oft as he thinks of home and heaves a sigh,
 Music befrieuds him with her lullaby.
 Pierced with the thought of her he left behind,
 He sings and soothes the anguish of his mind.
 Like one of old, as ancient story runs,
 I, when a boy, sung down whole summer suns ;
 Rapt with the theme, I sung the hours away,
 "From morn till dewy eve, a summer's day."
 Lured by the notes of earliest birds, I'd rove,
 And oft at sultry noon frequent the grove ;
 Still oftener, when each zephyr's hush'd to rest,
 And Sol's last radiance gilds the enamell'd west,
 Pour'd the full accents cross the embowered plain,
 While hills responsive echo'd back the strain.

Religion owns and courts thy kindly power
 To gild the dark, and bless the lightsome hour.
 What varied strains from thy exhaustless store,
 Will wizard fancy draw for ever more !
 And sacred anthems long from earth will rise,
 Wafted by thee, like incense, to the skies.
 Music ! thou zest of life, and balm of age,
 To cheer man's path through this dark pilgrimage,
 In every state be thou my partner made,
 By night, by day, the sunshine and the shade.
 Teach me, while here, the strains which angels sing ;
 From hearts devout to Heaven's immortal King ;
 Tune my last breath with pure seraphic love,
 And hymn my passage to the choir above.

MARCELLUS.

Bloomington, April 20, 1811.

VARIETY.

"*Nobody's foe but his own.*" How often do we hear this pernicious proverb applied in such a manner as to encourage vice and immorality. It must be a hurtful saying, because it is not founded in truth. It originates in evil, and goes upon this false principle, that sin, in many cases, is inimical *only* to the person who commits it. To expose and refute this, is only to state and exemplify it. A drunkard, for instance, does not *fight* and *quarrel* in his cups, violate his neighbor's wife, or do other acts of violence and hostility ; he is, therefore, *nobody's foe but his own*. Is this true ? Far from it. He hereby strengthens the hands of the wicked, and keeps them in countenance by the evil and bad example he sets ; and this is being *their* foe. Besides which, he is an enemy to *his family and relatives*, (if he has any) or to the *poor*, (if he has none) in mispending that *substance* in riot and excess, which should have been for their benefit and advantage. And he is a foe also to the *community and country* he lives in, in mispending that *time*, and impairing and destroying that *health and strength* which might have been employed in their use and service. And, to crown all, he is *God's* enemy and foe, in breaking his laws, and trampling his mandates and orders under foot. All this sufficiently proves this is no proverb of Solomon's, but the raw and undigested saying of some ignorant and unthinking mind. Cease, reader, to hear such instructions ! it causeth to err from the words of knowledge.

EFFECTS PRODUCED BY THEIR CONTRARIES.

How many natural effects do we see daily produced by their contraries? Thus it is that poisons are ingredients in the composition of the most excellent antidotes. The oils of tartar and vitriol, mixed together, grow hot and boil, though separately cold. A paste, made with equal parts of filings of iron and sulphur, takes fire when sprinkled with common water. A piece of unslacked lime, which is cold, receives a brisk heat by the mixture of water, which is still colder.

Ice will produce fire, if fair water is made to boil for half an hour to make the air pass out of it. Two inches of this water must afterwards be exposed to a very cold air, and when it is frozen, the extremities of the ice are to be melted before a fire, till the ice acquires a convex spherical figure on both sides. Then, with a glove, this kind of burning mirror being presented to the sun, and the rays being assembled by refraction in a common focus, will set fire therein to some fine gun-powder.

If a phial of round glass, and full of water, is exposed to the sun, when it is very hot, as in summer, from nine o'clock in the morning till three in the afternoon, it will set fire to fine gun-powder placed in the focus of this burning mirror made of water. These experiments show clearly, that the rays of the sun lose nothing of their nature, by piercing and passing through the pores of water and ice.

The following epitaph holds an elevated rank among the few specimens of this sort of writing that have any just claims to poetic merit. It was inscribed on the tomb-stone of two sisters, twins at birth, companions in youth, partners in death, and tenants of the same grave.

Fair marble, tell to future days,
That here *two* virgin *sisters* lie,
Whose *life* employ'd each tongue in praise,
Whose *death* drew tears from every eye.

In stature, beauty, years, and fame,
Together as they grew, they shone
So much *alike*, so much the *same*,
Death quite mistook them both *for one*.

Why is grass green? Because green is the ultimate or lowest manifestation of light, which is truth, and of course the lowest form wherein the *life* of colors is exhibited; for whatever is of a darker hue than green, partakes proportionably of black, which corresponds to what is false; black being a suffocation of light; just as falsehood is a suffocation or perversion of truth. Now, as in the creation or regeneration of man, the first things that have life are in Gen. i. called herbs, grass, &c. so in the natural world, whatever is of the vegetable system, as being the first dawn of life, or its lowest state of manifestation, is of a green color, because green is the lowest form of the existence of light, which is the life of colors.

It is well known that persons of weak eyes can bear to look on things of a green color better than on any other. The fact can only be accounted for by *correspondences*. The eye is a recipient of light, which corresponds to truth; the weakness of the eye denotes the obscurity of truth; and green being the ultimate or lowest manifestation of light, is on that account better accommodated to weak eyes; for the analogy, or correspondent agreement, between truth and light, and the organs of the former with the objects of the latter, is constantly preserved through all their gradations, from the highest to the lowest forms. Hence as strength of vision corresponds to the purity and brightness of truth; so faintness of sight, together with its organ the eye, when in a disordered or weak state, in like manner corresponds to the obscurity of truth as represented by the color green; which I take to be the true reason why weak eyes can bear to look on objects of a green color, better than on any other.

Married, at Concord, (Ms.) by the rev. Mr. Ripley, Mr. JOHN ENGLISH, of Brighton, to Miss NANCY FRENCH, of the former place. *Concord* being established between these two *hostile powers*, it seems the latter has determined on a "trip to *Brighton*," where it is expected *acts of union* will eradicate all former prejudices and animosities.

The following beautiful little sonnet was first published in England, as long ago as the year 1655, in a work entitled the "*Wit's Interpreter, the English Parnassus*." There are few modern productions that equal, and none that surpass it in poetic beauty :

As beauteous Delia walk'd alone,
The feathered snow came softly down,
As Jove descending from his tower,
To court her in a silver shower ;
The wanton snow flew to her breast
As little birds into their nest ;
But overcome with whiteness there, .
From grief dissolved into a tear ;
Thence falling on her garment's hem,
To deck her, froze into a gem.

In the government of *Solkamsky*, in Siberia, (says count Strogonoff) there dwells a peculiar race of people called *Wodyacks*, who are neither Christians, Mahometans, nor yet Idolaters, as all around them are ; but have preserved the worship of one God, without any apparent type or image of him, so universal in the East. They have no order of priesthood set apart, but live in families, the head of which officiates as such, when they make an offering of their first fruits in harvest time, which is the only token of religious worship the Russians have ever discovered among them.

They call a man *Adam* in their language, and talk of themselves as the original *stock*, (the count's term, in French, was *la souche*) from whence the other parts of this earth were peopled.

Their funeral ceremony consists in setting the dead corpse before the relations, when they make a repast, out of which they present a portion to the deceased, and after a short silence they use these general words : "*Since thou neither eatest nor drinkest more, we perceive thou hast finished thine exile ; therefore return to the country whence thou camest,* and leave thy virtues to thy family :*" and then depositing the corpse in the ground, they return to finish the repast, but with the utmost sobriety and regularity.

They live in the most perfect equality, giving no precedence, but to the aged, or heads of families.

* This is so much like Jacob's account of his pilgrimage to Pharaoh, that every reader must be struck with the analogy.

We have been favored with several *literal* translations of the following epigram, which we have been induced to suppress in favor of the beautiful one, by Dr. Wolcott, in our poetic department.

AD SOMNUM.

Somne levis quanquam certissima mortis imago,
 Consortem, cupio te tamen esse tori :
 Almaquies, optata, veni ; nam sic, sine vita
 Vivere quam suave est, sic sine morte mori !

Translation by our correspondent T. M.

Mild sleep, though the most suitable image of death, I wish thee for a partner of my couch : benign repose, so much wished for, come ; for, how pleasant is it, so to live without life, and so to die without death !

SAGACITY OF THE INDIAN RAT.

This sagacious animal, knowing the enmity the dragon bears him, and knowing also the insufficiency of his own strength to resist him, not only defends himself, but conquers his enemy by the following stratagem. He makes two entrances to his cave, the one small, and proportioned to the bulk of his own body, the other wider at the surface, but which he draws narrower by degrees, till towards the other end, it is but just wide enough to admit of his passing through. The use of this place is as follows : When the little animal finds himself pursued by that voracious beast, he flies to his cave, which he enters at the wide mouth, not doubting but the dragon will follow him, who, eager for his prey, the large aperture being sufficiently wide to admit his whole body, plunges in, but as it insensibly becomes narrower and narrower, the dragon, who presses violently on, finds himself in the end so straitened, as not to be able either to advance or retreat. The rat, as soon as he perceives this, sallies out of the narrow passage, and in the rear of the dragon, entering the wide one, revenges himself upon him, much at his leisure, converting him into a regale for his appetite, and food for his resentment.

A theatrical wit being asked what he thought of the *Comet* ? replied, that he thought it very like " We Fly by Night," and the " Tail of Mystery."

A MONTHLY JOURNAL,

*Of Passing Events, New Inventions, Domestic Improvements,
Progress of Manufactures, &c. &c.*

Richmond, many of whose respectable citizens perished in the terrible conflagration of their theatre, has again suffered considerable loss of property by another destructive fire. Many houses were consumed, and the devastation was at last only checked by a parapet wall, which cannot be sufficiently recommended in all populous cities.

On the third day of January, JAMES BARBOUR, esq. of Orange, (speaker of the house of delegates) was elected governor of Virginia, in the place of the much lamented GEORGE W. SMITH, esq. who perished in the theatre.

THOMAS CORCORAN, esq. has been elected mayor of Georgetown, for one year ensuing.

General Henry Dearborn has been appointed by the president and senate, commander in chief of the armies of the United States.

John Mitchell, esq. of Charleston, (S. C.) has been appointed by the president of the United States, with the consent of the senate, consul for the United States at St. Jago de Cuba, vice Maurice Rogers, esq. deceased.

Counsellors and attornies admitted to practice in the supreme court of this state, at the late term held in the city of Albany:

Counsellors. Marinus Willet, John Bristed, Josiah Masters, John Metcalf, jun. James Brackett, Rufus Pettibone.

Attornies. Samuel Van Vechten, Lawrence Ford, Joseph Bais, Thomas I. De Lancy, Dudley Marvin, Laurence King, Benjamin I. Dey, Nehemiah H. Earle, Samuel Osgood, jun. Henry Levinsworth, Ebenezer F. Booge, Elijah W. Abbott, and Lyman S. Bexford.

New-Jersey Banks. An act to establish six new state banks in New-Jersey, at Camden, Trenton, New-Brunswick, Elizabeth-town, Newark, and Morris-town, has passed the legislature of that state, and it is supposed will go into operation.

An act has been passed for a bridge over the Delaware at New-Hope; and a bill is before the house for a bridge over the same river at Pursell's Ferry.

An insolvent act was last month passed in the legislature of New-Jersey, for the relief of all insolvent debtors in actual confinement.

Painting on Velvet. In almost every age and country attempts have been made to imitate the works of nature. The sculptor, the painter, the engraver, and the female sex with the needle, have each exerted their skill to the utmost; yet with propriety may it be asked, who can paint like nature? However the arts and sciences, aided by genius and study, have combined to render the efforts of man progressively successful, yet, in no instance have they, by their combination, proved more eminently or more beautifully conspicuous, than in a late discovery made by a gentleman

in England, who, by the aid of chymistry, has been able to produce colors of uncommon, and heretofore unknown brilliancy. These, when properly applied to certain materials, produce imitations of nature, which must be seen in order to be duly appreciated. Painting on velvet is, in truth, a wonderful approximation to the richness and delicacy of nature's coloring. The numberless uses to which the art may be applied, both in furniture and decorations, as well as in dress, renders it very desirable to all who wish for elegantly furnished apartments; and the ease and rapidity with which it is acquired, the dispatch with which it is performed, its durability and its unrivalled beauty, must give it a decided preference over every other female accomplishment of the kind. The colors duly prepared for this elegant species of painting, may be purchased of Mr. Spear, 175 Greenwich-street, near the Bear-market.

Another Invention. A very valuable machine, for spinning sheep's wool, has been invented by Oliver Barrett, jun. of Schaghticoke, New-York. It is calculated for family use, and will make an immense saving in our domestic manufacture. With this machine, one female can spin more and better yarn in one day than four can by the common method. Mr. Barrett formerly worked in Worcester with major Healy and captain Miller.

Musical Invention. Mr. Theodore Marschhausen, has lately invented a new method of TUNING pianos, superior to any other. This method is the medium between the equal and unequal temperament, which gives a piano the greatest brilliancy of harmony, and, when performed upon, to every key in both mood a different and peculiar character, viz. .

Major.

C—serene, pure.
G—pleasant, rural.
D—pompous, rustling.
A—gay, clear.
E—fiery, wild.
F—mild, placid.
B *flat*—lovely, tender.
E *flat*—splendid, solemn.
A *flat*—dull, black.

Minor.

A—mournful.
E—tenderly complaining.
B—gloomy.
F *sharp*—melancholy.
C *sharp*—expressing despondency.
D—mildly mourning.
G—pathetic.
C—Deeply lamenting.
F—the strongest expression of grief.

Very interesting discovery. Two very ingenious mechanics, living at Montpelier, within the pale of the Green Mountains in Vermont, having a laudable zeal to improve the mechanic arts with advantage to themselves and their country, and farther stimulated by the generous premium* offered by the French government, for the best method to spin flax, &c. engaged in the invention of machinery for that purpose; and it is with pleasure that the writer of this article can say, with the fullest assurance, that they have accomplished this grand design. This machinery has stood the test of experience; the principle is entirely new, and as simple

* One million of francs, or one hundred eighty-seven thousand four hundred dollars.

as perfect. The machinery is now in actual operation, and has run (more or less) for the six months past. The principle, if rightly applied, with suitable materials and corresponding machinery, will produce every kind of cordage manufactured from flax or hemp, which is necessary for the convenience of mankind, from the coarsest rope-yarn to the finest cambrics. The economy produced by this machinery, when contrasted with cotton spinning, is three-eighths, and upon manual labor four-fifths. This astonishing improvement in the art of spinning, which mechanics and men of science in all parts of the globe have labored in vain to produce, seems peculiarly reserved to be brought forth by the new world, and at a time the most fortunate. It is worthy of remark, that the authors of this invention are sober, industrious men, but in very indigent circumstances; and it is feared, unable to prosecute to advantage so noble a design.

Wool Covers. This article of domestic manufacture has been introduced into most of our families, in consequence of the scarcity of blankets produced by the non-intercourse with Britain. As a cheap and comfortable substitute, it merits general attention. The materials can be had without difficulty. It can be made in every family, with one day's work of a seamstress, and will not cost more than three dollars and seventy-five cents. It is as warm as two blankets which would cost three dollars and a half each, it is remarkably light and pleasant, and the wool, with a small addition of new wool, may be applied to make a new cover when the calico of the old one shall be worn out.

Aquidneck Rhode-Island Coal. As this coal is found to be the most economical fuel that can be procured in this city, for rich or poor, we would recommend a strict attention to the following directions in using it: the bars of the grate ought to be at least one inch apart at the bottom, and entirely cleared from any substance that might prevent the free circulation of air. A bed of charcoal, or wood, cut up in such size as to suit the grate, must be prepared: if charcoal is used as the kindling material, it will be necessary to make a bed completely across the bottom, about three inches in height; if wood, then to fill the grate to the upper bar, laying the same crossways, and as soon as it is partially ignited, the *Rhode-Island Coal* may be put on; taking care, however, that the pieces do not exceed the size of a goose egg. In the course of fifteen or twenty minutes, the wood, or charcoal, that may have been put in, will be consumed; consequently, the coal will fall to the bottom and take its place; when this happens, it will be necessary to fill up the grate with as much coal as it will hold. The fire, when made in this manner, will continue from ten to eleven hours without addition, or any other trouble than keeping the lower bars free from ashes. After the fire is made it should not be disturbed.

A petition has been presented to congress, from Mr. Charles Whitlow, of this city, praying for permission to occupy a tract of ground lying west of the capitol in the city of Washington, [originally intended for a botanic garden] for the purpose of improving it as an agricultural and botanical garden; stating his experience in business of this kind in Europe.

From the Pittsburgh Mercury.

The public lose much by counterfeit notes, and there is no way of securing them against such losses so long as copper-plate prints are used. What one artist has done another of equal skill may imitate, or the original artist may for fraudulent purposes copy. I offer then a method that I have invented, by which plates can be produced that can neither be imitated by the artist who produced them, nor by any other. This method is by using glass plates.

In common notes there is, besides the words and characters that go to compose the note, some emblematical representations, such as a coat of arms, a building, a landscape, &c. all evidently wrought by hand. Now in the glass plate notes, let there be the usual words, &c. but instead of the emblematical parts let there be a variegated representation which shall be the work of chance. Let the etching be performed by the chymical action of the mordant. The engraver then, by which imitations can be so dexterously executed, will be rendered in this case quite useless.

A glass plate will give fifteen or twenty thousand impressions good proof, while the copper plate will be worn out with four thousand. Copper can be engraved in a hundred different ways, while glass can be only engraved in two ways—with a fluorick acid and with a wheel.

The variegated marbling produced on glass by a chymical agent can never be imitated by any thing else—even the same person cannot produce two similar plates.

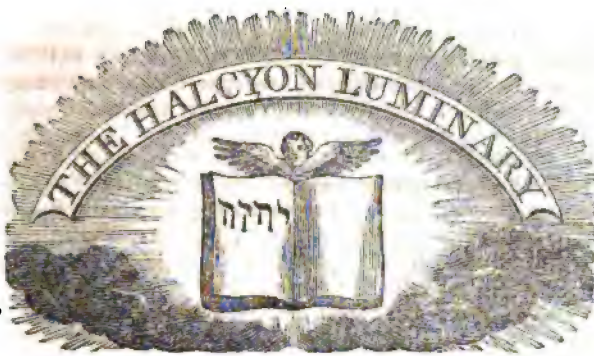
Can the imitator, baffled on glass, resort to copper and apply the engraver? Can he (suppose him to imitate the print exactly) make a complete contrefaction? No—the glass differing in its nature from the copper, and the manner of operating upon them being different, those differences must produce very different effects—but still, could they be the same, the impressions would have a different gloss and an appearance in every way different, which gives the great *DESIDERATUM*—a *method of producing prints* that cannot be imitated.

I therefore declare to all the banking companies in the United States, that if they will adopt my method, the public will be no more defrauded with counterfeit notes, and their notes shall on account of that security, obtain a currency and a credit which they cannot otherwise acquire.

J. J. BOUDIER, *Artist and Manufacturer at Pittsburgh.*

Humphreysville Manufacturing Company. In this establishment, which is in a very flourishing state, there are at present employed about one hundred and fifty persons, of all ages. There is a SCHOOL attached, for instructing the children, who may therefore acquire, at the same time, habits of industry, impressions of morality, and a competent education. In the course of the last year, considerable additions have been made to the buildings and machinery, particularly in the woollen department. The machines for abridging labor, lately introduced, are those of Molleneaux for shearing cloth, of Richards for cutting dye-woods, and one for

brushing and finishing cloth. The broadcloth made here is pronounced, by good judges, to be equal to any in the world. The number of hands employed during the last year, has been greater than in any preceding year. Of the manufacturers and work people, there are several from England, Scotland, Ireland and France. It is with pleasure we learn that the foreigners (a number of whom have lately arrived in the country) are remarkable for their sobriety, diligence and attention to their several employments. Satisfactory testimonials have been adduced of the good behaviour of the women and children. The apprentices and others composing the school, go through regular examinations, in which they acquit themselves to their own honor and that of their instructor, Mr. John Ward, who has been employed during the year past for their instruction. In spelling, reading, writing, and in arithmetic, the different classes have made a very considerable proficiency. Premiums in books, money, and other articles, are adjudged to those who excel, in each class. Rewards are also given to acquirements of skill in carding, spinning, weaving and dressing cloth. A laudable spirit of emulation is conspicuous in the hired people and apprentices. We are informed that the blessing of health has been continued. No person belonging to the factory has died since its first establishment. Not one the year past has been sick of a fever. No serious injury has been experienced from any accident. Every person on the day of the last visitation was able to perform the duty assigned. So signal a favor may be attributed, under providence, to the salubrity of the situation, to the wholesomeness of diet, cleanliness in person, pure air in the apartments, and regular habits; the lodging rooms and beds are particularly clean and comfortable. All go to rest early, and rise betimes and go to work in the morning. Negligence and idleness are discouraged. The labor, at stated hours, is easy; but must be performed. There has not been for some time past a single *bad subject* on the *black list*. Rewards and encouragements of various kinds have nearly superseded the necessity of punishment; if we except *disgrace*, which is found to be the most efficacious. The apprentices appear extremely well satisfied with their condition, being well fed, clothed and lodged, like the members of a well regulated and happy family. The things necessary for them are reasonably and regularly supplied; the attempt being made to introduce a system of economy, all *waste is severely frowned on*. Silence and order prevail no where in a greater degree than here, at meal times and in school. The monitors of classes are invested with a due authority, and are subjected to a proportionate responsibility. Cheerfulness and innocent gaiety are promoted as much as possible. Regulated by these principles and practices, we are of opinion that the manufacturing establishments, instead of being productive of drunkenness, debauchery and vice, may become nurseries of sobriety, diligence and virtue.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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REPENTANCE AND CONVERSION.

[Continued from page 54.]

Agreeably to the proposed plan, we will first proceed to explain the particulars of the duty of **REPENTANCE**, as given forth from the Lord in the first part of our quotation: "*Wash ye; make you clean; put away the evil of your doings from before mine eyes; cease to do evil.*" Which divine precepts we will briefly illustrate in the order they lay; that order being, as in every other part of the sacred Scriptures, one of the inimitable characteristics which distinguish the word of God from every human composition.

Wash ye. Hereby is meant that it becomes us to be found using the *means* to become purified from our evils and falses. What these means are, we may determine from the element used to wash with—namely, *water*; which, in the *spiritual* sense of the holy *Word*, corresponds to *truths*, more especially those exhibited to our view in the *literal* sense of the *Word*: for here is the fountain opened for the house of David and for the inhabitants of Jerusalem, to cleanse from sin and from uncleanness; here are the waters wherein whoever steps, after the angel has been down and troubled them, becomes clean and healed from every *spiritual* malady. Blessed be our Lord, in a *spiritual* point of view, Himself, whom the angel

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represents, continually thus operates, and all who possess faith from love unto him, from him continually experience its sanative virtue.

The Lord, in the gift of his holy *Word*, has put the means of purification into every man's hand; which if he does not use, his condemnation is of himself. *Washing* has particular allusion to the purification of our *external* man—to the putting away of *outward* evils which respect our *words* and *works*; this, man ought to *do as* of himself, that the act may be imputed unto him and become inscribed upon the book of his life, which will be opened in the other world, when he will be faithfully judged according to the things found written therein.

This first precept quoted, therefore, holds forth to us, the absolute necessity of putting the *truths* we know into *practice*; for this is not only the first step to reformation, but also whereby alone the Lord can flow forth from the centre of our souls, where he holds his more immediate seat; and animate, thus regenerate our whole frame from head to foot. But nothing can be done to the opening of heaven in the soul, except this duty of washing; the purification of our *external* man, is entered upon *as* of ourselves, which in the book of the Revelation is called, opening of the door to the Lord, Rev. iii. 20. *Behold* (says the Lord) *I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.*

Make you clean. After man has put away his *outward* evils, as sins against God, the next step he takes (provided he suffers himself to be led by the Lord's operations upon his heart, in the influence of his holy spirit, and upon his understanding, from the holy *Word*) is, to become cleansed of the *false notions and ideas* which appertain to his *natural* man, but which now cannot be entertained longer by him, because deprived of their life and their essence. The numerous false ideas which appertain to the *natural* man, would be too much even for us to name, but the character and quality of them one and all, are to degrade the only God of heaven and earth, in the *divine human person* of *Jehovah Jesus*; and to lead those who embrace them to think lightly of evil, placing their chief dependance on faith alone. The cleansing herefrom can only be effected by using the *means* we have before noticed: To read the *Word*; to attend diligently the public worship of the Lord's house, where truth is faithfully dispensed and opened to our view, more especially in its *spiritual* ground; as well as to have a special

regard to the ordinances which he has instituted, to be observed in his church in all ages: Baptism and the Holy Supper. *The spiritual cleansing of the soul is not, nor can it be, an instantaneous work*, and so we shall assuredly be convinced when we have a genuine sight of the depths of hell into which we have fallen, and the unclean state of our spiritual man.

Put away the evil of your doings from before mine eyes. As the former declaration related to the cleansing of the understanding from false ideas and notions, more especially concerning divine and spiritual things, so this latter has evident allusion to the *will*; for the *will* in man's *natural* state, is the recipient vessel of evil.

To fulfil this divine precept, it is necessary to examine into our hearts, searching out the ends and intentions of our *will* in what we do. Man may purify his outward part from many motives far from genuine; for instance, he may abstain from evils for worldly and selfish reasons, as the loss of wealth, health, reputation and life; and perhaps in our first setting out in religious ways, something of this sort was our chief inducement to enter into the road; for our ever merciful Lord leads us all, not only by our own fallacies, but also by our own sensualities, endeavoring if possible to bend us to himself. But when the *understanding* has become cleansed; when the genuine truths of heaven have been, in some measure at least, received, then the Lord leads on, to examine into the end and motive for which evils were put away, and to *put away the evil of our doings*; for if evil actions are not put away from good motives, our apparent good works are evil, because we are only whited walls and painted sepulchres, full of rottenness within, and dead men's bones.

We put away the evil of our doings from before the eyes of the Lord, when we consider, that evil in *affection* is the same, before the Omniscient and Omnipresent God, as evil in *act*; and that evils ought not to be done, because they are not only contrary to the love and light of heaven, but contrary to the mind of that pure Being whose eyes cannot behold iniquity or sin. Joseph thus put away evil from before the eyes of the Lord, when tempted by his mistress to commit the foul crime of adultery. *How*, says he, *shall I do this great wickedness and sin against God?* He does not in his reasoning with himself say, how shall I do this and dishonor my good name? Injure and become ungrateful to my master, who has exalted me to high dignity in his house? He does

not reason concerning the sad consequences which may follow with respect to himself. These things all appear beneath his elevated mind; his thoughts at once centre in his God, and he abstains from the evil from this motive, because it was sin against him. The manifestation of the love of his heart towards the Lord, was apparent by his fear to offend him; a fear which accompanies all true love.

Cease to do evil. Having once attained, by the strength of the Lord, the mastery over evil, we ought to continue therein to the end of our life; for whilst we are permitted to tarry here below, it is all the way through a state of *probation*: we are brought through this wilderness to try and prove the genuine nature of our *love* and *faith*. Better never begin to walk in religion's ways than at last to go back, returning like a dog to his vomit, and like a sow that is washed, to her wallowing in the mire.

It is needful that the Christian be ever on his watch-tower, for the enemies of his soul are always going about like roaring lions, seeking whom they may devour; that he continually watch^e and pray, that he enter, that is, fall not, into the temptation. The promises are, *He that endureth to the end shall be saved; and be thou faithful unto death, and I will give thee a crown of life.* Infernals are endeavoring to prejudice our *spiritual* life, in all manner of forms their cunning and malice can devise; but if we steadily keep our eyes fixed on the Lord at all times, prefer the substantial things of an eternal state, to the fleeting things of time and sense, the Lord will give strength equal to the day; we shall not be ignorant of Satan's devices; we shall in our hearts and minds impute all evil to hell, whenever the risings thereof manifest themselves to our mind; thus as the Lord's sheep shall never perish, neither shall any be able to pluck us out of his hands: he will most surely guide us by his counsel, that afterwards his glory may receive us.

From these observations, on this part of the *word* of our Lord, it may evidently appear wherein the duty of repentance genuinely consists; that it is of a more *interior* nature than many suppose; or as explained by those ministers who preach up the delusive doctrine of salvation by *faith alone*. Nowwithstanding what unskilful watchmen may declare, there is more required rightly to perform this duty, than professing or feeling a sorrow for sin; for this may be done by the vilest characters whilst under the dread of the punishment attendant. All of repentance arising from terror is of no avail, because done in a state of compulsion; hence we know, not-

withstanding the profession of sorrow for their past lives, and the promise of amendment, which evil doers may make whilst the fear of punishment for their crimes hangs over their heads, let them be released, they are generally found to return to their old course of living; all their solemn vows made in their trouble, forgotten by them. Hence the danger of deferring the duty of repentance till we come to lay on a sick bed, for thereof can be little hope: *Repentance, to become available, must be performed in a state of liberty, as to our spiritual man, no external fears of any kind operating upon our mind; a duty, therefore, which ought not to be neglected by us a moment, and when performed thus in a state of spiritual freedom, it is done as of ourselves, though not absolutely of ourselves, but of the Lord; and what is done as of ourselves, becomes of our inner man; of our love, and of our life, hence abideth through time into eternity: whilst all things done under compulsion, pass off from us, as if we had never known them, when the restraint is taken off: as in the case of death-bed repentance; the repentance then performed, the sorrow then expressed for past transactions, is under the fear of death, and the dread of meeting the Judge of quick and dead, in that world where all the secrets of the heart are exposed; but when the person has actually passed through death, the fear of death necessarily subsides, the loves of the life then manifest themselves whence the affections of his will proceeded. And in those loves he remains for ever; the loves of the life within, make the heaven or hell without.*

To become renewed, or regenerated, with respect to the loves of our life, a mere sorrowing for sin, which is the most that can take place on a death-bed, is in no wise sufficient; the evils of our natural man must actually be put away whilst we enjoy liberty of spirit. May we, therefore, my dear readers, determine, humbly supplicating the divine aid, to make the word of counsel and command our daily practice, remembering, that the Lord now speaks unto us, from the love and compassion of his heart towards our feeble frame. *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil.*

Having thus entered upon, and by divine assistance completed the work of REPENTANCE, the next step which we are required to take is to begin that of CONVERSION; or, having ceased to do evil, we must now learn to do well. But this important subject will be deferred till our next number.

(To be continued.)

CORRESPONDENCES.

[In continuation from page 60.]

It shall now be briefly shown how a conjunction is formed between heaven and this world by means of *Correspondences*. The kingdom of the Lord is a kingdom of ends, or uses; or, in other words, a kingdom, the administration whereof is to the end of uses; consequently, the universe is so constituted by its Omnipotent Creator, that all things therein should be fitted with forms and powers to serve as means to produce and realize such uses, first in heaven, then in the general system of this world; and so on by a successive gradation to the least and lowest departments of nature; whence it follows, that the *correspondence* between natural and spiritual things, or of this world and heaven, subsists by uses, as the means of their conjunction, and that the external forms of these uses do *correspond* and conjoin them, according to the degrees of their utility. All things in this natural world, throughout its three kingdoms, as far as they stand in their established order, may be considered as so many forms of uses, or formed effects proceeding from use to use; and so circumstanced, are *Correspondences*. With respect to man, so far as he lives according to the divine order, or in love towards the Lord, and in charity towards his neighbor, so far his actions are forms of uses, and as such so many *correspondents*, whereby he communicates with, and is joined to heaven; for to love the Lord and our neighbor is, in a general sense of the expression, to perform uses. Moreover, let it be remembered, that it is through man (as the proper medium of their connection) that the conjunction is formed betwixt the natural and spiritual worlds, as he is the subject of both, and therefore so far as any man is spiritual, in such degree he is the medium of this conjunction; and so far as he is natural, and not spiritual, he is not so; nevertheless, even in this latter case, the Divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part.

As all things which continue in the Divine order *correspond* with Heaven, so all things which are contrary to the Divine order *correspond* with Hell. The former have relation to things good and true, the latter to such as are evil and false.

It has been said before, that Heaven, or the spiritual world, is joined to the natural world by *Correspondences*; hence it is, that man here has the power of holding communication with Heaven; for as the blessed angels form not their ideas like men from natu-

tal, but spiritual things, so when men are gifted with the knowledge of *Correspondences*, they can think in like manner with the angels, and be joined with them in the spiritual or inward man. The holy Scripture is written entirely according to the truth of *correspondence*, in order that we may thereby have communication with heaven; and, therefore, *were any one rightly possessed of the Science of Correspondences, such a man would thoroughly understand the Scripture in its spiritual sense, (as all things therein spoken of correspond) and would thereby come at the knowledge of such secrets as cannot be learned from its literal sense alone*; for, as in the written Word there is a literal, so also there is a spiritual sense; the literal sense concerns the things of this world, the spiritual sense, such as are heavenly; and as a conjunction is formed by the relation of *Correspondences* between heaven and earth, therefore such a dispensation is vouchsafed to us, in which all things in both worlds do perfectly *correspond*, and answer the one to the other, as face to face in a glass.

Among the most ancient inhabitants of our earth, there were certain heavenly men, who were in the true knowledge of *correspondence*, and whose conceptions and thoughts were according thereto, to whom the visible things of this world served as so many mediums of discerning spiritual things, and who as such associated and conversed with angels; and through these men a communication between heaven and earth was preserved: whence this was called the golden age, of which mention is made by ancient writers, who relate, that in those times the inhabitants of heaven became the visitors and guests of men, and familiarly conversed with them, as one friend with another. But that to these succeeded another race of men, who were not in the same intuitive knowledge of *Correspondences*, but only understood them scientifically; that, however, there was a communication between heaven and earth in their days, but not so open and intimate as the former: this was called the silver age. In the next generation were those who retained some speculative knowledge of *Correspondences*, but did not think and discern according thereto, as being only in natural, and not in spiritual good, like the former; and their period was called the copper age. In the following times men became successively merely external, and at length corporeal or sensual, and without all knowledge of *correspondence*, and nearly so of all heavenly things. That the forementioned ages were denominated from gold, silver, and copper, was from the doctrine of *Correspond-*

ences, forasmuch as, according thereto, gold signifies celestial good, in which principle were the most ancient men ; silver signifies spiritual good, in which were the ancient that succeeded them ; and copper signifies natural good, the signature or character of the following race ; but iron, which gives denomination to the last times, signifies a sapless knowledge of ideal truth without any mixture of good in it.

To show that the *Science of Correspondences* was long preserved amongst the Asiatic nations, but chiefly amongst those who were called diviners and wise men, and by some magi, we shall adduce a remarkable instance from 1 Sam. chap v. and vi. We are there informed, that the Ark, containing the two tables, whereon were written the ten commandments, was taken by the Philistines, and placed in the house of Dagon, in Ashdod, and that Dagon fell to the ground before it, and afterwards, that his head and both the palms of his hands were separated from his body, and lay on the threshold ; and that the people of Ashdod and Ekron, to the number of several thousands, were smitten with emerods, and that the land was devoured with mice ; and that the Philistines, on this occasion, called together their priests and diviners, and that to put a stop to the destruction which threatened them, they came to this determination, viz. that they would make five golden emerods, and five golden mice, and a new cart, and would set the Ark on this cart, and have it drawn by two milch-kine which lowed in the way before the cart, and thus would send back the Ark unto the children of Israel, by whom the kine and the cart were offered up in sacrifice, and the God of Israel was appeased. That all these devices of the Philistine diviners were *Correspondences*, is evident from their signification, which is this : the Philistines themselves, signified those who are influenced by *faith separate from charity* ; Dagon represented their religious worship ; the emerods wherewith they were smitten, signified the natural loves, which, if separated from spiritual love, are unclean ; and mice signified the devastation of the church, by falsifications of truth ; a new cart signified natural doctrine of the church, for chariot, in the Word, signifieth doctrine derived from spiritual truths ; the milch-kine signified good natural affections ; the golden emerods signified the natural loves purified and made good ; the golden mice signified the devastation of the church removed by means of goodness, for gold, in the Word, signifies goodness ; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections ; the offering up of the kine

and the cart as a burnt-offering, signified that thus the God of Israel was rendered propitious. All these things then, which the Philistines did by the advice of their diviners, were *Correspondences*; from which it appears, that that science was long preserved amongst the Gentiles.

Forasmuch as the representative rites of the Church, which were *Correspondences*, in process of time, began to be corrupted by idolatrous and likewise magical applications of them; therefore, the *Science of Correspondences* was, by the divine providence of the Lord, successively darkened, and amongst the Israelitish and Jewish people, entirely obliterated. Indeed, the divine worship of that people consisted of mere *Correspondences*, and consequently was representative of heavenly things, but still they had no knowledge of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any understanding of spiritual and celestial subjects; for the same reason they were necessarily ignorant of *Correspondences*, these being representations of things spiritual and celestial in things natural.

The reason why the idolatries of the Gentiles of old took their rise from the *Science of Correspondences*, was, because all things that appear on the face of the earth have *correspondence*; consequently, not only trees and vegetables, but also beasts, birds, and fishes of every kind, and all other animals. The ancients who were versed in the *Science of Correspondences*, made themselves images, which *corresponded* with things celestial, and were greatly delighted therewith, by reason of their significations, and that they could discern in them what related to Heaven and the Church; and therefore they placed those images both in their temples, and also in their houses, not with any intention to worship them, but to serve as a mean of recollecting the celestial things signified by them. Hence in Egypt, and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and likewise cunning of the sensual man; children, innocence, and charity; old men, wisdom; and virgins, the affections of truth, &c. Succeeding ages, when the *Science of Correspondences* was obliterated, began to adore as holy, and at length to worship as deities, the images and pictures set up by their forefathers, because they found them in and about their temples. For the same reason, the ancients performed their worship in gar-

dens and in groves, according to the different kinds of trees growing therein; and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree, something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, goodness and truth rational; a mountain, the highest heaven; a hill, the heaven beneath. That the *Science of Correspondences* remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9, 10, 11; for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good, which are the three constituents of all worship. But still the *Science of Correspondences* was annihilated amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were *Correspondences*. The reason was, because they were idolaters at heart, and consequently of such a nature and genius, that they were not willing to allow that any part of their worship had a celestial and spiritual signification, for they believed that all the parts thereof were holy of themselves; wherefore, had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them! for this reason, heaven was so shut up against them, that they scarce knew whether there was such a thing as eternal life; and that such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning him, and foretold his coming; they rejected him solely on that account, because he instructed them about an heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all nations in the world, and not a Messiah who should provide only for their eternal salvation.

[To be continued.]

Correspondence. The case with correspondence, is almost like any one speaking a foreign language, and another instantly understanding the sense of the words, &c.

A. C. 4337.

TO THE EDITORS.

GENTLEMEN,

The readiness with which you inserted my political essay, in your second number, emboldens me to trouble you with a few remarks on the SCIENCE OF CORRESPONDENCES. It is a subject (although novel to most of your readers) which has been my study for several years; and I sincerely thank my God for the delight and enjoyment which it has been the mean of imparting to my soul. Though as yet a novice in this wonderful Science, I have, nevertheless, by it, attained to such a perception of heavenly mysteries as sometimes absorbs my whole soul in adoration and gratitude to that Being whose true character can only be discovered through this medium. Damned indeed must he be who does not love God, after obtaining but the smallest glimpse of his engaging attributes, of his divine beauties, of his never changing mercy and goodness; and not only such a glimpse, but a most brilliant view, almost too dazzling for our mental eye, can be obtained by every humble Christian who studies this heavenly science in a proper temper of mind. If in humility and the fear of the Lord, he seek the illumination of divine knowledge, as a principle of heavenly light for spiritual direction, to lead him in the ways of righteousness and regeneration, to confirm his faith, to purify his love, and thus to build himself up in a godly life; if he study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in his will, his understanding, and actions; he will then do it in the spirit and manner which insure success. And what pursuit, in this case, can be more profitable, what more commendable than that of spiritual knowledge, or a diligent searching for the treasures of divine truth? Surely we may say of knowledge, sought after in such a spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre, "*Her merchandize and her hire shall be holiness unto the Lord.*"*

It is not necessary to be possessed of great learning, or more than an ordinary capacity, to make a wonderful proficiency in the knowledge of *Correspondences*. Let him who wishes to acquire this knowledge, only read the works already written on this subject,† with an humble, sincere and unprejudiced mind, hungering and thirsting after heavenly things, more than after the things of time and sense: Let him but put away from him the spirit of *carnal wisdom and prudence*, from which the things of God will be ever *hid*, and put on the spirit of a *little child*, to which alone they are *revealed*‡ Let him but be candid enough to allow that such a *key* to the sacred scriptures may exist, although he may have never heard of it; let him but examine well the variety of important matter (with which I understand the *Halcyon Lumi-*

* *Isaiah xxxiii. 18.*

† It is the scarcity of these works in this country, which first induced the establishment of this Magazine. There is not, to the knowledge of the editors, more than *three copies* of the Dictionary in America, and the present political state of affairs prevents their importation from England, where all the different works (some hundreds of volumes) on this important subject, have passed through rapid editions.

‡ *Matt. xi. 25. Luke x. 21.*

nary is to be enriched) tending to prove the existence of such a *key*; and finally, let him examine the *key* itself, or the *DICTIONARY OF CORRESPONDENCES*, which you have promised to introduce to the readers of this Magazine, and mark the blessed effect it has a tendency to produce in his heart and life. Let him, I say, do all this, and he will want no miracle to convince him of the truth and usefulness of the *Science of Correspondences*. He will be convinced by an evidence of divine truth, *in himself*, infinitely surpassing that of any other testimony whatever, that the *Science of Correspondences* is divine, and not of human invention. Under the conviction of this evidence, he will no longer ask why God suffered such things to be so long concealed: (for HE alone knoweth the *times and the seasons* when it is expedient to make his will further known unto men) but being made sensible of their excellence, and perceiving their inexpressible comfort in his own mind, he will be thankful to God continually that they are now further revealed, and will labor to show himself worthy of them, by suffering them so to influence his life and conversation, that by their *doctrine, reproof, correction, and instruction in righteousness, the man of God may be more thoroughly furnished unto every good work*.

I am, gentlemen, well convinced, that one great cause of the coldness and apathy of the Christian world, or a major part of it, is entirely owing to the erroneous ideas they entertain of the Supreme Being. And, "for my single self," I must candidly confess, that *I could not love God or any of his works*, did I view him in the light in which so many represent him. They ascribe to him human passions, and make him a capricious, vindictive tyrant!

"The great Jehovah, faithful, loving God,
A Moloch painted with an iron rod,
Decreeing millions to eternal death,
Ere man was form'd, or first received his breath."

But, blessed be his holy name, he is God, and changeth not; and has, in these last days, vouchsafed to afford his creatures the means of seeing and admiring some of his engaging qualities, by unfolding the *internal sense* of his holy word; through which medium, whoever views him, must ever after love him, adore him, and delight to serve him. A confidence in the promises of Jehovah will be immediately established in his soul and continually increase; and the prospect before him will be a thousand times more brilliant, inviting, and encouraging, than that of those who have not obtained this knowledge of the true character of God; or the nature of the state they are in search of. Truth is the light of heaven, and the brighter it shines without clouds before our intellectual sight, so much the clearer we may see our way to heaven, so much the sooner we may arrive there,* and so much the better qualified we may be to attain an high and glorious inheritance in the society of those, "who shine as the brightness of the firmament, and as the stars for ever and ever."

* By heaven, in this place, is to be understood a state of complete regeneration and internal felicity in the present life, which will continue to eternity in the life which is to come. But not making some progress, here, towards this state, man does not emerge from the hell in which his evils have sunk him, and in that hell must he remain to eternity.

Were the study of *Correspondences* more generally cultivated, a great portion of the Word of God would not remain (as it now does) rejected, thrown aside, and almost exploded, as forming no part of the Christian economy and worship. We should then see that the word of the Old Testament (as well as that of the New) contains the mysteries of Heaven, and that all and every thing therein regards the Lord, his heaven, the Church, faith, and whatever relates to faith. For while the *letter*, or *literal sense*, suggests only such things as respect the *externals* of the Jewish Church; the *internal* or *spiritual sense*, suggests an infinite number of spiritual lessons, intended (I humbly conceive) for the improvement and happiness of angels in Heaven as well as for the instruction and comfort of men on earth. But these things do not in the least appear in those externals, except in a very few cases which the Lord revealed and unfolded to the apostles; as, that sacrifices are significative of the Lord; that the land of Canaan and Jerusalem are significative of Heaven, on which account we read of the heavenly Canaan and Jerusalem; and in like manner of Paradise.

It is impossible to see, from the sense of the *letter* only, (whilst the mind abideth therein) that it is full of such spiritual contents; as in the case of the first chapters of Genesis, nothing is discoverable, from the sense of the letter, but that they treat only of the creation of the world, and of the garden of Eden, which is called Paradise, and also of Adam as the first created man; and scarce a single person supposeth them to imply any thing besides. But that they contain mysteries of infinitely higher importance to the soul of a Christian, will, I hope, sufficiently appear, in the course of your useful publication. It will, I trust, then be seen, by all whose eyes are not blinded by bigotry and prejudice, that the first chapter of Genesis, in its *internal sense*, treats of the NEW CREATION OF MAN, OR OF HIS REGENERATION, in general; and of the MOST ANTIENT CHURCH, [in the word called ADAM] in particular: And this in such a beautiful, harmonious, and connected manner, that there is not a single word which does not *represent, signify, and imply* somewhat *spiritual*.

The *six days* of CREATION, for instance, represent, signify, and imply, six different *states* or degrees of REGENERATION through which man passes, if he attain to the seventh or celestial state, which is truly a Sabbath of rest; because in that state all temptation ceaseth, so that the Lord, who fighteth those battles for him, may be truly said to rest from his labor. The reason why the six states or degrees, through which the regenerate man passes, are called the *days of his CREATION*, is because in his unregenerate state he is not a man, and hath nothing of man [the image and likeness of God] about him. But as he advanceth in the regeneration, he acquireth, by little and little, that which constituteth him a man, until he attaineth to the *sixth day*, in which he becometh an image. In the mean time the Lord fighteth continually for him against evil and falses, and by such combats confirmeth him in truth and goodness. The time of combat is the time of the Lord's operation; wherefore a regenerate person is called, by the prophet, the work of the fingers of God; nor doth the Lord cease to work until LOVE becomes the principal agent, and then the combat is over. When the work is so far perfected, that faith is joined with love, it is then called *very good*, as in verse 31, [previous

to which it was merely pronounced good] because now the Lord governeth and directeth man in his likeness. At the close of the *sixth day* the evil spirits which have tempted him depart, and the good ones succeed in their place, and man is introduced into Heaven, or into the celestial Paradise, which is represented by the garden of Eden, and means a state of perfect regeneration and internal happiness.

The six days, or times, which are so many successive *states* of the REGENERATION of man, have been thus arranged, by a very pious and highly illuminated author, who had made the word of God, connected with the *Science of Correspondences*, the only study of a considerable portion of his life:

"The *FIRST* state is that which *precedeth*, including both the state of infancy, and the state immediately before REGENERATION, and is called a void, emptiness, and darkness. And the first motion, which is the mercy of the Lord, is the Spirit of God moving on the face of the waters.

"The *SECOND* state is, when a division or distinction taketh place between the things which are of the Lord, and the things which are proper, or appertaining to man. The things which are of the Lord are called, in the Word, remains or remnants, and are here particularly the knowledge of faith, which have been learnt from infancy, and which are concealed, so as not to appear till man cometh to this state; which state, at this day, seldom existeth without temptation, misfortune or sorrow; whereby it is effected, that the things appertaining to the body and the world, (that is, such as form the *proprium* or *self of man*) are brought into a state of rest, and as it were of death. Thus the things which belong to the external man are separated from the things which belong to the internal. In the internal are the remains, which were kept concealed by the Lord till this time and for this purpose.

"The *THIRD* state is that of REPENTANCE, in which the penitent person, from the internal man, beginneth to discourse piously and devoutly, and doeth good actions, such as works of charity, but which, nevertheless, are inanimate, because they are *supposed* to originate in himself. These good actions are called the tender herb, and also the herb bearing seed, and afterwards the tree bearing fruit.

"The *FOURTH* state is, when the penitent person is affected with love, and illuminated by faith. He before discoursed piously, and produced the fruit of good actions, but he did so in consequence of the temptation and straitness under which he labored, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two luminaries or lights, [set in the firmament of the *heaven* to give light upon the *earth*]

"The *FIFTH* state is, when he discourses from a principle of faith, and *thereby* confirmeth himself in truth and goodness. The things then produced by him are called [and represented by] the fish of the sea, and the birds of the air.

"The *SIXTH* state is, when from a principle of faith, and *thereby* of LOVE, he speaketh what is true, and doeth what is good. The things which he then produceth are called the LIVING CREATURE, and CATTLE. And because he then beginneth also to act from a principle of LOVE as well as from a principle of faith, he becometh a spiritual man, and is called an image. His spi-

ritual life is delighted and sustained by such things as relate to *knowledge*s respecting FAITH, and to *works* of CHARITY, which are called his meat, [verse 29] and his natural life is delighted and sustained by such things as belong to the body and senses, from whence a combat or struggle arises, until LOVE gaineth the dominion, and he becometh a celestial man."

Impressed, perhaps, with a consideration of the many weaknesses of fallen and degenerate humanity, the same pious and learned author observes, that "they who are regenerate do not all arrive at this state, but some do; the greatest part at this day only attain to the first state; some only to the second; some to the third, fourth, and fifth; few to the sixth; and scarce any to the seventh."

If the length of this communication has not yet wearied your patience, gentlemen, I beg leave to swell it to a yet greater length by subjoining the following portion of the first chapter of Genesis, with the *spiritual sense* connected, so that your readers may, at one view, form some conception of what I have been laboring to illustrate. It is but justice, however, to mention, that the spiritualization of those verses is not my own: it is the first attempt of a gentleman in Holland, to give a portion of the word in its spiritual sense, and was communicated to Mr. R. Hindmarsh of London, for insertion in the "*Mugazine of Knowledge*," in which it appeared several years ago.

N. B. You are requested to observe that the text [in the left-hand column] is a *literal* translation from the Hebrew, and consequently differs a little from our common bible. But the learned reader will instantly acknowledge it to be correct; and the unlearned cannot object to a variation which involves no positive contradiction.

GENESIS.....CHAP. I.

Literal Sense.

1. In the beginning God created the heaven and the earth.

2. And the earth was empty and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

Note. The Hebrew for EMPTY has in our bibles been erroneously rendered "*without form*."

3. ¶ And God said, let there be light: and there was light.

4. And God saw the light, that it was good; and God divided between the light and between the darkness.

Internal Sense.

1. In the beginning of time the Lord prepared for regenerating the internal and external man.

2. And man before regeneration was without any good or any truth in him; and all his appetites and lusts were false and wrong, and the divine mercy of the Lord moved [or brooded, as a hen over her eggs] over the hidden knowledges of goodness and truth, which were still in man.

3. And the Lord said, Let man distinguish the difference between real and apparent truth; and let him see and know that I the Lord am essential goodness, and essential truth; and he did so.

4. And the Lord saw the new view in which man perceived good and truth; and he saw that it was from the Lord, i. e. perfect. And the Lord divided between the new view of things, and the old view of things in man before his regeneration; and the first he compared to day, and the second he compared to night.

5. And God called the light Day, and the darkness he called Night. And the evening was, and the morning was, the first day.

6. ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Note. Another erroneous translation in the English version is this, "and the evening and the morning were," &c. whereas in the original a *succession* is plainly expressed, as, "the evening was, and the morning was."

7. And God made the firmament, and divided between the waters which were under the firmament, and the waters which were above the firmament: and it was so.

8. And God called the firmament Heaven. And the evening was, and the morning was, the second day.

9. ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

5. And so there was a state of shade, of delusion, of falsity, and want of faith: and a dawning of a *better state*. This is the first period of man's regeneration.

6. And the Lord said, Let the *internal man* [which is in man] be able to distinguish between the *knowledge*s which are in the *internal man*, [which are goodnesses and truths from the Lord alone] and the *scientifics* [or mere impressions of the senses] appertaining to the *external man*, [which are the *good things* man still supposes he does, and the truths he still supposes he speaks from himself:] and let the things of the *internal man*, which hitherto made one confused mass in man with the things of the *external man*, be henceforth totally distinct and separated.

7. And God settled and confirmed more and more the *internal man*, and made a separation between the *knowledge*s of the internal, and the *scientifics* belonging to the external man: and it was so.

8. And the Lord called the *internal man*, thus disposed, *heaven*; so there had been a state of *less perfection*, and there was a state of *more perfection*: a state of less and more light. This was the second period.

9. And the Lord said, Let the *knowledge*s of truths and goodnesses, which man is now become sensible of, [has now learnt] that descend by *influx* from the *internal man*, or through the internal man, to the *external*, [from the Lord]—Let these knowledge now be gathered and stored up in his memory, and there become his *scientifics*, [take the same place his *natural scientifics* hitherto held] and so let the *external man* be exposed.

10. And the Lord called the *external man* *Earth*; and the stirring-up of *knowledge*s he called *Seas*; and the Lord saw that it was from Himself—[i. e. PERFECT GOOD.]

Thus far this intelligent foreigner; and this is perhaps sufficient to give your readers a specimen of what may be done on this plan, by the assistance of the SCIENCE OF CORRESPONDENCES.

Yours, &c.

VERITAS.

The editors agree with VERITAS, that the marginal translation, which he has adopted, is often to be preferred to that of the text; but where (as in the foregoing passages) the alteration is so trifling as not to affect the *internal sense*, it might be overlooked. Besides, in justice to the translators of the Bible, our correspondent ought to have mentioned, that the Hebrew word which corresponds to the English "*empty*," can with equal propriety be rendered "*without form*." When we consider that the *Science of Correspondences* was unknown to the translators, and that they, consequently, only studied to furnish the English reader with the *literal sense* of the Hebrew *letter*, we ought not to wonder that there should be many imperfections in our version of the Sacred Scriptures. But we have now a very good foundation to hope that a new and complete translation of the whole word will shortly appear in the English language; and to show how desirable an object such a work must be, we shall occupy a few pages of our next number in pointing out some of the many defects of that now in general use; by adducing passages, wherein the translators have evidently mistaken the sense of the original.

An answer to *Theodore* was prepared, agreeably to the promise made him in the last number of the Luminary, when the following valuable communication was received from the reverend pastor of the New-Jerusalem Church in Baltimore. Such a production, from so distinguished a Divine, requires no prefatory remarks to entitle it to attention and respect. EDITORS.

FOR THE HALCYON LUMINARY.

TO THEODORE.

The communication in the second number of the Halcyon Luminary, over the signature of *Theodore*, is of such an important nature, and written in such a mild and manly spirit, that, as a sincere and liberal believer in Revealed Religion, I am prompted to offer the following cursory reply, or remarks, thereon, which, if you judge them worthy of a place in your next number, you are at liberty to insert.

The grand error of Christians, in this day, and the fruitful source of all the fanaticism and infidelity that prevails among professors of the gospel, (next to the corruption of human nature) originate in ignorance of the true style and interesting contents of the inspired writings. I would say with *Theodore*, either the scriptures are

the "word of God," or they are not; but if they be the word of God, then they must essentially differ from all other merely human writings; as much so as what is *spiritual* differs from what is *natural*, or that which is *infinite* from what is *finite*. There are many sincere and scientific Christians in this day, (and their number I believe will daily increase) who no longer view the sacred and inspired pages as a mere *natural history* of the creation of the universe, the origin of the first, and only first, pair of our species, the rise and fall of empires and their rulers, &c. and as *one* of this number, I am free to add, that if the scriptures be only viewed in this light, they are the most imperfect, obscure, and unintelligible history of the kind that ever was written, and not entitled to rank as high as that of Josephus, or Rollin. But, as a sincere believer in Revealed Religion, I am under a conviction as *rational*, I trust, as it is *pleasing*, that this is not the case: That the Holy Scriptures are indeed the word of God, and were written for our "*instruction in righteousness*;" written, however, in a peculiar style, long lost, but now about to be restored again upon the Church of God. This style may be called the *Science of Correspondences*, well known and understood not only by the ancient prophets, but even to those who are vulgarly and erroneously called profane authors, such as Homer, Virgil, Ovid, and many others; and consisted in a beautiful and impressive representation of spiritual things, by things natural, history-wise, as must be evident to every intelligent and attentive reader.

Hence the beautiful and impressive parables of our Lord, and his remark to those who only understood them in the mere *literal* sense: "my words are *spirit*, and they are *life*." (John vi. 63.) And hence the apostle to the Corinthians (2 Epistle iii. 6.) tells us that "*the letter killeth, but the spirit giveth life*," whereby we are taught, not only that there is a *spiritual* sense, interiorly in the holy scriptures; but that all the energy and *life* of the word reside in this internal or spiritual sense; while resting in the mere letter will be attended with the destruction or *death* of all the principles of science and reason.

That this correspondential style abounds also in the writings of the ancient heathen poets, is equally evident; hence *their* parables, or fables, (as they are now called) of mount *Helicon*, *Parnassus*, and the winged horse *Pegasus*, who with his hoof struck open the Pierian Spring; and also of *Phaeton* and the chariot of the sun, and its horses, &c. &c. For these ancient and learned writers were well versed in the style alluded to; which taught them that the

San signified divine love, and its horses intellectual things appertaining thereto. *Apollo*, the man of science and of heavenly wisdom, and *Phaeton*, the mere inexperienced and *natural* man. Again, by *Helicon*, which they placed on a mount, *Heaven* is signified, and also spiritual intelligence. By *Parnassus*, which they placed below upon a hill, sciences or natural knowledges was signified. By the horse *Pegasus*, with his wings, who broke open the fountain with his hoof, man's intellectual principle was understood, which is capable of soaring up to heaven as with wings; and by his hoof, the natural of the intellectual is meant, by which alone the fountain of human knowledge is to be opened.

This ancient and peculiar style, however, was, in process of time, miserably adulterated, and shockingly profaned, insomuch that what was at first intended to represent certain attributes of God, or certain affections of the human mind, were at length held up as different *deities*, and worshipped as such; and hence, through the permissive providence of the Lord, this ancient style was lost; but "*Glory unto God in the highest*," this style is again about to be restored to the future Church of Christ; whereby the "*crooked ways of the Lord shall become straight*," the "*seventh seal of the book of life be opened*;" and the sacred pages preserved from that growing contempt to which they would, otherwise, hereafter be exposed.

Come, then, THEODORE, permit me to lead you into the *Santum Sanctorum* of the WORD, where you may yet behold Aaron's rod blossoming, and taste of the hidden manna which God hath preserved for his future Church. In order to this I shall take the liberty to set before you both the *literal* and the *spiritual* sense of the first chapter of Genesis, at least as far down as to the passage you first object to, which, through a moderate knowledge of the science or style of Correspondency, may be thus understood and explained.

GENESIS.....CHAP. I.

Literal Sense.

1. In the beginning God [*Elohim*] created the heaven and the earth.

2. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

Spiritual Sense.

1. In the most ancient time the LORD (as to divine truth) REGENERATED the *internal*, and thereby the *external* of man.

2. And as to the *external* of man, therein was not any thing good or true, but it was enwrapped in falsehoods arising from evil lusts and concupiscences; still the divine influx brooded over the remains of good and truth in the *internal* of man.

3. ¶ And God [*Elohim*] said, let there be light: and there was light.

4. And God [*Elohim*] saw the light, that *it was* good; and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6. ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

3. And the Lord gave to man (in this his *natural* state) the understanding of truth, and the truth was received.

4. And the Lord conjoined himself to truth, whereby it became elevated to good, and the Lord enabled man to discern between truths and falses.

5. And the Lord gave to discern the quality of truths, that they were from himself, and that falses, or errors, were from hell; and this mental progression, from shade to light, was the first stage of Regeneration.

6. And the Lord gave a perception of the existence of an *internal* part in man, whence a distinction would be made between *natural sciences* and *spiritual illumination*.

7. And the Lord operated to open the *internal* man, whereby a due separation was made between the sciences of the mere *external* man; and the knowledges of the *internal*, and the *internal* was opened.

8. And the Lord gave to know that the *internal* was of a heavenly nature; and this progression from shade to light was the second stage of regeneration.

As a sincere believer in revealed religion, I am under a full conviction that the Mosaic account of the *Creation* is thus to be understood:—as a sacred *allegory*, whereby the *New Creation*, or *regeneration* of man, is unfolded in all its progressive stages; this is the *Creation*, THEODORE, which most nearly concerns us to be acquainted with; the *Creation* which best deserves to occupy the primary page in the book of God.

I dare not intrude, at present, any longer: The same Science, before alluded to, will enable us to understand the true sense of every other mysterious and paradoxical passage of the bible, and at some future time, we may, perhaps, resume an explication of the other passages referred to by Theodore, should the present be acceptable, or interesting to him.

JNO. HARGROVE, M. N. C.

Baltimore, February 16, 1812.

Origin of Evil. If man induces in himself a belief that he wills, thinks, and thence doth good, from himself, and not from the Lord, although in all appearance as from himself, he turneth good into evil with himself, and thereby turning from God to himself, implants in himself *the origin of evil*. This was the sin of Adam.

C. S. L. 444.

TO ALBERT.

SIR,

We will now, agreeably to our promise in the second number of the Luminary, [page 64] proceed to explain that passage in the thirty-ninth chapter of the prophet Ezekiel, to which you have directed our attention. This explanation will be according to its *spiritual sense*, which indeed appears to be the only sense in which it can have any meaning. We will transcribe the words themselves :

"Thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even the great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink the blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." *Ver. 17 to 20.*

In the spiritual sense this passage treats of the restoration of the Church. The great sacrifice upon the mountain of Israel, signifies all things relating to its worship. The feathered fowl denotes the intellectual principle in man, and the beasts of the field signify whatever has relation to the affections of his will. Their being invited to the sacrifice, signifies that in the New Church the understanding will be enlightened, and the affections of the will regulated. By the flesh and fat, which they are to eat, is signified the good of love which they will appropriate, and make manifest in their lives ; and by blood is meant truth proceeding from good, which will enlighten their understandings, and direct them in the practice of holiness. The great abundance of goods and truths is described by their eating flesh and fat till they are full, and drinking blood till they are drunken : wherefore it is said, " Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war ;" for by horse is signified the understanding of truth, by chariot doctrine, and by men of war truth combatting against falsehood, and destroying it.

Every person of common understanding may see, that by flesh and blood, in the above passage, are not meant flesh and blood ; as that they are in reality to eat the flesh of the mighty, and drink the

blood of the princes of the earth, &c. for how could this be called the sacrifice, or, as in Rev. xix. the supper of the great God? By the flesh of the mighty then we are to understand good affections, by the princes of the earth the principal truths of the Church, and by their blood spiritual nourishment from those truths. Flesh and blood, or bread and wine, in the holy supper, have also the same signification. By rams, lambs, goats, bullocks, fatlings of Bashan, are signified all things relating to innocence, love, charity, and goodness; fatlings of Bashan denote the good affections of the natural man from the spiritual origin.

But as some of our readers may wish to see the above explanation confirmed by other parts of the Word, we will therefore adduce the following passages as undeniable evidence to support this method of interpretation. In Hosea ii. 18, it is said, "In that day will I make a covenant for them with the *beasts* of the field, and with the *fowls* of heaven, and with the *creeping things* of the ground." To make a covenant with the *beasts*, *fowls*, and *creeping things*, means that the Lord will be conjoined to man with the affections of good signified by *beasts*, with spiritual truths signified by *fowls*, and even with the lowest natural affections signified by the *creeping things* of the ground. What man in his senses can suppose, that Jehovah will enter into a solemn compact or covenant with wild *beasts*, *birds*, and *serpents*?

Again, in Zechariah xii. 4. "In that day, saith Jehovah, I will smite every *horse* with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every *horse* of the people with blindness." Here the vastation or destruction of the former Church is described by smiting every *horse* with astonishment, or more properly with stupor, and his rider with madness, and every *horse* of the people with blindness; and the establishment of a New Church is signified by opening his eyes upon the house of Judah. A *horse* signifies here, as before, the understanding of truth; and his rider means the affection of spiritual truth, whence the understanding is derived. By the above passage therefore is meant, in the spiritual sense, that the men of the former Church have lost the true understanding of the Scriptures, and that it will be restored in the New Church.

In Gen. xlix. 11, prophesying of the Lord under the representative name of Judah, Jacob says, "He washed his garments in wine, and his clothes in the *blood* of grapes." Here the blood of grapes, and wine, signify divine truth. The same is also signified by the pure blood of the grape, in Deut. xxxii. 14.

We will bring yet another example from the Word, to prove what has been already asserted. In the second book of Kings, chap. ii. 12, and chap. xiii. 14, both "Elijah and Elisha are called the *chariot* of Israel, and the *horsemen* thereof." The reason of this was, because they both represented the Lord as to the Word; and by *chariot* is signified doctrine from the Word, and by *horsemen* intelligence. In any other sense how absurd would it be to call a single man a *chariot* and *horsemen*!

From what has been said on the foregoing subject, we trust every intelligent reader will join with us in ascribing to the Word that sanctity and divinity it so eminently possesses by virtue of its *internal* sense; which, the more it is understood, cannot fail to be more highly esteemed, as containing within it the hidden treasures of angelic wisdom.

M. K.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 73.]

7. In the space occupied by this system, there are, as we observed, vast bodies carried about the sun, as their common centre, and hastening to complete their ages, or the destined rounds appointed for them. The sun, like their great progenitor, views these revolving globes like his proper offspring, now well stricken in years: he consults their good in general and particular; and, however far distant, fosters them with the continual care and tenderness of a parent. He is, in a manner, present to them by his rays, and cheers them with his countenance: the heat proceeding from his immense fire, cherishes them: he adorns their whole compound and their particular parts, every year, with goodly attire; nourishes their animals with constant supplies of food; in a word, he is as a continual parent to them, and continually feeds the lamp of life, and illuminates them with his light.* Seeing the sun per-

* We will explain these things particularly. That the sun, by his rays, is present with all the planetary globes in his universe, is manifested by his heat and light; for both of these are communicated by his rays. The heat, according to the ratio of his altitude, and the density or column of the atmosphere which they are transmitted through; and also in proportion to his continuance above the horizon, and the heat arising from terrestrial objects; and, lastly, by the distance at which the angle of incidence falls; for bodies are less warmed in the extreme limit of his universe, than directly under his full influence. Hence the sun warms those bodies with the heat issuing out of his vast ocean of fire. Moreover, he clothes them with a beautiful garment; for

forms all these functions of a parent, it follows, from the continued tenor and connection of causes, that if we will trace back the state of our earth to its first production, as we proposed, we must immediately recur to the sun: for the effect is only a continuation from its first cause; and the cause by which a thing subsists, is the same thing continued in the effect; for subsistence is a kind of perpetual existence.

8. Let us therefore contemplate the earth in her first rise or egg; and then, in the infancy and flower of her age; afterwards let us accompany her in the following stages; which general heads, if they are compared with the particulars which universal nature presents, as a mirror for our instruction, and both are found to coincide, they will furnish so many authorities whereon to found our truths; and by changing the consequent to the antecedent, in a retrograde series, we may conclude of the earth's origin from the progression of its own series.

9. There was a time, in a manner prior to time, when the sun being pregnant with this system, carried these orbs as his mighty offspring in his womb, and thence excluded them into birth; for if from the sun they derive their existence as a parent, it is manifest they must have proceeded from his substance. But he could

the whole surface of the earth, which is pasture, groves, and gardens, flourishes in the time of spring and summer with the new warmth he inspires; as well as the particular kinds of vegetables which cover her face; and though withered in winter, arise again into life, which passes away again when the sun alters his direction; and, by an inclination to the plane of the horizon, makes a less altitude. Then frost succeeds, and the vegetables die again. Thus he nourishes the inhabitants continually with food, raised from the earth's lap, and prolongs their lives. Besides this, he governs time, which draws all its greater and lesser intervals, and their changes, from him; for ages with their years, years with their days, and days with their hours, exist from the changes of his aspect, and of his rising and setting: thus because these changes are subject to the observation of sense, they are capable of being numbered. He continually renews the annual and diurnal motions; for as the sun, by his active rays, excites their first motion and activity; so he continually renews the impelled motion in all the orbs in his universe, with the æthærial atmospheres, excited according to the nature of his rays by a common force corresponding to his radiation, and so by a kind of animation. Without such an origin of motion continued, those large bodies would never revolve so constantly in circles round him their centre; for from the particular powers of his radiation, results the general motion, as a composite results from the simple parts of which it is an aggregate. Moreover, he enlightens those orbs with his light, for his rays bring with them both heat and light. But this latter is only according to his altitude, or posture and distance, not according to his continuance in the hemispheres and the columns of air. Thus there are two properties of his rays, in fact, so distinct, that one may exist without the other, as in the midst of winter, when the sun shines with as clear a light as at the same altitude in summer. The light if his rays is opposite to darkness; the heat is opposite to frost. By his light he makes those things appear to our sight, which he produces by his heat.

never carry such heavy and lifeless masses in his ardent focus, and afterwards produce them into birth; but they were the ultimate and mighty effects of his exhalations condensed together. It follows, then, that the sun was first of all covered with exhalations detached from his substance, by the energy of his potent heat, and the rays emitted from it, which excluded vapors every way; and in returning to him, as their only centre and place of rest, were circulated about him. These returning vapors being in process of time condensed, formed round about the sun a cloudy or vaporous enclosure, which, with its included sun, may be compared to the white of an egg, and its yolk; constituting what may be termed the great egg of the universe. The superficies of this compound, at last intercepting his rays, and closing up his chinks, hardened to a crust like a shell; which the sun, in due time, (vehemently inflaming himself) caused first to swell, and then to burst: whence as many of his proper offsprings were excluded as there are planets in this system, which look up to him as their common parent.* Thus the same order obtains, as well in the greater as in the lesser subjects of his kingdom; and the mineral, vegetable, and animal kingdoms of the earth; whether they are excluded from the womb, seeds, or eggs; for they are only copies after the pattern of that great antitype; and however in themselves diminutive, they refer themselves to something more universal, which they emulate in a little effigy.†

* The like incrustations also, it is plain, are not unfrequent in the starry heavens; for there are sometimes seen new stars glistening in refulgence, and then a little obscured, which afterwards return into their former splendor, or quite vanish. An indication not improbable, that such stars have been covered with like crusts formed by the *conflux* of parts excited by their exhalations, which are either dissipated, or they have quite covered them, and so they have disappeared. Besides, if we compare the sun's immense magnitude, in respect of the planets revolving about him, we may be satisfied in a cursory calculation, that an incrustation of his huge body was sufficient to produce such, and so many bodies. This egg was that *chaos* so much celebrated both now and of old: in which, *according to tradition*, the elements were jumbled; which afterwards, being disposed in a most beautiful order, produced our world.

† It is an established principle, that there is nothing but what is produced from an egg: for, in the animal kingdom, those which are produced from the womb alive, have their embryos first formed in little eggs, and afterwards in the *chorion*, or *exterior membrane*, and the *amnios* or *interior*; and these, with their liquids, refer themselves to the shell and the white of an egg. The seeds also of vegetables, which are covered with tunics, and a like juice included, represent the same. The like proceeding too obtains in all; for when the time of issuing forth arrives, whether in the womb, seed, or egg, the membranes, shells, and tunics, are broken. The only difference in these lesser instances of production, and that great one of the sun, is this, that the heat, or fostering warmth in them, penetrates from without to the intimate parts, be-

10. This vast enclosure being broken, there issued forth as many huge masses as there are planets seen in this system like our earth, but which being yet unshapen and poised in no æther, yet pressed the verge of their great progenitor; for there was no force existing to direct them elsewhere. Thus in clusters they clung round their fostering parent, like young animals at the teat. Presently after, the sun opening his pores, as so many doors into the whole space of his universe, and darting forth rays accompanied with fiery emanations, began to fill the surrounding space, first at a lesser distance, and then more remotely; hence existed the æther,* which being diffused about the sun, and these unwieldy masses, involved them as with swaddling bands in a spiral form, and by communicating motion to them, in conformity to such spiral windings, confined them in orbs, whose extremities, by a vertical motion, wheeled round these bodies, and caused them to revolve on their centres, being now equipoised. Hence it followed, that these masses, being yet fluid, and in the state of molten metal, assumed an orbicular form, from the concurrence of so many centripetal powers. These globes, as of no weight, because poised on their centres, and carried about in the surrounding æther, began first to move gradually, and presently like children to join in a dance: thus by quick and short revolutions, days and years succeeded in order, and time began to be measured.

11. As soon as these globes began to revolve, and complete their respective years, by short and quick revolutions, they removed themselves slowly and by degrees from the bosom of their

fore it proceeds from within outwardly: but in this first production of, or by the sun, it went from the inmost outward, that it might return back from that to the centre again; for there is a different mode of operation between principles and the causes or effects resulting from them: this is a constant law in momentous births as well as others, of which there will be room to give some examples in the following. In this manner these orbs were produced altogether like fetuses from the sun's womb; for whether the elements were formed into a crust immediately on issuing from the centre, or, being exhaled to a distance, returned again to form such an enclosure, it comes out, upon the whole, to be the same thing.

* The æther itself, with which the whole solar universe is filled, from whence space and time, and even nature itself, actually exist, could take its rise from no other source but the sun; for unless it had proceeded from one and the same source, so as to be concordant, all would perish. Now if we examine the properties of æther, it appears to be no other than a collection of such substances as are excited by the solar fire; neither has it any other form, but such as is called the supra-celestial. But those substances are so formed anew, that they may afterwards receive the rays of their parent sun, and having received them, transmit them to the ultimate limits of the universe. Therefore, from the ardent focus of his furnace in this first state of things, it is not said his rays proceeded forth, but his fiery breath, that is, his own matter.

most fervid and active parent, according to the perpetual windings of the celestial bodies, in the form of an helical fluxion or voluted shell; by which motion they cast themselves outward from the sun, into new and more ample orbits, similar to the excursion of spiral lines, ranging from a centre:* thus as it were like new weaned children, they began to revolve of themselves. Thus seven planets were excluded at once from the sun, as from the womb,† every one of which being poised on its sphere, in a ratio of its bulk and weight, revolved quicker or slower, receding from its native centre. The kindred globes thus separated made excursions into the open space, each with the velocity proper to its contents, and at the same time by spiral evolutions, extending by degrees, made large excursions into the ætherial regions. Some of them also received into their own orbits those lesser globes, which accompanied them as attendants from their fostering parent; being admitted to revolve in orbs within their orbits, some more and some less. Our earth had only one as an attendant handmaid, called the moon, which receiving the luminous image of the sun like a mirror on her surface, might reflect it on the face of the earth, her mistress, more especially in the night time: thus wherever they were carried, and which way soever they were turned, they were, notwithstanding, under the intuition and direction of their common parent. B. S.

(To be continued.)

* The spiral evolutions which the new-formed orbs described in their excursions from the sun their centre cannot be understood, unless the order of forms, explained before, at No. 6, in the note (*) [page 71] is referred to. Then it will appear, that the fluxion of the orbs round their centre, the sun, with their spheres, was like a helical curve about its axis, and then a projection from its vertical point to an ampler or larger curve. These circumgyrations may more especially be concluded, and deduced from the solar spots, which are also so many globes of a planetary kind, revolving about near the sun; some of which have quicker, and some slower periods, altogether according to their distance from the sun as their centre, and from the planetary orbits compared together. Such revolutions, described according to the superior forms, are never determined without respect to the poles, or greater circles of the equator and ecliptic; this is a property inherent in the form. The magnet, with its attractions and variations, which are so many plain effects of these determinations of the æther, manifest the same thing also.

† As doubts may arise in the minds of some, concerning the agreement of this doctrine of our author with the Mosaic account of the creation, in Gen. i. because after mention therein made of the waters, the dry land, and the vegetables being created, God said, ver. 14, "Let there be light in the firmament of the heaven," &c. and in ver. 16, "God made two great lights," &c. let it here be observed, that all that can be gathered thence, by those who suppose that to be *only* an orderly and successive account of the creation of this mundane system, is, that the particular office of the sun in conjunction with the moon is there first mentioned, viz. their enlightening the two hemispheres of the earth by day and by night, and not that the sun was uncreated till the

THOUGHTS ON SLEEP.

In order to know the omnipotence and wisdom of God, we need not have recourse to extraordinary events. The most common things, the daily changes which happen in nature, and in our own bodies, are alone sufficient to convince us, in the strongest manner, that it is a Being infinite in wisdom, goodness, and power, who has created the world, and who directs every event in it. Of the great number of wonders of which he is the Author, I will now mention one only; and, though it happens daily, it does not the less deserve to be remarked, and to become the object of our admiration. How often have those been refreshed and recruited by sleep, who possibly have never reflected on that state; or, at least, have never considered it as one of the remarkable effects of divine goodness. They think that nothing extraordinary happens when balmy sleep comes upon them. They think the machine their body is formed for that situation; and that their inclination to sleep proceeds from causes purely natural.

But perhaps sleep may be considered in two different lights. On one side, there is nothing in it which may not result necessarily from our nature. On the other, there is in this natural effect something so striking and wonderful, that it is well worth a closer examination. In the first instance it is a proof of the wisdom of our Creator, that we go to sleep imperceptibly. Let us try only to watch the moment in which we are falling asleep, and that very attention will prevent it. We shall not go to sleep till that idea is lost. Sleep comes uncalled. It is the only change in our manner of existence in which reflection has no share; and the more we endeavor to promote it, the less we succeed. Thus God has directed sleep, that it should become an agreeable necessity to man; and he has made it independent of our will and our reason. Let us

fourth day; and this for the following reasons: First, because, before the creation of the sun, there could be no division of days: Secondly, because God is said ver. i. to have "created the heaven and the earth." Now the heaven being mentioned first, we must suppose the sun (which is the centre and fountain luminary of the material heavens) to have been first in that part of creation, for the centre in order of nature is before the expanse; therefore all things tend to the centre as to their source, and the soul in its true direction to the centre, which is God. Thirdly, in ver. 3, God said, "Let there be light;" but we know of no light in this our natural system, but what proceeds mediately or immediately from the sun. Fourthly, in ver. 12, we read that "the earth brought forth grass, herb, and the tree yielding fruit;" but we have no idea of any such vegetable production without solar heat; and therefore to suppose, that the sun was not created till afterwards, is a supposition contrary to the order of God in nature.

pursue this meditation, and reflect on the wonderful state we are in during our sleep. We live without knowing it, without feeling it. The beating of the heart, the circulation of the blood, the digestion, the separation of the juices ; in a word, all the animal functions continue and operate in the same order. The activity of the soul appears for a time in some degree suspended, and gradually loses all sensation, all distinct ideas. The senses deaden, and interrupt their usual operations. The muscles by degrees move more slowly, till all voluntary motion has ceased. First, this change begins by the forehead ; then the muscles of the eye-lids, the neck, the arms, and the feet, lose their activity, to such a degree, that man seems to be metamorphosed into the state of a plant. The situation of the brain becomes such, that it cannot transmit to the soul the same motions as when awake. The soul sees no object, though the optic nerve is not altered ; and it would see nothing, even if the eyes were not shut. The ears are open, and yet they do not hear. In a word, the state of a person asleep is wonderful in all respects. Perhaps there is but one other in the world so remarkable, and this is visibly the image of that state which death reduces us to. Sleep and death are so nearly alike, it is right to observe it. Who, in reality, can think of sleep, without recollecting death also. As imperceptibly as we now fall into the arms of sleep, shall we one day fall into those of death. It is true, that death often gives warning of its approach several hours or days before : but the real moment in which death seizes us, happens suddenly, and when we shall seem to feel the first blow, it will be already our last. The senses which lose their functions in our sleep, are equally incapable of acting at the approach of death. In the same manner, the ideas are confused, and we forget the objects which surround us. Perhaps, also, the moment of death may be as agreeable as the moment of falling asleep. The convulsions of dying people are as little disagreeable a sensation to them, as the snoring is to those that sleep.

M. K.

Dreams. There are three sorts of *dreams*. The first sort come mediately through heaven from the Lord ; such were the prophetic *dreams* recorded in the Word. The second sort come by angelic spirits ; hence the men of the most ancient church had their *dreams*, which were instructive. The third sort come by spirits, who are near when man is asleep, which also are significative. But fantastic *dreams* have another origin.

A. C. 1976.

THE DREAM OF ATTICUS.

In a letter from ATTICUS, to MARCUS, the son of CICERO.*

I do not know any thing, my dear Marcus, which puzzles me more, whenever I think of it, than the nature of dreams. How strangely, and how variously do they affect our minds! Sometimes they lift us up in pleasing flutterings through the air; and sometimes entangle us between waters, that swell around us on every side. Now they lead us over a variety of verdurous lawns, and meadows enamelled with flowers; and then leave us on a sudden, under impending rocks, in some gloomy cavern, solicitous, and unknowing of any way by which we may return. Their most common character is, to be confused and incoherent; and yet, on some occasions, they carry us through a series of actions, much more consistent than most of the Milesian stories which some of our young ladies are so fond of reading. In fine, they sometimes resemble the operations on the mind by a fury from hell; and at others, they are like visions sent from heaven, to encourage us under our misfortunes, or informs us of events that are yet to come.

It was a dream of this last kind that I had, the night after I was with you at Tusculum; which, though partly made up of my own thoughts in the preceding day, seems to me to have also something of divine in it. We had been talking so much of your dear father, and his last departure from that place, that after I had left you, I felt a gloominess upon my mind, which grew more and more oppressive all the way, as they were driving me towards Nomentum. Soon after I had arrived at my villa, I took a walk into the gardens, in hopes of diverting some of the melancholy that lay so heavy upon my thoughts; but they had lost all their pleas-

* Atticus was a person of the finest taste, the best acquaintance, and the truest generosity, of any man ever in his times. He always kept himself clear of every party, in that age of quarrels and confusion: was well with the chiefs on both sides; and equally ready to succor his friends, when distressed, on either. He died in his 77th year, and 721st of Rome. His picture-gallery is spoken of in the epistles of Cicero, who is said to have loved him as well as his own brother Quinctius, who married Atticus's sister. Nepos speaks of his great elegance of taste, and sets his generosity in a charming light, p. 377, &c. Ed. Grav.

Marcus Cicero, to whom his father addresses his excellent Treatise de Officiis, was one of the consuls in the year 723, when Augustus became master of the world by the victory of Actium; and had the good luck to be the person to whom, of course, the victor sent his orders to destroy all the statues, and other memorials, that had been set up in honor of Marcus Antonius, the murderer of his father, all over Italy.

ingness. I thence returned into my house, and went into the gallery, so lately fitted up for my favorite pictures; but they proved as ineffectual. Instead of wandering from one entertaining subject to another, as I at first intended to have done, my attention was soon entirely attached to that grand piece* of the imaginary† future world, by Polygnotus, which you used to admire so much; and among all the different compartments in which I ordered it to be copied, I was most taken by that where Phocus is represented in the shades, recognising his friend Jasens, from the ring he sees on his finger, of which he himself had made him a present in their life-time. And after contemplating for some time that most excellent expression of the passions in their faces, I could not help bursting into a sudden sigh, and crying out, "Ah, my Cicero! when I come into the other world, surely I shall know you again, without the help of any token!" After a long train of this kind of reveries, and a very short supper, I went to seek that repose, which the time of night, and the uneasiness of my thoughts, made so desirable to me. But I was hardly got well asleep, when methought I was walking pensively in a gloomy grove; and as I was still indulging my former melancholy in it, on a sudden a pleasing gleam of light shot through the dark recess, and increasing each moment, still more enlightened the place on every side:—when lo! our dear Cicero stood just by me; but in a form sarger than when we used to converse with him, and with an increased air of majesty and happiness on his countenance. Nothing ever gave me so much pleasure, even when he was living, as the sight of him now did. "Where, my dearest friend, cried I, have you been for these three tedious years‡ that we have been seeking for you? I thought—but no! I see you are living, and ready to receive the embrace I have been so often wishing for." "I am living, replied he, my Atticus, and in a much truer and nobler life than when we lived on this earth together. Calm your thoughts, and attend well to the things which I have to say; for they are of the highest importance to you. You know already, my dear Atticus, what my

* There is a very particular account of this picture (which seems to have been one of the noblest works of its kind that ever was) in Pausanias, p. 866, Ed. Khunii, 1696.

† Cicero, and the best philosophers of old, were willing to flatter themselves with the hope of a happy immortality in heaven, after a life well spent here; but they, and almost every body else, laughed at the punishments and particular descriptions of Ades, (or the invisible world under ground) as given by the poets.

‡ Cicero was murdered in the year 710 of Rome; so that Atticus must have had this dream in 713, eight years before his death.

thoughts were in relation both to the former and the latter life, from the frequent conversations we have formerly held on those subjects; and more particularly still, from the treatise which I addressed and sent to you, the year before my departure, in which they are mentioned as the greatest and noblest consolation for good men in their old age. The strong assertions, you know, of Pythagoras and his followers, and the doctrines of Socrates, the wisest of men, and of his best disciples, Xenophon and Plato, had long since united together to confirm me in those elevated thoughts. I nourished and strengthened them in my own mind, and made them the motives and incitements to my greatest actions: for who, as I used sometimes to say, would take such pains to shine in all the arts of eloquence; to lead philosophy in triumph from other countries into his own; or even to save the state, in any the most perilous crisis; did he not expect to enjoy glory, and the reputation of his good deeds, for a much larger space of time than the narrow and mean boundaries that are set for his life in this lower world? That which I then only imagined, I now find to be most true. I enjoy that great and glorious assembly of deserving heroes; I meet often, and converse happily, with the Brutus's, with the Decii, with the Scipio's, and Lelius's, with that Cato, whom I introduced to speak my own sentiments to you: in a word, with all that have ever saved, or benefitted, or adorned our own country; and with all the greatest legislators, and noblest philosophers, not only of Greece, but of all the nations over the face of the whole earth; and lo! I see a new and greater light approaching, that eclipses all that ever went before him! the great Restorer of all things, and Reviver of the universe! *—But hold! the immense love which I have for you may, already, perhaps, have made me utter too much. Such, in part, as I was saying, were my expectations in this life; but when I stepped from this into the great and unlimited line of life, it is impossible to tell you how great was my surprise, and how great my happiness!—the moment after I had held out my neck to the assassins. How much am I obliged to thee, O Antonius! In that instant, all that I had divined of happiness before, was lost in the immensity of what I felt. To be freed

* The heathens, at this very time, (and long before and after) had expectations of a great Restorer, who was to renew the happiness of mankind; and it was hence that the *Restauratio Temporum*, and *Sæculum Aureum*, (by which they meant the same thing) is so frequent a compliment to the Roman emperors, on their medals.

at once from such a sea of storms and troubles; to recover the conversation and growing affections of all the worthy friends whom we had lost; to be received into that most august and most amiable assembly; to enjoy the presence and favor of that best and greatest Being, from whom they all derive all the excellence which they ever had, or can have; and all which taken together, in comparison of his, is not so much as a drop of water to the ocean! —But I will spare you the recital of farther particulars, of which you cannot possibly have any proper ideas in this world; and which, like too great a flood of light upon the eyes, would overwhelm your mind, instead of enlightening it. Let it suffice to assure you, that in the world of blessings we enjoy much more, and much otherwise, than I am capable of expressing, or you of conceiving. The secrets of heaven are not made for the ears of mortal men; it must be left to the great teacher, Death, to instruct them in these lessons.

“But of this I am allowed and commissioned to inform you, that our happiness is so great, and so general, that there is only one thing which can give an alloy to it; and that arises from the nature of the thing itself. As the eye of our minds is there enlightened to so high a degree, and the extent of our knowledge so immensely enlarged, we can without difficulty see, and without confusion conceive, every thing that passes in any one of the worlds around us, when we point our attention towards it: for there is an innumerable host of worlds around us, O my Atticus, as you yourself will, in a few years, know and see. It is this which at some painful intervals makes my heart even still bleed for thee, O my distressed and enslaved country! It is this which sometimes gives me pain, even in the midst of all my happiness, when I look down and see any of my friends mourning and lamenting for what they, by the greatest mistake imaginable, in a melancholy tone, call “my loss.” I conjure you, therefore, my Atticus, and by you all our relations and friends, to spare me these inquietudes, these interruptions of my happiness, from your immoderate and groundless complaints and grief. Suffer me, I beseech you, to enjoy my full portion of bliss, unmixed and uninterrupted. The sorrows which you have too long and too frequently indulged, and particularly that of yesterday, moved me with a feeling so strange, and so improper for those entrancing abodes, that it obliged me to beg a permission even of quitting the place of happiness for a space of time, which though only as a point there, is much too long to

be absent from it, in order to intreat you; and my other friends, to spare both yourselves and me. I return to it with the breaking morn; and shall soon meet you again, on your journey thither. In the mean time, think not of my absence from you, without thinking at the same time of the immense happiness I enjoy; and cease ever to fling any clouds over it, by your unreasonable concern for me."

As he spoke this, he began ascending, and I awaked; but the sweetness of his voice was still sounding in my ear. Surely this, this surely must have been something more than a dream merely human! I feel a new turn of mind, and a new cast of thoughts, from the divine vision. It has given me much relief; and I hope, my Marcus, that you and our other friends will partake (at least in some measure) of the great use and comfort it has afforded to me.

THE FINE ARTS.

[*In continuation from page 78.*]

With respect to comedy, it does not appear that the Greek comedy surpassed the tragedy in its progress toward perfection. Horace mentions three stages of Greek comedy. The first well suited to the rough and coarse manners of the Greeks, when Eupolis, Cratinus, and Aristophanes, wrote. These authors were not ashamed to represent on the stage real persons, not even disguising their names: of which we have a striking instance in a comedy of Aristophanes, called *The Clouds*, where Socrates is introduced, and most contemptuously treated. This sort of comedy, sparing neither gods nor men, was restrained by the magistrates of Athens, so far as to prohibit persons to be named on the stage. This led writers to do what is done at present; the characters and manners of known persons were painted so much to the life, that there could be no mistake; and the satire was indeed heightened by this regulation, as it was an additional pleasure to find out the names that were meant in the representation. This was termed the *middle comedy*. But as there still remained too great scope for obloquy and licentiousness, a law was made prohibiting real events or incidents to be introduced upon the stage. This law happily banished satire against individuals, and confined it to manners and customs in general. Obedient to this law are the co-

medies of Menander, Philemon, and Diphilus, who flourished about three hundred years before the Christian æra. And this was termed the *third stage* of Greek comedy. The comedies of Aristophanes which still remain, err not less against taste and against decency. But the Greek comedy is supposed to have been considerably refined by Menander and his cotemporaries. Their works, however, were far from perfection, if we can draw any conjecture from their imitator Plautus, who wrote about a century later. Plautus was a writer of genius ; and it may be reasonably supposed that his copies did not fall much short of the originals, at least in matters that can be faithfully copied, and he shows very little art, either in his compositions or in the conduct of his pieces. With respect to the former, his plots are wondrous simple, very little varied, and very little interesting. The subject of almost every piece is a young man in love with a music girl, desiring to purchase her from the procurer, and employing a favorite slave to cheat his father out of the price ; and the different ways of accomplishing the cheat is all the variety we find. In some few of his comedies the story rises to a higher tone, the music girl being discovered to be the daughter of a freeman, which removes every obstruction to a marriage between her and her lover. In the conduct of his pieces there is a miserable defect of art. Instead of unfolding the subject in the progress of the action, as is done by Terence, and by every modern writer, Plautus introduces a person for no other end but to explain the story to the audience. In one of his comedies, a household God is so obliging as not only to unfold the subject, but to relate beforehand every particular that is to be represented, not excepting the catastrophe.

The Roman theatre, from the time of Plautus to that of Terence, made a rapid progress. Aristotle defines comedy to be "an imitation of light and trivial subjects provoking laughter." The comedies of Plautus correspond accurately to that definition ; those of Terence to a higher tone.

Nothing is more evident than the superiority of Terence above Plautus in the art of writing ; and considering that Terence is a later writer, nothing would appear more natural, if they did not copy the same originals. It may be owing to genius that Terence excelled in purity of language and propriety of dialogue ; but how account for his superiority over Plautus in the construction and conduct of a play ? It will not certainly be thought, that Plautus would imitate the worst constructed plays, leaving the best to those

who should come after him. This difficulty does not seem to have occurred to any of the commentators. Had the works of Menander and of his cotemporaries been preserved, they probably would have explained the mystery ; which for want of that light will perhaps remain a mystery for ever.

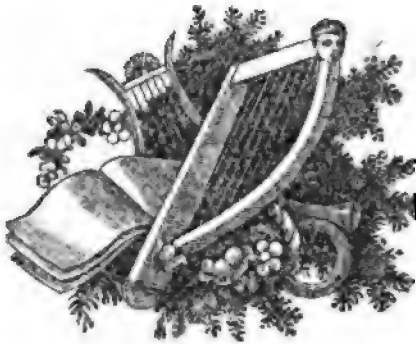
Homer has, for twenty centuries, been held the prince of poets. Such perfection in an author who flourished when arts were far short of maturity, is truly wonderful. The nations engaged in the Trojan war are described by him as in a progress from the shepherd state to that of agriculture. Frequent mention is made in the Iliad of the most eminent men being shepherds. Andromache, in particular, mentions seven of her brethren who were slain by Achilles as they tended their father's flocks and herds. In that state, garments of woollen cloth were used ; but the skins of beasts, the original clothing, were still worn as an upper garment : every chief in the Iliad appears in that dress. Such indeed was the simplicity of this early period, that a black ewe was promised by each chief to the man who would undertake to be a spy. In times of such simplicity, literature could not be far advanced ; and it is a great doubt, whether there was at that time a single poem of the epic kind for Homer to imitate or improve upon.

[To be continued.]

DISEASE AND DEATH.

AS DEATH is from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body] of which the next greater vessels, which are also invisible, are composed ; for the smallest and altogether invisible vessels are continued to man's interiors ; hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood ; this vitiation, when it increases, causes disease, and at length death. But if man had lived the life of good, in this case his interiors would be open to Heaven, and through Heaven to the Lord ; thus also the smallest and invisible *vascula* [the delineaments of the first *stamina*] would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise infant ; and when in such case the body could no longer minister to its internal man, or spirit, he would pass, without disease, out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into Heaven.

A. C. 5726.



FOR THE HALCYON LUMINARY.

HENRY AND ANNA.

Nursed by affection's fostering care,
 As Dian chaste, as Hebe fair,
 The pride of every grove,
 Was Anna, when, with raptured tongue,
 To her fond ear, young Henry sung
 The tender notes of love.
 But soon, alas! the reign of bliss was o'er,
 And Henry's madrigals were heard no more:

For near to Anna dwelt a maid
 Who, late, of fickle fortune's aid,
 Had gained an ampler share;
 Possessing too, each subtle art
 By which a warm and fluttering heart
 Coquettes are wont t' insnare.
 Her golden charms he views with dazzled eyes,
 And to the bait, from love and Anna, flies.

With sensibility endued,
 Of tenderest nerve, a shock so rude
 In vain she strove to bear;
 The rose soon left her grief-worn cheek,
 And all her words and actions speak
 The language of despair.
 At length, one morn, to Hudson's banks she hied,
 Of life quite sick, and plunged beneath the tide.

A youth, unseen, was angling near,
 Who saw the maiden disappear,
 And eager sprang to save ;
 With whelming death he bravely fought,
 And soon, by active ardor, caught
 The victim from the wave.
 Returning life at length her senses woke,
 And thus, with panting breath, she wildly spoke :

“ Ah, cruel ! thus a hapless wretch,
 From peace, officiously, to fetch
 Back to a world of woes !
 Ah ! why me from my wishes tear,
 And why not let me drown my care,
 Entranced in long repose !
 Oh give me Henry back with Henry’s love,
 Or leave me to the fate I fain would prove !”

The startled youth conviction stung ;
 Long in his ears the accents rung,
 And struck him mute with awe ;
 Whilst to pale Anna’s wondering eyes
 Confusion’s guilty blushes rise—
 ’Twas Henry’s self she saw !
 Now gushing tears his bosom’s feelings tell,
 And lowly at her feet he sighing fell.

“ Oh, injured maid ! with pity see
 A contrite spirit’s pangs in me,
 A face with shame o’ercast !
 Say, can a life of watchful care,
 Of tenderest love and virtue rare,
 Atone for errors past ?
 Wealth, and the world’s gay trappings I resign,
 And constancy shall now be ever mine.”

Forgiveness beam’d in Anna’s eye,
 And straight, affliction’s heartfelt sigh
 Became the sigh of joy ;
 Soon Hymen’s shrine its rites bestowed,
 Since which a constant stream has flowed,
 Of bliss that cannot cloy.
 No cares or jealousies their peace molest,
 But, by “ each other’s blessing, they are blest.”

FOR THE HALCTON LUMINARY.

RELIGION.

Written by a Lady, in a lingering sickness.

Come, blest Religion! heavenly fair,
 With patience meek, and mild;
 Oh come, and shield me from Despair,
 Whose ghastly looks, and snaky hair,
 Fill me with terrors wild.

He tells me health has from me fled,
 That pain I still shall know;
 That sickness pale my couch has spread,
 And bids me lengthened days to dread,
 As only lengthened wo.

"O turn thee, weary pilgrim sad,"
 The soothing maid replied;
 "Flee back, Despair, whose purpose bad,
 To mock poor wretches, still is glad,
 And turn their steps aside.

Thy sorrows on thy Maker cast,
 And kiss his chastening rod;
 Reflect, how quickly time is past,
 That all shall work for good at last,
 To those who love their God."

New-York, Feb. 14, 1812.

M. A. W.

FREE MASONRY.

Hail, glorious art! to mortals given
 To teach the certain road to heaven,
 And strew the path with sweets;
 'Tis this which lifts our fallen race,
 And gives to man an angel's place,
 If he the offer meets.

'Tis this ennobles human kind,
 'Tis architecture in the mind,
 And prompts the generous heart,
 To square each thought, each word and act,
 All conscious errors to retract,
 And take a brother's part.

To tread the path the sages trod,
 Through nature look to nature's God,
 And own his power divine ;
 Contemplate all his works on high,
 The burning sun and spangled sky,
 And trace the grand design.

That fills immensity of space
 With beings fitted to the place,
 And sphere in which they move ;
 Form'd man, the great connecting link
 Of distant worlds, with powers to think,
 To enjoy, adore, and love.

To joy for what the good possess,
 On want and virtue in distress
 Pure charity bestow ;
 To turn affliction's sighs to songs,
 Protect the fair, revenge their wrongs,
 And sooth the bed of wo.

To form a true fraternal band
 Taught to converse and understand,
 By mystic symbols given ;
 To enjoy what God and nature give,
 To teach mankind the art to live,
 And render earth like heaven.

"But alas! what is taste? A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

And the unfortunate man is viewed
 Through the dim shade his fate casts o'er him :
 A shade that spreads its evening darkness o'er
 His brightest virtues, while it shows his foibles
 Crowding and obvious as the midnight stars,
 Which in the sunshine of prosperity
 Never had been descried.

CAMOENS.

WHEN THE HEART IS AT REST.

How sweet are the fields when the heart is at rest,
 The snow-drop and lily, and lily how white;
 How bright is the sky when the laboring breast,
 Divested of sorrow, of sorrow takes flight;
 To those regions of peace where no tempest disturbing
 The soul in its flight, in its flight, in its flight;
 It expands with emotion,
 No creature approaching
 To tarnish its prospects, its prospects so bright.

To obtain these wide prospects and wonderful treasures,
 Let us take our worst portion, worst portion before;
 Nor by doating on earth with its few fleeting pleasures,
 Deprive us for ever, for ever of more:
 'Tis thus, and thus only, our hearts will be worthy
 The seats of the blest, of the blest, of the blest,
 Who at length will safe waft us,
 To Heaven aloft us,
 Where joys will for ever, for ever arrest.

VARIETY.

An old work has lately fallen into our hands, entitled, "*Essays on the Nature and Principles of Taste*," by the Rev. ARCHIBALD JARVIS, L. L. D. F. R. S. who is, in our opinion, entitled to the praise of considerable ingenuity in the execution of this performance; and though we cannot, in all cases, agree with him, yet we must acknowledge he has treated his subject with great accuracy of observation, and in a manner singularly engaging. The following passages are beautiful:

"Did you never observe, (says Mr. Gray, in a letter to a friend) while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp? I do assure you there is nothing in the world so like the voice of a spirit." Such a sound in itself is inconsiderable, and resembles many others which are very far from being sublime; but as the forerunner of the storm, and the sign of all the imagery we connect with it, it is sublime in a very great degree. There is in the same manner said to be a

low rumbling noise preceding an earthquake, in itself very inconsiderable, and generally likened to some very contemptible sounds; yet in such a situation, and with all the images of danger and horror to which it leads, I question whether there is another sound so dreadfully sublime. The soft and placid tone of the human voice is surely not sublime; yet in the following passage, which of the great images that precede it, is so powerfully so? It is a passage from the first book of Kings, in which the Deity is described as appearing to the prophet Elijah. "And he said, go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire *a still small voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

"There is scarcely in nature a more trifling sound than the buzz of flies; yet, I believe there is no man of common taste, who, in the deep silence of a summer's noon, has not found something strikingly sublime in this inconsiderable sound.

"The falling of a drop of water produces in general a very insignificant and unexpressive sound; yet sometimes in vaults, and in large cathedrals, a single drop is heard to fall at intervals, from the roof, than which I know not if there is a single sound more strikingly sublime.

"One can scarcely mention a sound less productive of the sublime, than the sound of a hammer. How powerfully, however, in the following description, has Shakspeare made this vulgar sound sublime!

"From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fixt centinels almost receive
The secret whispers of each other's watch.
Fire answers fire, and through their paly flames
Each battle sees the other's umbered face:
Steed answers steed, in high and boastful neighs
Piercing the earth's dull ear, and from the tents
The armorers accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation."

"The sound of oars in water is surely very far from being sublime; yet in a tragedy of Thomson's this sound is made strikingly sublime, when (in the person of a man who had been left by the treachery of his companions upon a desert island) he describes the horrors he felt, when he first found his being deserted; and adds,

I never heard
A sound so dismal as their parting oars."

A certain rich physician was lately complaining in a coffee-house, that he had three fine daughters, to whom he should give ten thousand dollars each, and yet he could find nobody to marry them. "With your leave, Doctor," said an Irishman, who was present, stepping up and making a bow, "I'll take *two* of them."

ABRASAX, or ABRAXAS, the supreme god of the Basilidian sectaries, is a mystical word, composed of the Greek numerals, *a, b, r, a, x, a, s*, which together make up the CCCLXV. For Basilides taught, that there were 365 heavens between the earth and the empyrean: each of which heavens had its angel or intelligence, which created it; each of which angels likewise was created by the angel next above it; thus ascending by a scale to the Supreme Being, or first Creator. The Basilidians used the word *Abraxas* by way of charm or amulet.

ABRAXAS is also used, among antiquaries, for a species of graven gem, on which the word *abraxas* is usually inscribed; supposed to have been worn by the ancient Gnostics, Basilidians and Carpocratians, as an amulet or talisman against diseases. *Abraxas*, in this sense, is synonymous with *Basilidian stone*, a name by which some authors call these antiquities; or *abraxean stone*, as they are denominated by others. They are of divers figures and sizes; sometimes in that of rings for the fingers.

Abraxases are frequent in the cabinets of the curious: a collection of them, as complete as possible, has been much desired by several. There was a fine one formerly in the abbey of St. Genevieve, which occasioned much curiosity. They are chiefly of the third century; most of them seem to have come from Egypt;

hence they became of considerable use for explaining the antiquities of that country. Sometimes they have no other inscription besides the word : but others have the name of saints, angels, or Jehovah himself annexed ; though most usually the name of the Basilidian god. Sometimes there is a representation of Isis sitting on a lobes, or apis, surrounded with stars ; sometimes monstrous compositions of animals, obscene images, Phalsi and Ithyfalli. The graving is rarely good, but the word on the reverse is sometimes said to be in a more modern taste than the other. The characters are usually Greek, Hebrew, Coptic, or Hetrurian, and sometimes of a mongrel kind, invented, as it would seem, to render their meaning the more inscrutable. It is disputed whether the Veronica of Montreuil, or the granite obelisk mentioned by Gori, be *Abraxas*.

DIVINE ORDER.

What is against *divine order* is impossible ; as that a man who lives in evil can be saved by mere mercy. *A. C.* 8700.

Divine Order is a perpetual commandment of God ; wherefore to live according to the commandments, is to live according to *divine order*. *A. C.* 2634.

Divine Order requires, that man should prepare himself for the reception of God, and prepare himself to be a receptacle and habitation, whereinto God may enter, and dwell as in his own temple ; man ought to do this of himself, but yet to acknowledge, that it is an effect of divine influence : this he should acknowledge, because he doth not perceive the presence and operation of God, although God by his most immediate presence and operation produces in man all the good of love, and all the true of faith. According to this order every man proceeds, and ought to proceed, who from natural, wishes to become spiritual. *U. T.* 105.

Love's Telegraph. We learn that a new system of *signals* has been introduced, which are rendered subservient to the affections of the heart and the obligations of parties : For example, if a gentleman *wants a wife*, he wears a ring on the first finger of the left hand ; if he is *engaged*, he wears it on the second finger ; if *mar-*

ried, on the third; and on the fourth if he *never* intends to be married. When a lady is *not engaged*, she wears a hoop or diamond on the first finger; if *engaged*, on the second finger; if *married*, on the third; and on the fourth if she intends *to die a maiden*. When a gentleman presents a *flower*, a *fan*, or a *trinket*, to a lady, with the *left* hand, it is, on his part, an overture of regard; if she receive it with the left hand, it is an acceptance of his esteem; but if with the *right* hand, it is a refusal of the offer. Thus, by a few simple tokens, explained by rule, the passion of love is expressed, and through the medium of the telegraph, kindred hearts communicate information.



THE AFRICAN AND CHRISTIAN SOLDIER.

In the most flourishing period of the reign of Lewis XIV. two negro youths, the sons of a prince, being brought to the court of France, the king appointed a Jesuit to instruct them in letters, and in the Christian religion, and gave to each of them a commission in his guards. The eldest, who was remarkable for his candor and ingenuity, made great improvements, more particularly in the doctrines of religion. A brutal officer, upon some dispute, insulted him with a blow. The gallant youth never so much as offered to resent it. A person who was his friend, took an opportunity to talk with him that evening alone upon his behaviour, which he told him was too tame, especially in a soldier. Is there, said the young African, one revelation for soldiers, and another for merchants and gownsmen? The good father, to whom I owe all my knowledge, has earnestly inculcated forgiveness of injuries to me; assuring me, that a Christian was by no means to retaliate abuses of any kind.

The good father, replied his friend, may fit you for a monastery by his lessons, but never for an army and the rules of a court. In a word, continued he, if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you. I would fain, answered the young man, act consistently in every thing; but since you press me with that regard to my honor which you have always shown, I will wipe off so foul a stain, though I must own I gloried in it before.

Immediately upon this, he desired his friend to go from him, and appoint the aggressor to meet him early in the morning. Ac-

cordingly they met, and fought; and the brave youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend with tears in his eyes, saying, "he did not imagine the Christians were such unaccountable people; and that he could not apprehend their faith was of any use to them, if it did not influence the practiser. In my country, we think it no dishonor to act according to the principles of our religion."

Agony of Death. Much of the terror of death arises from the pangs and convulsions wherewith the agony seems attended; though we have reason to believe that the pain in such cases is ordinarily not extremely acute; a course of pain and sickness having usually stupified and indisposed the nerves for any quick sensation. However, various means have been thought of for mitigating the agony of death. Lord Bacon considers this as part of the province of a physician; and not only when such a mitigation may tend to a recovery, but also when, there being no further hopes of a recovery, it can only tend to make the passage out of life more calm and easy. Complacency in death, which Augustus so much desired, is certainly no small part of happiness. Accordingly the author last cited ranks *euthanasia*, or the art of dying easily, among the desiderata of science. Opium has been applied for this purpose, with the approbation of some, but the condemnation of more. Baglavi published a treatise on the method of treating those in the agonies of death; but, perhaps one of the best receipts for that end, is that of Mr. Patin, viz. *abstinence from all medicine*. To this, we shall take the liberty of adding, that the best way of preparing ourselves against the agonies of death, is to live in such a manner, that we need not be afraid to die.

It was said of the celebrated John Wesley, "He *believes*, as if he were to be saved by *faith*; and he *labors*, as if he were to be saved by *works*."

The late Vice-Chancellor of Trinity College, Dublin, was remarkably fond of *ham*. He frequently asserted, that he thought men ought to adhere to the principles in which they were educated, and abide by the customs which belonged to the creed of their fathers. His worship being once present at a table where a *hot*

Ham was brought into the room, the flavor seemed to delight him, but before he could make an incision, one of the company requested he would answer the following question: "If you, sir, had been educated a Jew, how would you have acted, if, when you were very hungry, such a ham as this had been placed before you?" "Sir," replied he, "I would have pulled off my hat, made a low bow, and said with Agrippa, *almost thou persuadest me to be a Christian.*"

The Discovery. A gentleman praising the personal charms of a very plain woman before Foote, the latter whispered him, "And why don't you lay claim to such an accomplished beauty?" "What right have I to her?" said the other. "Every right by the law of nations, *as the first discoverer!*"

*Lord H*****, (who was much addicted to the bottle) previous to a masquerade night, enquired of Foote "what *new* character he ought to appear in?" "New character!" said the other, "suppose you go *sóber*, my lord!"

SALT WORKS.

The last summer, at a salt works in Galen township, Cayuga county, and state of New-York, the owner had an idea that by digging, he might perhaps arrive at the salt rock; accordingly he employed a hand to try the experiment, who went down about sixty or seventy feet, when to his great satisfaction he came to the bed of salt, and broke off a small piece, but the water broke in upon him so fast, that he had to call for assistance to get out, and had only time to bring one of his tools with him, and a small piece of salt, which was clear like a piece of allum. The water rose to the surface and run over; they then built a wall of stone and lime round it four feet high, so close as to hold water; they have a number of kettles, or salt pans, constantly boiling, but still they are unable to use it as fast as it rises. The water is so strong, that where it scatters over the ground it chrystallizes with the heat of the sun in the hot weather.

A MONTHLY JOURNAL,

*Of Passing Events, New Inventions, Domestic Improvements,
Progress of Manufactures, &c. &c.*

The French astronomers say a new comet may be seen in the Heavens, with good glasses. In December it was in the constellation of eridanus. On the 5th of that month, at 11 P. M. its right ascension was 64. 23. and the declination 13. 34. The apparent motion of the comet in right ascension is retrograde and very slow; and the motion in declination carried it towards the northern hemisphere.

The metropolis of England is represented, in some of our London papers, to be in a state of consternation and horror unexampled in the history of that country. The commission of murder and robbery there is so frequent, that, in the language of the editor of the Statesman, "no person of either sex can go to bed without the apprehension of being bereaved of life and property before the next morning."

An eruption took place at Mount Etna, on the third of November last, which is described as being more violent and destructive to the villages below the crater, than any which had happened for several years.

We have intelligence from France, that, encouraged by the great rewards offered by Bonaparte, several Americans have arrived in that country from the United States, with machines for the spinning of cotton, wool, &c. which are improvements on the apparatus employed in the British manufactories. It is added, that they have received the most liberal encouragement, and are about to obtain licenses in the nature of patents to remunerate them.

Recipe to destroy Bed-Bugs. Take of the highest rectified spirits of wine, (viz. lamp-spirits, that will burn away dry, and leave no moisture behind it) half a pint; spirits of turpentine, half a pint; mix them together, and break into it, in small bits, half an ounce of camphire, which will dissolve in a few minutes; shake them well together; and with a piece of sponge, or a brush dipt in some of it, wet very well the bed, furniture, or wherein these vermin harbor and breed, and it will infallibly destroy both them and their nits, although they swarm ever so much. But then the bed and furniture must be well and thoroughly wet with it, (the dust upon them being first brushed and shook off) by which means it will neither soil, stain, nor in the least hurt, the finest silk or damask bed.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I.

APRIL, 1812.

No. 4.

REPENTANCE AND CONVERSION.

[Continued from page 101.]

Much has been written and preached concerning CONVERSION, its nature, quality, and effects on the mind, as well as repentance; but in consequence of the general darkness which has overspread the Christian hemisphere, in these last days more especially, from the prevalence of the opinion that all spiritual gifts, graces, virtues and duties, centre in, and flow from *faith alone*, the true and genuine nature, neither of REPENTANCE nor CONVERSION, have been opened to the rational mind, whereby the humble pious soul, the man simply inquiring concerning the Lord's will, for the sake of the salvation of his soul, is left in perplexing doubts and desponding fears, causing him to hang down his head like a bulrush, fearful lest the path wherein he walks is not the true road to eternal felicity.

Both REPENTANCE and CONVERSION, as well as every other Christian grace and virtue, according to the interior ground of the subject, are of the Lord alone; for he says, *Without me ye can do nothing*. Still, that man should both REPENT and CONVERT *as* of himself, is a truth whence springs all the activity of the life of Heaven in the soul. We say *as* of himself, because thus our gra-

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cious and all-wise Creator permits us to perceive his operations of love and mercy upon our hearts and souls, whilst we endeavor to exert the powers wherein we are momentarily upheld ; without the possession of which we should not enjoy the human faculty, the image and likeness of the divinity, wherein man was originally created.

The particular distinction between REPENTANCE and CONVERSION is, that REPENTANCE consists in putting away our evils and falses, as well hereditary as actual ; and CONVERSION in doing of good and truth, *after evils are put away* ; the latter state succeeding the former. For as man, after supplication to the Lord, actually puts away his evils and falses, the Lord flows in with goodness and truth ; and in consequence of the Lord's gifts and graces being received in love, and reduced to practice in life, the man becomes a new creature, old things are passed away, and all things made new ; in short, he becometh a converted man. This, and nothing less, is genuine CONVERSION ; and whoever among us are not arrived to that state, are deluded in flattering ourselves that we are turned to the Lord.

The first part of the duty of conversion which calls forth our serious attention is, *Learn to do well*. This declaration is put as the frontispiece of conversion, and immediately follows *Cease to do evil*, because man does not come into a fit frame to learn the things of a spiritual and heavenly nature, that make for the soul's everlasting welfare ; nor does he savingly apply truths to life until he has faithfully performed the work of repentance. Do we inquire the reason ? The answer is, because, until man savingly puts away his evils, his understanding is full of all manner of falsities favoring those evils ; and agreeably to the saying of Solomon, "A full soul loatheth the honey-comb." Further, man cannot savingly learn to do well, until he becomes clothed with humility. Every man in his sins is full of the pride of his own intelligence, not willingly bending himself to the teachings of the holy *Word* ; but in proportion as evils are put away, he sees the fallacy of trusting to self-derived intelligence ; he sees that without divine instruction he is altogether ignorant of the things of a spiritual life, and of those goods and truths which, by reason of their flowing down from Heaven, fit the humble receiver for, and actually elevate him to that happy abode, which will be the sure portion of all who receive truth from the Lord ; and whatever we receive from the holy *Word* in a state of humility, we receive from the Lord ; for the Lord

teaches no man, nor any angel, that which is good and true, but by the medium of his *Word*: To that fountain it becomes us to apply our mind, and search for truth as for hidden treasure, copying the example of the merchantman in our Lord's parable, *seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it.* And let us rest assured, that if we search the holy *Word* from simple, honest hearts; from upright, disinterested motives, we shall find the Lord's declaration to that point fully accomplished in our experience, that whosoever asketh, receiveth; he that seeketh, findeth; to him that knocketh, it shall be opened. It cannot be otherwise, because every good and true desire in our bosom has its origin from the Lord alone, and his love forbids to enkindle any desire which he will not fully satiate in his own good time.

Another observation we may make upon this precept of true conversion to God, *Learn to do well*, is, that it is accomplished in nothing short of learning truths for the sake of life.

The Hebrew word here rendered *to do well*, means *to be good, to do good, and to cause to be good*, that is, *to endeavor to cause others to be good.* Herein we behold the first step of true and genuine conversion. It consists in learning truths, but not for the same end as before our evils were put away, for we then learnt truths for the sake of storing our minds with knowledges of various kinds. The truths in that case were exalted to no higher degree than our understanding principle, wherefore they were all scientifically received; but now they are learned for the sake of amending the heart, as well as enlightening the understanding; and that from an enlightened understanding, and a heart inflamed with heavenly and divine loves, the feet may walk the narrow path that leads to everlasting happiness; therefore, agreeably to the true import of the word rendered *to do well*, the search after truth is made, that after we have become truly informed into what is good, the heart may love it, the hands may do it, and with a holy zeal regulated by prudence, we may endeavor to cause others to do the same agreeably to our Lord's advice, *So let your light shine before men, that they, seeing our good works, may glorify our Father which is in heaven.* Every enlightened mind into what is good, is capable of teaching others to walk the same road; this he may and ought to do as well by example as precept.

The next command concerning true and genuine conversion given by the Lord is, *Seek judgment*; in unfolding of which it is

necessary that we illustrate the meaning of the term judgment, in its literal, and in its spiritual ground.

Judgment, in the natural sense, means a condemnation of evil and falsehood, and a justification of goodness and truth.

That this is the natural sense of the term, may be evident from what is spoken concerning the judgment which every mortal must undergo, after death, in the spiritual world; for then agreeably to the Holy Scriptures, every man will be rewarded according to his works, whether they have been good, or whether they have been evil. Those who have become truly converted, and have their place at the right hand of the judge, who is none other than the Lord Jesus Christ himself, in his divine humanity, shall hear the blessed sentence pronounced upon them, *Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world*; whilst the hardened and impenitent, having their portion on the Lord's left, shall hear their judgment pronounced, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels*.

In the spiritual sense of the holy *Word*, judgment has reference to truths. It has reference hereto, inasmuch as all of judgment is executed by the Lord, from and according to truth. Judgment has this meaning in Psalm cxix. 108, where David, praying to the Lord to vouchsafe him the knowledge of divine truths, whereby he might be able to make a stand against his enemies, cries out, *Accept the free-will offering of my mouth, and teach me thy judgments*. The judgments which he desired to be taught being divine truths whence judgment is effected. It has the same meaning in the spiritual sense, in the following prayer, Psalm lxxii. 1. *Give the king thy judgments, O God, and thy righteousness unto the king's son*. Judgments here having respect to divine truths, and righteousness to divine good. The king and the king's son is the Lord in the human, whereby and wherein, agreeably to the word of prophecy, he executed judgment and righteousness in the earth. Also Psalm cxlvii. 19, 20. *He sheweth his Word unto Jacob, his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments, they have not known them*; because the Sacred Scriptures of divine truth was only with the Israelitish nation.

Unless the term judgment had some other sense than appears on the letter, there would be no propriety in the command to the soul, willing to become genuinely converted to the Lord, to seek judgment: nor in the injunction laid down in many other parts of the

word, to keep judgment; but divine truths, wherefrom is all power to pass judgment upon evil and falsehood, and to justify goodness and truth, man may both seek and keep.

Applying this illustration of judgment personally to ourselves, we find that to seek judgment, means to esteem those truths, embrace them with affection which mostly, and, indeed, are altogether opposed to the evils and falses of our natural state, and which pass a judgment upon them.

The Lord, in the parable of the sower, points out the several grounds upon which the seed of divine truth falls; one represented as *the stony, where it had not much earth, and forthwith it sprung up because they had no depth of earth; and when the sun was up, it was scorched, and because it had no root, it withered away.* Our Lord, expounding this part of the parable, informs us, *he that receiveth the seed into stony places, the same is he that heareth the Word and anon with joy receiveth it, yet hath he no root in himself, but endureth for a while, for when tribulation or persecution ariseth, because of the Word, by-and-by he is offended.* The effect of genuine, spiritual, and heavenly truths, upon the heart and mind, is, to pronounce a judgment upon the evils and falses of our natural man. Truth in the first place manifests our evils, in order that by repentance we may put them away. This work we can only perform as to our external; the purification of our internal is an after work, and only takes place as we seek judgment; that is, as our mind becomes enlightened into divine truths, for therein we have power over all our internal spiritual enemies. True and genuine faith has always been esteemed of an omnipotent nature; it is therefore justly called the whole armor of God, the sword of the spirit, the shield of the Christian, the helmet of salvation. These are certainly the properties of faith, provided it is the faith of truth flowing from good; genuine faith being derived from no other source, therefore formed from the teaching of the holy *word*, which is a display of divine truths from the Lord to man. And if faith, which is derived from truth, has this effect, how much more truth itself; for in reality divine truth is the fountain; faith, when rightly considered, being no more than a stream flowing therefrom.

Seeking for judgment, therefore, comes into fulness of effect, in the experience of the faithful, when by the divine mercy the man is enabled to adjudge all evil in and with himself to hell, as the source whence it originated, and to ascribe all good to the Lord, the only fountain and flowing stream in and with all who receive, become, and do good.

S. S.

[To be continued.]

CORRESPONDENCES.

[In continuation from page 106.]

The reason why the *Science of Correspondences*, which is the true key to the spiritual sense of the word, was not discovered to later ages, was because the Christians of the primitive Church were men of such great simplicity, that it was to no purpose to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, which overspread the whole Christian world, first in consequence of many heretical opinions propagated in the Church, and soon after in consequence of the decrees and determinations of the *Council of Nice*, concerning the existence of three Divine Persons from eternity, and concerning the person of Christ, as the son of Mary, and not as the son of Jehovah God; hence sprang the present faith of justification, in which three Gods are approached and worshiped, according to their respective orders, and on which depend all and every thing belonging to the present Church, as the members of the body depend on the head; and because men applied every part of the Word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very Holy Word, and thus would have shut up Heaven entirely against themselves, and have removed the Lord from the Church.

The reason why the *Science of Correspondences*, which is the key to the spiritual sense of the Word, is revealed at this day, is, because the divine truths of the Church are now coming to light, and of these the spiritual sense of the Word consists; and whilst these are in man, the literal sense of the Word cannot be perverted; for the literal sense is capable of being turned any way, but if it be turned to favor the false, then its internal sanctity is destroyed, and the external along with it; whereas, if it be turned to favor the truth, then the sanctity is preserved. That the spiritual sense of the Word should be opened now, at this time, is signified by John's seeing Heaven open, and the white horse; and also by his seeing and hearing the angel, who stood in the Sun, calling all people together to a great supper, Rev. xix. 11 to 18. But that it would not be acknowledged for some time, is signified by the beasts and the kings

of the earth, who were about to make war with him that sat on the white horse, Rev. xix. 19. and also by the dragon, which persecuted the woman, that brought forth the man-child, into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood. Rev. xii. 13 to 17.

Notwithstanding the length of the preceding observations, it may be useful to ascertain the difference between *Correspondences* and mere *figurative expressions* in the science of rhetoric. This I cannot better express than in the following words of a sensible and ingenious writer: "*Correspondence* in general (says he) may be defined, the relation subsisting between the essence of a thing and its form, or between the cause and its effect: thus the whole natural world *corresponds* to the spiritual world; the body of a man, with all its parts, *corresponds* to his soul; and the literal sense of the Word *corresponds* to its spiritual sense. So that wherever there is a *correspondence*, there is necessarily implied such an *union* between two things, as only takes place when the one is derived from the other, in the same manner as an effect is derived from its efficient cause, or as speech is derived from thought, and the gestures of the body from the affections of the mind; in all which cases the exterior forms can no more be separated from their interior essences, without losing their existence, than the body of a man can be separated from his soul without death. Such is the nature and power of *Correspondences*. But a mere *figure*, or *metaphor*, is the resemblance, in some certain way, which one thing bears to another, not according to the true nature and fitness of things, so much as by the arbitrary choice of a speaker, or writer, who is desirous of illustrating his subject, and rendering it familiar to the comprehension. Consequently there is no necessary *union* between the subject and the figure, nor is the one an effect of the other, or in any wise dependant on it for its existence and subsistence, as is the case in all *Correspondences*. As for example: Virgil, in his *Æneid*, lib. 2. likens the destruction of Troy, with her lofty spires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a simile, or figure, but not a *correspondence*; for there is no necessary connexion between the city of Troy and a mountain oak, nor between her lofty spires and the wide-extending branches of a tree. The one is not *within* the other, as its life and soul; nor can the relationship subsisting between them be considered like that of cause and effect, essence and form, prior and posterior, soul and body, which nevertheless, as before observed, is the case with all true *Correspondences*."

"The difference between a mere *figure*, and a *correspondence*, may again appear from the following consideration. A mere *figure*, or *simile*, is the resemblance which one *natural* object, or circumstance, is supposed to bear to another *natural* object, or circumstance; whereas a *Correspondence* is the actual relation subsisting between a *natural* object and a *spiritual* subject, or a *natural* form and a *spiritual* essence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *spirit*; and not between *nature* and *nature*, or *spirit* and *spirit*. This distinction should be well attended to. The language of *correspondence* is the language of God himself, being that in which he always speaks, both in his Word and in his works; but *figure* and *metaphor*, together with the *language of fable*, are the mere inventions of man, which took their rise when the *divine Science of Correspondences* began to be lost in the world."

D. C.

[To be continued.]

 TO THE EDITORS.

GENTLEMEN,

Your remarks on the fig-tree, in the twelfth page of your first number, certainly appear plausible; but it is not called a parable, as is the barren fig-tree in Luke xiii. Therefore I ask if the drying up of the fig-tree in Mark ix. was not literally so? For how can we suppose the disciples could perceive that judgment was executed on the Jewish Church, and their communication with Heaven for ever cut off, so soon as the next day? See their remarks, in verses 20 and 21. If the passage had been called a parable, methinks, it would have appeared different.

Besides, *withering away* and *drying up* signifies a total extinction of life and moisture, which if it be the case of the Jewish church, how shall we understand St. Paul, who in the 11th of Romans, says, the Jews as *touching election are beloved*, and as *branches are holy*, and the Gentiles are grafted into their original stock, and *partaketh of the root and fatness of the olive-tree*. On the whole, I ask if we may not consider this act of our Saviour, concerning the fig-tree, as a mere act of sovereignty, to show the power of faith, according to his observations to his disciples, in verses 22d and 23d?

If the editors should think the above worthy of further remarks, it will much oblige one of their readers.

I hope I shall be considered as an enquirer after truth, if I ask also for an explanation of the virtue and extensiveness of the holy waters, as described in Ezekiel lxvii. from the 6th to the 12th verse inclusive. And what we are to understand *by the miry places and marshes thereof, which should not be healed; they shall be given to salt*: And how this expression, *given to salt*, can be reconciled with our Saviour's words, Matt. v. 13. *Ye are the salt of the earth,* &c. &c.

GAIUS.

From the observations of our correspondent Gaius, we infer, that he has in some measure misunderstood our explanation of the passage to which he alludes; or rather he forgets what we have so often intimated, that not only every sentence, but every word, (and in the original Hebrew, every syllable, letter, and point) contains an internal signification. Whether the Jews, *as a nation*, will ever be re-established, shall not at present be the subject of our discussion; but *as a church* they most certainly never will. If, by the *restoration of the Jews*, however, our correspondent means, that they will one day become *christians*, we shall not dispute him. The Jewish church was a mere figure and representative of the christian church; so that the commencement of the latter was, of course, the end of that figure. And it is our opinion, that St. Paul and all others who speak of the future greatness and happiness of the Jews, allude only to what that people *represented*, viz. the real *internal Jews*, the circumcised in heart, the true believers in Jesus Christ, whether Jews, Greeks, or Gentiles. In recommending the *spiritual sense* of the sacred writings, we do not, by any means, reject or discard the letter or *literal sense*; but all that we urge is, that its signification extends deeper than the letter, and involves subjects of spiritual intelligence. The fact here alluded to did most unquestionably take place, as represented by the evangelists; but the Lord had taught them so much of his divine language, that they could, at the same time, and in the same words, treat of a *natural* subject, and also of a *spiritual* one. It is this double sense that distinguishes the word of God from all other language. Whatever event occurs in the natural world, has its cause (or corresponding occurrence) in the spiritual world; so that did we possess a complete knowledge of the *Science of Corresponden-*

ces, we could derive spiritual instruction from every transaction, even the most trivial, that we see, hear, or read of, in the natural world. But such a knowledge can hardly be acquired by man in his present state of degeneracy and corruption.

Respecting the second question of our friend Gaius, we will endeavor to offer such an explanation as the light we have received will admit. Ezekiel's vision of the holy waters involves many heavenly mysteries of infinite importance. It describes, by mere correspondences, the influx of the Lord, from his divine human, among those who are of his church and kingdom; and every word involves arcana of the REGENERATION of man from the Lord; a few of which we will attempt to explain.

Waters issuing out of the Sanctuary, signify divine truth, (the Word) flowing from the Lord, into the internal man, operating to effect the REGENERATION of his *internal*, and thereby of his *external*. By the *trees* on the brink of the river is signified the perception and knowledge of truth in man. By the *waters going down into the desert*, is signified the regeneration of the rational principle, and by *coming towards the sea*, that of the scientific principle; and the *waters* [of the sea] *shall be healed*, signifies that divine truth shall be conjoined to natural good; by the *fish* and every *creeping thing* being *made alive* by the waters, is signified that by this conjunction *natural* good shall be vivified and be made *spiritual* good; *much fish* denotes an abundance of scientifics proper for spiritual things; *fishers from Engedi unto Eneglaim*, signify preachers or teachers, who shall instruct the natural man in the truth of faith; *miry places and marshes*, signify scientifics inapplicable and impure, or a life defiled with falses and evils; their being *given to salt*, signifies not to receive spiritual life, but to remain in a life merely natural—for though salt in its genuine sense signifies and corresponds to the *affection of truth*, yet in an opposite sense, [as in the present instance] it signifies the vastation or destruction of that affection; it was in this sense that cities, which signify the doctrinals of truth, were said to be sowed with *salt*, when they were destroyed, to prevent their being rebuilt. But in a genuine sense salt implies the *desire of conjunction of truth with good*; this correspondence accounts for the fact that nothing but salt will conjoin *water* and *oil*, which correspond to *truth* and *good*; *fruit* signifieth wisdom, which shall be meat for them; the *leaf* is intelligence which shall be for their use, and this use is *medicine*.

THE SIN OF ADAM.

By the word ADAM, in the Sacred Scriptures, is signified, not the first of men, but the first and most ancient church, consisting of perhaps thousands of men, and described in the *Word* by the man and his wife EVE; the man denoting the intellectual principle, and the wife the will principle. Their new creation or regeneration is described, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden; and the end of that church is signified by their eating of the tree of knowledge.

The sin of *Adam* consisted in believing that he knew good and evil, and possessed wisdom, of himself, and not from God. By the serpent's deceiving them, is meant that they were led to think so from the fallacy of the senses; for man is so created, that he acts and thinks in all appearances as of himself. This appearance is granted him, in order that he may be an image and likeness of God; but if from this appearance he actually believes that he has any thing of life in himself, as his own property, in such case he averts his face from heaven to the world, and makes himself a God. This is what is meant by *Adam's* eating of the tree of the knowledge of good and evil, and this was the origin of evil. Whence it follows, that the men of the most ancient church, who in the beginning were the wisest of all, and in the end, by reason of the pride of self-intelligence, the worst of all, were not seduced by any serpent, but by self-love, there meant by the head of the serpent, which the seed of the woman, that is, the Lord, was to bruise.

It is a grand mistake to suppose, that hereditary evil, commonly called *original sin*, is merely the effect of *Adam's* eating the fruit of a particular tree in the garden of Eden; and that this simple transgression has corrupted all mankind, who are supposed to be his descendants, and rendered them liable to eternal damnation. Hereditary evil, on the contrary, is that which every person receives from his immediate parents, and these again from theirs; as is evident from this single consideration, that the hereditary evil in one person is not precisely the same as in another, but differs according to the complexions and characters of their respective forefathers: whereas, were it merely from one first man's transgression, then it would be alike malignant in all, and its degree and quality the same in each individual. But this is not the

case, and therefore the doctrine of original sin, as maintained both by papists and protestants, is not founded in truth.

Actual evil is distinguished from that which is *hereditary*, just as the inclination to a thing is from the thing itself. No person is punished after death for *hereditary* evil, but only for those *actual* sins, of which he has been guilty. All *actual* evil in parents becomes *hereditary* in their children, and continually accumulates as it descends, every one adding something of his own to the general mass. This is the case with unregenerate persons; but with the regenerate it receives a check, *actual* evil is removed, and *hereditary* evil tempered by the mercy of the Lord, so that the inclination to evil becomes less and less in their posterity. But neither *actual* nor *hereditary* evil can ever be entirely extirpated; it may appear to be extirpated, and when speaking in general terms, we may say it is so; but in strictness of truth it will remain to eternity, even in angels, though in a state of subjection and quiescence; for it is said, "The heavens are impure in the Lord's sight, and he chargeth his angels with folly." M. K.

TO THE EDITORS.

GENTLEMEN,

The terms *cause* and *effect*, are almost perpetually flowing from the tongue and pen without being properly defined or perfectly understood. After all that has been said on the subject, I know not of two other words in the English language that convey to the mind so vague and indefinite an idea. What little knowledge we may possess on the subject, is derived from observing the vicissitudes of things, while we perceive some qualities or substances begin to exist, and that they receive their existence from the due application and operation of other beings. Thus, fluidity, in wax or metals, is the *effect* of a certain degree of heat, which we observe to be constantly produced by the application of such heat; which we therefore style the *cause*. Aristotle, and the schoolmen after him, distinguished four kinds of causes; the efficient, the material, the formal, and the final. This, like many of Aristotle's distinctions, is only a distinction of the various meanings of an ambiguous word; for the efficient, the matter, the form and the end, have nothing common in their nature, by which they may be accounted a species of the same genus; but the Greek word which we translate *cause*, had these four different meanings in Aristotle's days, and we have added other meanings. We do not indeed call the matter or the form of a thing its *cause*; but we have final causes, instrumental causes, occasional causes, and many others. Thus the word *cause* has been so hackneyed, and made to have so many different meanings

in the writings of philosophers, and in the discourse of the vulgar, that its original and proper meaning is lost. With regard to the phenomena of nature, the important end of knowing their causes, is, that we may know when to expect them, or how to bring them about. This is very often of real importance in life; and this purpose is served, by knowing what, by the course of nature, goes before them and is connected with them; and this, therefore, we call the *cause* of such a phenomenon. But supposing that all the phenomena, which fall within the reach of our senses, were accounted for from general laws of nature, justly deduced from experience; that is, supposing natural philosophy brought to its utmost perfection; it does not discover the efficient *cause* of any one phenomenon in nature. The laws of nature are the rules according to which the effects are produced; but there must be a *cause* which operates according to these rules. The rules of navigation never navigated a ship. The rules of architecture never built a house. Natural philosophers, by great attention to the course of nature, have discovered many of her laws, and have very happily applied them to account for many phenomena: but they have never discovered the efficient *cause* of any one phenomenon; nor do those who have distinct notions of the principles of the science make any such pretence. Upon the theatre of nature we see innumerable effects, which require an agent endowed with active power; but the agent is behind the scene. Whether it be the Supreme Cause alone, or a subordinate cause or causes; and if subordinate causes be employed by the Almighty, what their nature, their number, and their different offices may be; are things which have long been hid, doubtless for wise reasons, from the human eye.

On this interesting subject, however, the light of heaven begins at length to dawn. The *Science of Correspondences*, that key to the exhaustless storehouse of intellectual wealth, is again, by the divine mercy of the Lord, restored to man, and the whole universe of true philosophy is at once within our grasp. Happy are those who do not enter this holy place with impure hearts—for we had better remain in total ignorance than not accompany knowledge with goodness. From this infallible oracle, we learn the true nature of *causes* and *effects*, and by tracing them back in a connected series, find the line of conjunction at length lost and swallowed up, (not in doubt and obscurity) but in such an ineffable blaze of dazzling light, as convinces us that God is its centre. This is the true nature and design of philosophy. That divine science was never intended to stop at a finite point—but to weave the invisible ligament which joins heaven and earth. Philosophy is the handmaid of Religion; and though she has been so long absent from her deserted mistress, and so often seduced into the service of vice and infidelity; yet I trust she has at length seen her error, has recollected her original office, and is now hastening back to return to her duty.

Strictly speaking, there is no such thing as *accident* or chance. Every occurrence in life, however *accidental* it may appear, is brought to pass by some cause originating in the spiritual world. All contingencies or *accidents*, usually ascribed to chance or fortune, are of Divine Providence, which operates in such an invisible and incomprehensible manner, for the sole purpose of preserving man in a state of perfect liberty and freedom, so that he may either

attribute them to Providence, or to chance. If Providence acted in a visible and comprehensible manner, man, from this sensible appearance, would be compelled to acknowledge it, and yet by nature he is such, that in his life he would deny and contradict it: thus truth and falsehood would be conjoined in his inner man, and being guilty of profanation, he would inevitably incur eternal damnation. For this reason, therefore, it is better for him to remain in unbelief, than once to believe, and afterwards to recede therefrom. This is what is meant in Isaiah, chap. vi. 9, 10, and John xii. 40, by these words: "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Whatever event occurs in the natural world, has its cause (which is an event exactly corresponding thereto) in the spiritual world; admitting this to be the case, what a wonderful proficiency in spiritual knowledge are we capable of making even in this world! And the Bible assures us that the visible things of creation are expressly intended as the means of acquiring this knowledge. Our Lord says that not even a sparrow falls to the ground without a spiritual agency; and that the hairs of our head are all numbered.

But to my purpose. I last week took up the Port-Folio for February, to peruse a valuable production which it contains, entitled a retrospect of the year 1811, in which the writer describes, in a most correct and fascinating style, the various and many important events which so eminently distinguished the aspect of the recent year. In this recital he particularly notices the following phenomena: viz. "the appearance of a comet of unusual magnitude; an almost total eclipse of the sun; a summer marked by an extremity of heat that has no parallel in the annals of our country, succeeded by a winter corresponding most perfectly in its excess of cold. Inundations in various quarters, unprecedented within the memory of our oldest inhabitants. The Atlantic ocean swept by gales and tempests uncommonly numerous and surpassing in violence. Charleston partially destroyed by one of the most tremendous hurricanes that has ever spread consternation and dismay over a country. An autumn marked by weather extremely irregular and boisterous, as well as by an unusual prevalence of disease. In the sea of the Azores, where the depth of the waters extended to upwards of two hundred fathoms, a new island, of considerable dimensions, thrown up by the operations of a submarine volcano. A number of villages buried under an eruption of mount Etna, more formidable and destructive than any that has occurred for half a century. The whole island of Great Britain shaken to its centre, and the United States themselves convulsed from one extreme to the other, by an earthquake more awfully threatening than any we have experienced since the settlement of the country."

After accompanying the writer through a path so thickly strewn with wonders, and so enchantingly decorated with the flowers of rhetoric, I involuntarily exclaimed, "Surely these are not the unmeaning whims of capricious chance! Let me endeavor to trace these wonderful effects to a cause more congenial to their magnitude and importance." I have made the attempt, and submit it, gentlemen, to your inspection. I have made such de-

tached quotations from the above-mentioned essay as briefly describes the event, which I have placed in the *left hand* column under the head of *EFFECT*; and in the opposite column I have placed their *correspondences*, under that of *CAUSE*. If this suits the plan of your useful Magazine, you are at liberty to insert it.

VERITAS.

RETROSPECT OF THE YEAR 1811.

Effect.

"Recollecting, then, the words of the poet, "*omnia ab Jove incipiuntur*," all things begin from above, we will first direct our attention to the heavens. We are here presented with a "burning sphere," a "fierce, fiery form," threatening in its aspect, and stupendous in its dimensions, which had lately made an eruption into the solar system. One of those rare and erratic bodies denominated comets, alike unusual for its magnitude and brilliancy, with its "illimitable torch," lighting up the heavens like another moon, appears in the north, and with a rapidity of motion altogether inconceivable to us, sweeps across the hemisphere, till it disappears in the south," &c.

Port Folio.

"On the 17th of September last, the sun suffered an annular, amounting almost to a total eclipse. The skies were unusually serene, as if fitted up for the grand celestial exhibition. The spectacle bespoke, in the loftiest language, the boundless power and magnificence of its author. It displayed a most impressive combination of the terrible and the sublime. Solemnity and awe were its necessary effects on the minds of mortals," &c. *ib.*

"From this brief survey of the heavens, we must now direct our view to the atmosphere and the earth. Here, again, we are presented with a series of events, during the year 1811, not, indeed, new with regard to their nature, but certainly new, in relation to the scale of magnitude on which they occurred," &c. *ib.*

Cause.

Recollecting, then, that all things have their origin in the *spiritual* world, we will first direct our attention to the *internal* man, and the *interior* things of existing churches. We are here presented with a "burning sphere" of *falseities* and *evils*; a "fierce, fiery form," threatening in its aspect, and stupendous in its dimensions. One of those demons of error, denominated self-derived intelligence, burning with pride originating in infernal love, lights up the understanding with a false and illusive glare, and is blasphemously received and acknowledged as divine truth. It rises in direct opposition to heavenly light, sweeps across the christian hemisphere with irresistible rapidity, till it finally disappears in, and is extinguished by the divine truth of the word of God. What these particular *falseities* are which are thus received by the christian churches, shall not be at present discussed; but it is humbly conceived that the doctrine of *faith alone*, to the total annihilation of *good works*, can be numbered in the catalogue.

It is, indeed, confidently believed, that this destructive belief has obtained such an ascendancy in the minds of men, that almost a total obscurity of genuine light and truth, has taken place in the church. While *faith* is derived, or borrows its light, from divine love conjoined with divine truth, (like heat and light conjoined in the rays of the sun) it should be considered as a grand essential of religion; but when it is thus suffered to obtrude itself to the total interception of this heat and light; diverting from man the line of heavenly influx; it then becomes the fruitful source of evil.

"From this brief survey of the internal things of the spiritual part of man, we will now direct our view to those that are less interior, and to those that are altogether external; and, having considered the things appertaining to his faith, we will now attend to those which proceed therefrom.

"In the United States, the intensity of our summer heats was, for a short time, unparalleled within the memory of the oldest inhabitants. Perhaps it would not be extravagant to assert, that it was without a precedent in the annals of our country. Certainly thermometrical registers do not, at any former period, place it so high. In one place the earth was unusually parched with drought," &c. *ib.*

"In the United States, various places overwhelmed by unheard-of inundations, sweeping along with them, in promiscuous ruin, the works of nature and the monuments of art, the products of the "unvanquished forest," and the labors of the cultivated farm. As far as records entitled to credit are extant on the subject, the inundations of the year 1811 appear to have been more formidable and destructive in the United States, than those of any former period since the settlement of the country," &c. *ib.*

"Diseases of a malignant character and dangerous tendency overspread the adjacent country, in some instances to a very alarming extent. Whole families and settlements were prostrated at once, the well being insufficient to minister to the wants and distresses of the sick," &c. *ib.*

"Having glanced at our calamities inflicted by the waters, we must now turn to those that have so fiercely assailed us on the wings of the wind. When we take a view of the sea-coast, we behold the Atlantic, from the banks of Newfoundland to the gulf of Mexico, frequently lashed into wide-yawning vallies and mountains of foam, by the fury of the tempest," &c. "Vessels within the very jaws of destruction—Here they are dashed against the rocks and shivered into fragments, there the suddenly descend into a wide-gaping chasm, and the surrounding waters enclose them forever—while such as are enabled to ride out the storm, are left in the condition of floating wrecks," &c. *ib.*

And here what a dearth of righteousness do we behold! The love of the world and of self, has too generally dried up and destroyed that heavenly principle which constitutes the very essence of religion, viz. Love to God and our neighbor. The life of love and faith, which is a life of usefulness and charity, is, alas! extinguished in man; consumed by the fire of his own infernal lusts; which have so parched his intellectual ground that it can produce nothing but poisonous weeds, and noxious brambles.

Having thus exposed herself to the influence of infernals, the church is soon deluged with an inundation of lusts and perverted truths, whereby the will as well as the understanding is corrupted and made receptive of influx from hell, but entirely closed to the light and warmth of heaven. This is the termination of the church in those who *will not* be regenerated; and the commencement of a *new creation* in those who will. Those who have rendered themselves incapable of receiving the new birth, voluntarily yield in the hour of temptation, and thus become totally destitute of goodness and truth, which is meant by the destruction of every living thing by the flood in the days of Noah.

Even the remains of heavenly things, the remnants of spiritual knowledges which have been learnt in infancy, and which are concealed by the lord in man's intellectual store-house, against the beginning of regeneration, have been so infested with the *pestilence* of fables, that they are now suffered to expire in the general wreck, as of no farther use or service to the wilfully impenitent.

But in the very struggles of dissolution, how noisy and outrageous are controversies and heresies in general within the church, and in particular in every individual! What contentions for church honors and dignities! Bishops, rectors, and laymen, involved in one general quarrel, all arising from the *love of self* having usurped the seat which should be occupied by the love of God and our neighbor. Embarked on an ocean of *fables*, no wonder they are wrecked on the quicksands of contention; no wonder their gallant ships [wisdom from their own *proprium*] are driven from their moorings and lost in the whirlpool of error, or the vortex of a distempered and infuriated zeal.

"It is not, however, on the ocean alone, that the winds have been productive of signal disasters. On the 10th day of September last, the city of Charleston, from being in a state of profound security, was suddenly assailed by one of the most fierce and tremendous hurricanes that ever brought dismay and calamity on a people. No tongue can describe, nor can imagination conceive the horrors of the scene," &c. *Port Folio.*

"Directing our attention from the air and the waters to the solid ground, we are there presented with a phenomenon of a character still more formidable and destructive. Staggered by the throes of some fierce imprisoned agent struggling to get free, the earth itself on which we tread, trembles beneath us, and swells into undulations that are visible to the eye. On the mountains, rocks are shaken from their beds, where they had reposed for ages, and hurled into the vallies in thundering commotion," &c. *ib.*

N. B. The reader will be pleased to observe, that in the foregoing essay, an attempt has been made to spiritualize *events*, but not the *language* in which these events are described; for that can never be done, except the *language* be from divine inspiration. The *language* of God alone, contains an *internal* or *spiritual* sense, and it is that which distinguishes his holy Word from the writings of man.

VERITAS.

ON THE NECESSITY OF A NEW TRANSLATION OF THE HOLY WORD.

In the last number of this Magazine we expressed a wish for a new and accurate TRANSLATION of the holy WORD in the English language, and promised in our next, to show the necessity of such a translation, by pointing out the defects of that which is now in general use. The contracted limits of this publication will not admit of enlarging much on the subject; but we submit the following instances to our readers, as proof sufficient of the justness of our observations.

1. Gen. xlix. 5, 6. Speaking of Simeon and Levi, their father Jacob says, "Simeon and Levi are brethren, instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self will they digged down a wall." Such is the translation in our common English Bible. But the true translation is as follows: "Simeon and Levi are brethren,

arms of violence are *their daggers*; into their secret let not my soul come; in their assembly let not my glory unite itself; because in their fury they slew a man, and in their will they *unstring an ox*."

Two remarkable variations may be here noted, viz. *daggers* instead of *habitations*; and *unstring an ox*, instead of *digged down a wall*. In regard to the first, the Hebrew word מִכְרֹת, *mechroth*, is by some rendered *conventions*, or *agreements*; but it is more commonly and with greater propriety translated *swords* or *daggers*. It is even supposed that the Greek word *machera*, a *sword*, is derived from it; which appears to be a very probable supposition, from the great similarity in their sound. Indeed, one writer, in his Hebrew commentary on this passage, goes so far as to say, that *Jacob cursed their swords in the Greek language*. At all events, the present English translation is wrong; for admitting the word to be rendered *conventions* or *habitations*, as it is without the prefix *in*, the passage should be read thus: *instruments of cruelty are their habitations*; not *in their habitations*: but as we cannot suppose an *habitation* or *convention* to be an *instrument* of cruelty, we think our translation must appear evidently to be the true one, viz. *instruments of cruelty*, or rather *arms of violence*, are *their daggers*.

As to the second remarkable variation, viz. *unstring an ox*, instead of *digged down a wall*, it is thus noticed by a very celebrated commentator, who has, in numerous instances, discovered a most accurate and critical knowledge of the original. The Hebrew word for *an ox* is שׁוֹר, *shor*; but for a *wall* שׁוֹר, *shur*; the difference consisting merely in the different situation of the point or dot in the middle letter, which is pronounced like an *o*, when placed over it, but like an *u* when placed in the middle. The word occurs in Gen. xxxii. 5. Exod. xx. 17. Chap. xxi. 28, 29, 32, 33, 36. Psalm cvi. 20. Isaiah i. 3; and many other places, in all of which it is uniformly marked with the point over the letter, thus, שׁוֹר, *shor*, and is translated *an ox*. Why then should it not be so translated in Gen. xlix. 6, seeing that it is in all respects the same word? But when it is pointed thus, שׁוֹר, *shur*, it signifies a *wall*, as in 2 Sam. xxii. 30; "By my God have I leaped over a *wall*." See also Job xxiv. 11. Jer. v. 10; and elsewhere. The word *gnakar*, which is translated *digged down*, signifies either to *extirpate*, *eradicate*, or *unstring*; the choice of which expressions will always be determined by the noun to which it is adjoined. Thus, independent of the spiritual sense, we see that the proper translation of the passage is that which is here given. But if we come to consider the terms as written by *correspondences*, we shall see still greater reason to abide by the original; for to *say a man* has respect to the destruction of *truth* in the *understanding*, and to *unstring an ox*, to the destruction of *good* in the *will*: whereas, according to the common translation, the *digging down a wall* signifies the same thing, in the spiritual sense, as *slaying a man*, viz. the destruction of truth; so that, as our learned commentator expresses it, the marriage union, which is in every part of the Word, is lost by our common English translation.

2. The next passage which we shall notice, as mis-translated in our common editions of the Bible, is Isaiah v. 1. "My well-beloved hath a vineyard *in a very fruitful hill*." Instead of which it ought to be thus translated: "My

beloved had a vineyard *in a horn the son of oil*." The vineyard is the church ; a son of oil denotes truth derived from good, or faith from charity ; son is truth, oil is good ; it is said to be in a horn the son of oil, in order to denote the strength and power of divine truth derived from divine good, in removing all evils and falses that oppose the church ; a horn denotes power. The beauty which appears in this passage, when it is explained according to the internal sense, is not equalled by the common translation, which seems to be an attempt to amend the sacred text, as if it was not properly expressed by the inspired writer. Such conduct in the translators is, however, excusable, because they were not aware that the whole Word was written by correspondences. But the New Church, in which the science of correspondences is beginning to revive, must have a plain literal translation, not so much accommodated to the fluctuating taste, or the peculiar idiom of our language, as strictly expressive of the original terms of inspiration ; for nothing else can contain the true correspondences, or be the medium of presenting to the mind the pure and internal sense of scripture.

3. Zeph. iii. 9. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Such is the present translation ; instead of which, it ought to be as follows : "For then I will convert to the *peoples* a pure *lip*, that they may all call in the name of Jehovah, to serve him with one *shoulder*." The word *shoulder* is used in order to denote their whole *strength*, which is certainly more emphatical than the term *consent*, as well as more expressive of the internal sense.

4. Zech. ix. 17. "Corn shall make the young men cheerful, and new wine the maids." Instead of which read, "Corn shall make the young men to *bud*, and new wine the *virgins*."

5. Jer. 15. 12. "Shall iron break the northern iron, and the steel ?" The true reading is, "Shall iron break in pieces the iron from the north, and the *brass* ?" In our common Bibles, the term *steel* is used, instead of *brass* ; but the latter is the true and proper sense of the original.

6. John vii. 39. "For the Holy Ghost was not yet *given*, because that Jesus was not yet glorified." According to the original it is, "For the Holy Spirit was not yet, because Jesus was not yet glorified."

7. John viii. 24. If ye believe not that I am *he*, ye shall die in your sins. In the original it is, "If ye believe not that I AM, ye shall die in your sins." The word *he* is likewise unnecessarily added in verse 28 of the same chapter.

8. John xix. 5. "And *Pilate* saith unto them, "Behold the man." These words were not spoken by Pilate, but by Jesus himself, as is evident from the preceding part of the verse. The word *Pilate* is not in the original, neither ought it to be in the translation. The passage should be read simply thus : "Then came Jesus forth, wearing the crown of thorns, and the purple robe ; and he saith unto them, Behold the man."

9. Many other passages might be produced, wherein the translators have evidently mistaken the sense of the original. But these are sufficient to show the necessity of a new and more accurate translation.

R. H.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 123.]

12. Thus our globe revolved round its sun in perpetual helical spires, like the continual winding of a snail-shell, and by continual as well as quick revolutions, presented every point of its yet naked body to him, receiving in every stage of her revolution different degrees of his light and heat. But there was yet no dry land, only a sluggish, slimy muddiness, like an ocean without a shore; that is to say, a huge assemblage of inactive particles, the first rudiments of nature, which from their vicinity or nearness to the sun's ardent focus, fermented and boiled up from their inmost recesses. Therefore, that these inactive particles and ponderous rudiments of nature might coalesce, or its constituent particles grow together into secondary elements of a new kind, namely, saline, watery, earthy, and such like, and from these an infinity of productions might exist, it was necessary this globe should undergo so many changes and mutations as were proper to constitute so many *efficient causes*; from which, as in a continued series, *general effects* might take place, which according to a *successive order*, and the constant agency of *causes*, might obtain their proper degree of perfection.

13. For by this time two principles of nature were risen and abounded, namely, the active and passive: the first of these filled this system of the universe, being *æther*, of which the atmosphere was composed, as an assemblage of such active particles: the second, or the passive, being moulded into a mass, constituted this *globe*, so poised and suspended on its centre by the spiral circumvolutions of the active principle. These two powers were to be united, and as it were married, and by their union a new atmosphere produced of a middle nature between both, which might more immediately invest the globe, receive the solar rays, and according to its respective height or density, temper them. This new offspring was denominated *air*, having this property in common with *æther*, as derived from it, to emulate all its modes of action; and farther, as having acquired from the passive principle a degree of gravity, its parts pressed upon each other, and in like manner on the surface of the globe.*

* Air modified produces sound, as *æther* does light; the one is appropriated to hearing, the other to sight. That air imitates *æther* in operation, ap-

14. When this secondary atmosphere, *exhaled* from the most delicate contexture, or constituent parts of the globe, and afterwards actuated by the æther, had been formed, and the heat tempered by this means, (which was so copiously emitted from the fountain of heat so nearly situated) then our liquid globe began to form a crust on its surface, and clothe itself with a tunic, as it might be called, first slender, then thicker, which was formed according to the *afflux* or *gathering together of parts* continually emerging from beneath; for as yet the included heat kept the inner part of the globe in a state of liquefaction. But the superficies being thus hardened, and as it were covered with a garment, it then began to assume the appearance of earth, smooth indeed and level of surface, without declivities, hills or vallies, being one perfect smooth sphere, perforated by rivulets and springs from warm fountain heads, like so many veins in the new body; and every way encompassed with a dewy vapor, which penetrated the new-formed atmosphere, and being again returned upon the earth's tepid bosom, continually refreshed her with moisture.

15. This new-formed virgin earth, so lovely in her first appearance, now represented a kind of new egg; but such a one, as exhibited at its surface collections of little eggs or seeds, scattered abroad, of its future productions in the mineral, vegetable, and animal kingdoms. These seeds or first rudiments of life, lay yet undivided in their principles, one involved in another. Thus, in the mineral lay the vegetable, which was to support the animal kingdom. And the animal, together with the vegetable, were included in the mineral kingdom, as the matrix of the rest, from whence they should proceed *successively*, on casting off the including coverings. Hence the present was to be continued in the past; and that which was to come lay hid in both; for each of these implied the other, in a continued series: in respect of which *succession* this earth was continually in her rise, and as it were in the intuition of each *successive* production, when, having obtained her ends in the latter stages of a former one, she seemed to forget what

pears from sound, which is propagated in right lines to a great distance, like light; and proceeds every way from the centre of motion: in like manner it recoils or echoes, as light is reflected according to the *angle of incidence*, and presses equally inwardly and outwardly, in manner of a perennial circle or sphere. But that air is at the same time endued with a passive or sluggish principle, is manifest from its gravity. On the contrary, æther, from its pure nature of elasticity, has this property, to be neither light nor heavy.

went before; and in proportion to the procession from her first station, still receding or departing from her first orbit to a larger, she continually conceived new powers, which were to be *successively* unfolded, as future uses should require.

SECTION THE SECOND—ON PARADISE.

16. The earth, yet naked and unadorned, kept on in her course, and like a virgin yet unmarried, hastened to the flower of her age; for while yet in the interior part of her orbit she revolved close to the sun's body, the times of her revolution passed with such velocity or celerity, that an hundred of her years then scarce equalled the time of so many months at present; for every revolution in her orbit was then one of her years, and every rotation on her axis a day. But these times were prolonged, as she receded from the sun in a spiral form, still amplifying her orbit; for there was a time when she moved over the sun like a spot, afterwards when she moved in the orbit now occupied by the planet nearest the sun, then revolved at the same distance with that beautiful star which opens and closes the day. So that there is no space, from the centre to the circumference of her orbit which she now keeps, which she has not revolved in, and in some manner traced over in her spiral progression from the sun.

17. When, therefore, the earth, by her revolutions, continually amplified her orbit, and consequently lengthened her year, she would come at length to the first flower of her age, namely, to that first stage of her career, where the revolutions of her year had attained a certain medium, being neither too contracted nor too extended, when the four seasons of the year would follow so close, that the distinctions of each were lost in one another, as the spokes of a wheel in its quick rotation: while a transient spring was followed by a short summer, autumn followed immediately, and winter scarce closed the year, before spring, lately over, and only just checked in her luxuriant growth, again opened the year. Thus the four seasons, however distinct in themselves, by quick transitions into each other, might be said to constitute one PERPETUAL SPRING; for in such a contracted year's space, the heat of the dog-star, or summer, could not so far prevail, as to overcome the kindly temperament of spring, neither could the luxuriance of spring hinder the ripening of fruits in autumn, much less avoid a necessary check to vegetation, by the transient cold of winter; so that one season

would only temper another with agreeable variety. But tedious nights, and long winters, make every thing cheerless and dismal; while a sudden return of spring, after a very short and mild winter, changes the scene with delightful vicissitude, so that they seem only one continued season, or a pleasant vernal warmth tempered with such a degree of cold, only, as may render it more grateful.* In like manner the days of that time, by rapid rotations, were prevented from growing tedious: for scarce had Aurora opened the day, but noon was at hand, evening succeeded in rapid transition, and a momentary interval of night being past, the morning redness again painted the sky. In the same manner, cold did not overcome the heat of noon, but tempered it, and transmitted it with advantage to mitigate the chill damp of the morning. Thus all things respecting time and space conspired together, as well in their least, as their greatest operations, that our earth should then enter into the flower of her age, and enjoy a perpetual spring. Not only time and space, but also the stars in heaven, the atmosphere, and the earth itself, joined in the endeavor, as so many handmaids to assist such a temperature of things, while this globe continued in the abovementioned station of her orbit. The stars, by quick intervals of rising and setting, made the progress of night less dubious; enlightened and continually gilded the disk of our globe, with their radiant beams; and disposed the atmosphere itself to a more prompt reception of those rays, which were darted from the rising sun. In like manner, the moon, who now from the sun, as nearer at hand, reflected light both originally from him, and medi-

* That by quick transitions of the seasons, something like a perpetual spring may take place, any one may be convinced of by experience, by fixing the thermometer, or thermoscope, or the philosophical instrument which measures the degrees of heat and cold; I say by fixing the thermometer to a cylinder, and turning it in a frosty season at the mouth of a furnace, in various distances, or turning it round quicker, or slower: for while in a middle distance and a middle celerity of motion, the liquor in the tube neither rises nor falls, but keeps the middle degree of *temperate air*, inasmuch as the heat can neither elevate, nor cold depress it; the *distance and motion*, or *time and space*, moderate the heat and cold, and keep them in the middle temperature. In like manner, if we imitate day and night by a lamp so fixed, the cylinder being hastily turned, light does not disappear; but a middle degree of it is continued through the whole circuit: but it is different if slowly turned round. The case was alike with our earth, when in her middle space from the sun; the years scarce equalled the time of our months, and the days scarce two of our hours. The ancient sages, and their poets, in like manner contracted the four seasons, and so introduced that perpetual spring in their fables; being ignorant that it was so provided, that nature might by that means produce her consequential effects.

ately from the earth, shone out with a copious splendor, and exerted her influence, till the sun returned with his all-fostering heat and light. The secondary atmosphere, or air, put in motion by such copious vicissitudes of heat and light, together with moist and warm vapors, exhaling from the fertile bosom of the earth, breathed a most grateful temperament. No rude winds yet existed; Boreas, with his blustering attendants, had not yet torn the air with their blasts: not the least cloud intercepted the face of the sun, or the splendor of the stars; but the sky was serene, and zephyrs, with their gentle breezes, hushed the rising of ruder winds. The earth, also, surrounded with so many blandishments, being gently warmed from her superficies to her centre, received with complacency on her ample bosom, these vernal influences, and returned them alternately with advantage back into the atmosphere: so that it may well be believed, heaven itself would in a manner descend on such a virgin earth, as its proper centre, and cause it to enjoy a perpetual spring, as the only individual object of its care.

(*To be continued.*)

B. S.

TO THE EDITORS.

GENTLEMEN,

In the 89th page of your second number, I have read some observations on the color *green*, as representative of the darkest shade of truth, and corresponding to a similar state of obscurity in respect to truth.

Permit me to say, that the rule offered to solve this difficulty is of a nature so vague that no useful deduction can be drawn from it, towards the explication of metaphysics; for the natural world, being governed by its own peculiar laws, must be interpreted accordingly, and also the spiritual world, the correspondence still remaining inviolate. If such rule of correspondence was to be adopted generally, as doctrinal, (and if true in the one instance, it must be true throughout) all perfection of spirit must reside in the most perfect exterior form, which we know is not the case. So, we must not confound relations with correspondences. To set this in a stronger point of view, we will suppose the interiors of the man (from the father) was of the most beautiful spiritual form, and that from the mother otherwise; might not the organs of sight be weak,

yet the intellectual light strong? There are no people we know of so strong and quick-sighted as the Indians, yet they have never discovered any capacity of spiritual discernment. The same may be said of the Jews, whose eyes are uncommonly piercing. Some eyes are formed to admit too many rays, from whence comes the necessity of an opaque medium. This would infer the contrary of your position, that there is more susceptibility, or an excitability, in some organs, than in others; per consequence, there is a more exquisite sensible perception of truth. This is further exemplified, in the case of the black and blue eye. The former is exclusively of the negro, the American Indian, the East Indian, and the Jew; all of whom appear to be unreceptive of spiritual truths. But the blue eye of England and Scotland, and of Germany, and of America by descent, cannot vie in mere ocular strength, though in genius it commands a higher place. Homer's Minerva was "the blue eyed maid," and in the poet's eye it hath always been the symbol of sensibility, delicacy and meekness. But, applying your rule, how shall we come out, that the Indian, Malay, &c. are in the highest degree recipient of truth? A conclusion totally inadmissible, from experience.

The scriptures say, *Judge not, &c.* Now this spurious philosophy is altogether at variance with the Divine command, which teaches that we should not pretend to judge of man's interiors, by any mode, much less by this unauthorised and imaginary decision.

J. N. T.

SUBSTITUTE FOR ARDENT SPIRITS.

TO THE EDITORS.

GENTLEMEN,

The quantity of ardent spirits consumed among us is very great, and the evil consequences resulting from this consumption are generally felt, not only by those who indulge themselves in this way, but by those who do not. For the enormous tax which a large proportion of mankind *levy on themselves* for spirits, very frequently leaves them without the means of satisfying the more needful demands of the butcher, baker, and shop-keeper.

Among the various classes of the community, varied as it is by moral and physical traits, there is one, which, like the soodors of India, must remain for ever in the dust, in consequence of a perpetual indulgence in sensuality, of which drunkenness is one of the most conspicuous and disgusting forms.

"There is, says the poet, a pleasure in madness, which none but madmen know." So it is with drunkards. Fortunately, for themselves, the degradation and the unconsciousness are concomitant; or the consequence would be self-destruction. To this class of men, addresses are made in vain. For those who can find no incentive to labor better than the consequent enjoyment of ardent spirits, it would be impolitic or useless, to instruct. But to such as (led by excessive labor to this fallacious stimulant, or laboring under the effects of debility, or the apprehensions of disease) are drawn unwarily to its immoderate use, the proposition of a substitute may be deemed of some importance, either in the light of a preventive or a remedy; especially, if that substitute should join all the advantages, unattended with the expense, of its principal.

Having lived in a part of the United States deemed unfavorable to health, I felt very cautious of the approaches of disease. Some of my neighbors were in the practice of taking a morning dram, well known in the *lower counties* of Virginia, by the term *antifogmatic*; but I perceived that this did not charm away disease from their houses, though its effect on their rationality was evidently injurious; and having from some pre-conceived opinions formed a favorable opinion of the tonic powers of culinary salt, I determined to use an infusion of it in future as my *morning dram*.

The surest test of the excellence of any thing is the experience of its effects. And on this occasion I was not disappointed. The cooling, opening power of the draught, its invigorating effects, and its power in aiding perspiration, I can now vouch for, on an experience of several years. That it is a preventive of, and remedy-for, the ague, there is full proof, and that one dose has actually cured an ague, I had ocular demonstration of, in several instances.

Some of my neighbors have been prevailed on to exchange spirits for salt and water, as a *morning dram*, with good effects.

It is supposed by many that such a beverage would be highly nauseous to the stomach, but so far is this from being the case, that my children, who drink of it throughout the summer and *fall*, are as fond of it as of their breakfast. Its effects, as a vermifuge also, are generally allowed to be considerable, which renders it more valuable for children's use.

The salt used on those occasions is of the sort called "Liverpool blown salt;" it is the kind generally used at our tables; yet the difference in the qualities of this species of salt is well worthy of observing; some specimens having a base of lime, and others of

chalk or magnesia, which will render the results in its use very different, even in the most ordinary affairs; for I have found, since I commenced the use of its infusion, that some kinds do not possess half the strength that others do. Where the basis is lime, the quantity of the acid (*muriate*) is greater than where the basis is chalk or magnesia, judging merely by the taste, which by use becomes pretty correct in determining such proportions, as those who have been in the use of spirits and water may easily judge. A chemical analysis, or assay, if I may use the term, would be very desirable on all our culinary salts, and such an enquiry would be worthy the patronage of government; but until this takes place, we must content ourselves with more diffuse observation.

The effects on the animal system, produced by the distinction just mentioned, when taken internally, by infusion, are considerable. The lime is strongly tonic, and its power on the system, in bracing and strengthening, is astonishing. Having read of the practice of the South-American Indians, who are employed to carry burdens over the Cordilleras, over grounds inaccessible to horses or mules, to use the quick lime, rolled up in the leaves of the herb of Paraguay, as a bolus for refreshment, I could not doubt, that its use was both safe and practicable, and served to confirm the observation drawn from my own experience, as much as my experience verified the statement of (I believe) Baron Humboldt.

The salt, with a base of magnesia, is less tonic, and much more purgative, and, of course, I think, preferable for a morning draught, unless where debility is experienced.

Having, formerly, from curiosity, tried the use of the waters impregnated with iron, when in perfect health, and iron (infusion) is supposed to be one of the strongest tonics, I found its effects to vanish very rapidly, and appeared to partake of the properties of a stimulant, by exciting the imagination. Salt with a base of lime, gave more permanent effects, and operated otherwise on the imagination. I am therefore of opinion, that our common salt is a much stronger, safer, and more permanent tonic than the common medicament of iron.

J. N. T.

It is on no account allowable for one man to *judge* of another as to the quality of spiritual life, for the Lord alone knows this; nevertheless, it is allowable for every one to *judge* of another, in respect to his quality as to moral and civil life, for this is of concern to society.

A. C. 2284.

FOR THE HALCYON LUMINARY.

TO THE REVEREND J. HARGROVE.

REVEREND AND DEAR SIR,

I read your answer in the third number of the Luminary with much pleasure, but do not understand enough of the subject to form an opinion. I am anxious to receive further instruction and information from your pen, and be assured, dear sir, that however we may hereafter differ in opinion, I shall always feel grateful for your good intentions and advice, and shall always be pleased with such candor and moderation as obtain in your answer. I have many questions to ask, but will not trouble you with them until I hear again from you.

THEODORE.

THE FINE ARTS.

[*In continuation from page 132.*]

Homer is undoubtedly a wonderful genius, perhaps the greatest that ever existed; his fire, and the boldness of his conceptions, are inimitable. But in that early age, it would fall little short of a real miracle, to find such ripeness of judgment, and correctness of execution, as in modern writers are the fruits of long experience and progressive improvements, during the course of many centuries: accordingly, that Homer is far from being so ripe, or so correct, cannot escape the observation of any reader of taste and discernment. One striking particular is, his digressions without end, which draw our attention from the principal subject. Diomedes, for instance, meeting with Glaucus in the field of battle, and doubting, from his majestic air, whether he might not be an immortal, inquires who he was, declaring that he would not fight with a god. Glaucus lays hold of this very slight opportunity, in the very heat of action, to give a long history of his family. In the mean time, the reader's patience is put to a trial, and his ardor cools. Again, Agamemnon desiring advice how to resist the Trojans, Diomedes springs forward; but, before he offers advice, gives the history of all his progenitors, and of their characters, in a long train. And, after all, what was the advice that required such a preface? It was, that Agamemnon should exhort the Greeks to fight bravely.

At any rate, was Diomedes so little known as to make it proper to suspend the action at so critical a juncture, for a genealogical history? There is a third particular which justly merits censure; and that is, an endless number of minute circumstances, especially in the description of battles, where they are improper. The capital beauty of an epic poem is, the selection of such incidents and circumstances as make a deep impression, keeping out of view of every thing low or familiar. An account of a single battle employs the whole fifth book of the *Iliad* and a great part of the sixth: yet, in the whole, there is no general action; but unknown warriors, whom we never heard of before, killed at a distance with an arrow or a javelin; and every wound described with anatomical accuracy. The whole seventeenth book is employed in the contest about the dead body of Patroclus, stuffed with minute circumstances, below the dignity of an epic poem. In such scenes the reader is fatigued with endless particulars; and has nothing to support him but the melody of Homer's versification.

Having traced the progress of the fine arts towards maturity, in a summary way, the decline of these arts come next in order. An art in its progress towards maturity, is greatly promoted by emulation; and, after arriving at maturity, its downfall is not less promoted by it. It is difficult to judge of perfection but by comparison; and an artist, ambitious to outstrip his predecessors, cannot submit to be an imitator, but must strike out something new, which, in an art advanced to ripeness, seldom fails to be a degeneracy. This cause of the decline of the fine arts may be illustrated by various instances. The perfection of vocal music is to accompany passion, and to enforce sentiment. In ancient Greece, the province of music was well understood; which, being confined within its proper sphere, had an enchanting influence. Harmony, at that time, was very little cultivated, because it was of very little use; melody reaches the heart, and it is by it chiefly that a sentiment is enforced, or a passion soothed; harmony, on the contrary, reaches the ear only; and it is a matter of undoubted experience, that the most melodious airs admit of very simple harmony. Artists, in latter times, ignorant why harmony was so little regarded by the ancients, applied themselves seriously to its cultivation; and they have been wonderfully successful. But they have been successful at the expense of melody; which, in modern compositions, generally speaking, is lost amid the blaze of harmony. These compositions tickle the ear by the luxury of complicated sounds, but seldom make any

impression on the heart. The Italian opera, in its form resembles the Greek tragedy, from which it is evidently copied, but very little in substance. In the latter, music being made subservient to sentiment, the dialogue is nervous and sublime; in the former, the whole weight is laid on music; and the dialogue, devoid of sentiment, is weak and spiritless. Restless man knows no golden mean, but will be attempting innovations without end. By the same ambition, architecture has visibly declined from its perfection. The Ionic was the favorite order when architecture was in the height of glory. The Corinthian order came next; which, in attempting greater perfection, has deviated from the true simplicity of nature: and the deviation is still greater in the Composite order. With respect to literary productions, the first essays of the Romans were very imperfect. We may judge of this from Plautus, whose compositions are abundantly rude, though much admired by his cotemporaries, being the best that existed at that time. The exalted spirit of the Romans hurried them on to the grand and beautiful; and literary productions of all kinds were in perfection when Augustus reigned. In attempting still greater perfection, the Roman compositions became a strange jumble of inconsistent parts: they were turgid and pompous, and at the same time, full of antithesis, conceit, and tinsel wit. Every thing new in the fine arts pleases, though less perfect than what we are accustomed to; and for that reason, such compositions were generally relished. We see not by what gradual steps writers, after the time of Augustus, deviated from the patterns that were before them; for no book of any moment, after that time, is preserved, till we come down to Seneca, in whose works nature and simplicity give place to artificial thought and bastard wit. He was a great corrupter of the Roman taste; and after him nothing was relished but brilliant strokes of fancy, with very little regard to sentiment; even Virgil and Cicero made no figure in comparison. Lucan has a forced elevation of thought and style very difficult to be supported; and, accordingly, he sinks often into puerile reflections; witness his encomium on the river Po; which, says he, would equal the Danube, had it the same number of tributary streams. Quintilian, a writer of true and classical taste, who was protected and encouraged by Vespasian, attempted to stem the tide of false writing. His rhetoric is composed in an elegant style, and his observations contain every delicacy of the critical art. At the same time flourished Tacitus,

possessing a more extensive knowledge of the nature of man than any other author, ancient or modern, if Shakspeare be not excepted. His style is original, concise, compact, and comprehensive; and, in what is properly called his *history*, perfectly correct and beautiful. He has been imitated by several, but never equalled by any. Brutus is said to be the last of the Romans for love of liberty: Quintilian and Tacitus may be said to be the last of the Romans for literary genius. Pliny the younger is no exception: his style is affected, turgid, and full of childish brilliancy. Seneca and Pliny are proper examples of writers who study show more than substance, and who make sense yield to sound. The difference between these authors and those of the Augustan age, resembles the difference between Greek and Italian music. Music among the Greeks, limited itself to the employment to which it is destined by nature, viz. to be the handmaid of sense, to enforce, enliven, or sweeten a sentiment. In the Italian opera, the mistress is degraded to be handmaid; and harmony triumphs, with very little regard to sentiment.

[To be continued.]



FOR THE HALCYON LUMINARY.

AGRICULTURE.

The great principles of agriculture may be reduced to these two points; *keep small farms, and manage them well*. What constitutes a small farm, or in what consists good management, are subjects deeply affecting the best interests of society, and have engaged volumes of the most philanthropic writings. The pages of a work, limited in size and devoted to various purposes, can afford but a short review of a subject so comprehensively useful, yet, by entering directly into real matter and avoiding the prolixity of books, much instruction and benefit may be obtained at an expense of money and time comparatively small.

An anxiety to grow rich has done more injury, and produced more disappointment to farmers than to any other class of fortune-hunters: the merchant, who not only risks his entire capital, but also his utmost credit on a single voyage; may succeed even beyond his calculation, and may, at once, increase his fortune and enlarge his credit: the mechanic, who risks all on a single pro-

ject, may succeed to riches and its comforts ; but the farmer, *who* enlarges his fields beyond his actual means of cultivating them, never succeeds in his design. Land badly tilled and badly fenced produces a small crop, which not unfrequently becomes a prey to the inroads of cattle, or suffers for want of hands to secure it in harvest ; yet such must be the fate of *large* farms, that is, farms exceeding the disposable means of the proprietor. No general rule can be laid down to determine the proper size of a farm, as it must be regulated by a whole view of the farmer's means, family, &c. ; but in choosing a farm, it would be a prudent maxim to prefer one even apparently too small, to one that might prove too large ; and perhaps the generality of farmers, who look merely to the support of a family, might do well to confine their industry, in the first instance, to fifty acres of land, exclusive of the necessary proportion of wood-land. The result would prove so decisively the superior advantages of small farms, as more than probably to induce the farmer to continue his industry on a scale, which would yield so much in point of crops, save so much labor, render a frequent view of the entire farm, and the collecting of the produce to the barn so convenient. "But," says the farmer, who has six or eight children, "fifty acres will not suffice to support my family." It may be replied, and with more truth, "no, nor one hundred acres," because of the undeniable fact, that one hundred acres badly tilled, will produce less than fifty acres well managed, and that the labor, necessary to the good tillage and management of the small farm, will not be sufficient even for the slovenly management of the large one.

It is unnecessary to describe, how a large farm may be ruined, in the care of a proprietor whose capital is small : every practical farmer can explain, and the most superficial view of hundreds of such farms, to be seen in all directions, will at once convince the doubtful. It only remains to see how the farmer and his family can be supported on a farm of fifty acres.

The skilful farmer will keep his lands in a state of constant productiveness ; the most injudicious management or the most apparent neglect can alone cause land to remain for years or even for a season without contributing to the farmer's sustenance ; this state, however, seldom fails to attend large farms. A rotation of crops and a supply of manure will secure this constant state of productiveness. Every farmer is a sufficient judge of the managing a rotation of crops, and, in some measure, acts on that principle ; but

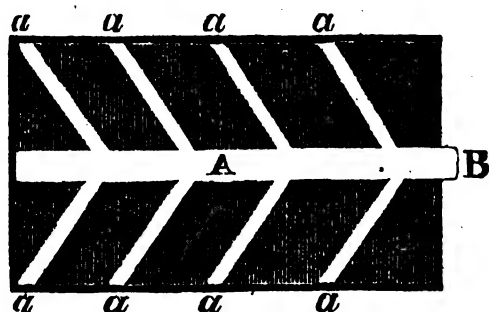
the mind and labor are so divided, in the care of large farms, that neither can be brought to act with sufficient judgment or effect. A proper disposition of cattle, added to a judicious collecting of manure, will always produce the means of enriching and invigorating the soil, nor can there ever appear any want of a sufficient supply of manure for every purpose of the farm.

The collecting of compost, or manure, being indispensable to the farmer, it shall be here first attended to. Compost, is to be considered, both as to its quantity and its quality. The quantity may be increased by mixing clay, or other unfermented matter, with the manure; the entire mass will partake of the salts, and all ferment together. The quality, which seems of more importance than the quantity, may be improved by choosing a proper site for the manure heap. It should not be made in a hole, because the rain water will soon fill the hole and chill the manure; which should, in order to fermentation, preserve a considerable heat: it should not be made on a hill, because its juices will run from it; it should not be exposed to rain, because the water passing through it will carry away its most valuable part; nor should it be entirely excluded from the air, which is essentially useful to it. With these general observations in view, the farmer will easily contrive a proper plan for collecting a sufficiency of rich compost for all the uses of his farm, which, thus plentifully supplied, will never degenerate into a barren waste. The manure heap should be placed near the farm yard, so that the rotten straw, bedding of the cattle, &c. may be easily removed to it; a sewer or gutter should also be contrived to carry the urine from the cattle's stalls to a reservoir near the manure; and finally, it should be collected on a flat spot of ground, so hard as to be, if possible, impervious to the juices, which would otherwise sink into the earth, and be totally lost.

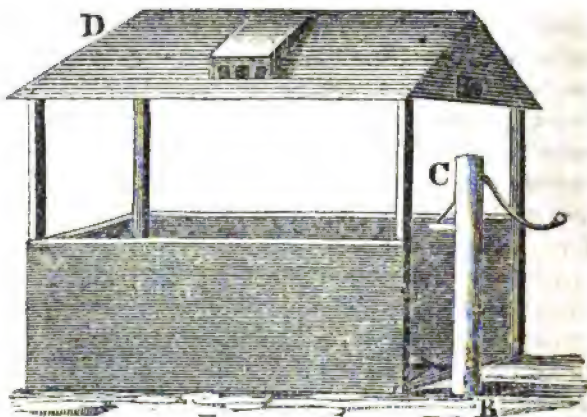
An ingenious farmer, in Europe, recommends the following plan, which he adopted with the most beneficial success. He laid the bottom of his compost-heap with brick, laid level as a house-floor; a numbers of gutters were formed, for the purpose of conducting the juices into a cistern sunk into the ground, which was occasionally returned on the heap by a pump. A wall four feet high was raised on three sides of the heap, and a thatched roof, supported by posts, covered the whole at four feet above the wall. A floor laid at the lower part of the roof formed a house for fowl. In the an-

nexed plan and elevation A a a a represents the gutters, B the reservoir, C the pump, and D the roof. It may be remarked, that the American farmer may find it most convenient to use plank for a flooring, logs for a wall, and shingles for a roof.

GROUND PLAN.



ELEVATION.



After securing the gutters so as not to admit any matter that would prevent water running through them, a layer of earth, leaves of trees, or other matter to be found on the farm, were laid eighteen inches deep, and become saturated by manure, which was overspread; a like layer was placed at three feet above the bottom layer, and so continued alternately heaping on manure from the farm yard, and clay, leaves, &c. to any height the manure heap could be conveniently raised. Repeated trials have proved that oxen, cows and horses, thrive better in stalls than in the fields, while the following advantages are too evident to be slighted: the produce of the same quantity of land, which will feed one beast in

the field, will support three in stalls; and twice the quantity of manure will be produced by stall-feeding that can be had otherwise. Thus giving, in point of quantity of manure, the preference to stall-feeding in the proportion of six to one. Here then is a plan which, if pursued, will certainly produce, from any given quantity of land, a quantity of good manure, sufficient to enrich the land and prevent it from remaining unproductive.

A farm of fifty acres may be thus divided :

House, offices, and farm-yard,	- - -	2 acres.
Garden and orchard,	- - -	3
Five fields, of nine acres each,	- - -	45
		<hr/>
		50

Of these, two fields, if kept in tillage, and well manured, will produce, at least, the following quantities: <hr/>			The remaining three fields, or twenty-seven acres, will support	
Wheat,	-	120 bushels.	#	6 Cows,
Rye,	-	60	#	10 Oxen,
Corn,	-	200	#	4 Horses,
Potatoes,	-	600	#	20 Sheep,
Buckwheat,	-	50	#	20 Hogs,
Oats,	-	100	#	—
		<hr/>	#	60
		1130	#	or other cattle in proportion.

Here then is a short view of a farm of only fifty acres, which will produce at least one thousand bushels of grain and vegetables, and feed sixty head of cattle, besides fowl, exclusive of the produce of garden and orchard. Yet the uncalculating farmer predicts that fifty acres will not suffice to support his family.

Prejudice and custom, aided by ambition, are in favor of large farms, nor will it be easy to convince farmers of the superior advantages of small ones. The produce of fifty acres as here calculated is so much within the compass of probability, that none will, it is expected, discredit it. It shall, however, be shown, in the prosecution of this interesting topic, that the calculation is less than would be the produce of such a farm well managed, and that many other advantages, derivable from small farms, are yet to be explained.

[To be continued.]

THOUGHTS ON RAIN AND VAPORS.

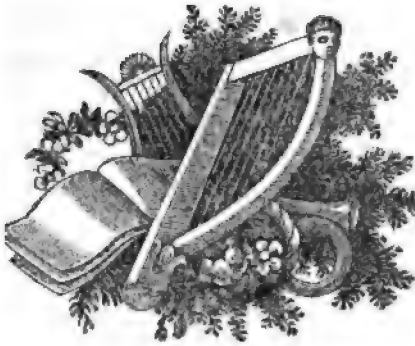
The vapors arising from the earth ascend, in imperceptible particles, far above the region of clouds, in order to attain a new spirit or life from the etherial principle in the atmosphere; then they fall together, or collapse in the form of clouds, which is, as it were, a kind of ground or earth to fall upon. Again they collapse into still larger particles, and descend in rain. The particles of vapor first went up destitute, as it were, of life or fire; they ascended to heaven for fire, and having obtained it, fall down and afford nourishment to the vegetable world.

All this corresponds to the Word, and man's instruction thereby. The vapor rising from the earth may be compared to natural science, obtained from the things of this life through the medium of the senses, which must be exalted to the superior regions of the mind, there to receive a spirit and life before it can be of any real use to man. The etherial principle above the clouds denotes the internal sense of the Word, or Heaven; the clouds are the literal sense; and the earth is the Church, which receives all its nourishment from the letter of Scripture, as this also receives its virtue and power from the spiritual sense.

A man desirous of instruction from the Word, is like the parched earth looking up to the clouds for rain. The earth in such case answers to a man desirous of truth, from an affection thereto; the rain is truth; the electrical fire in the cloud is the principle of good in the Word, which is communicated with truth, and is the very life and soul thereof.

The primary cause of vegetation is fire, the secondary cause is rain; which latter is a fluid body containing the former as a soul within it. Both are necessary to produce the end, for neither, without the other, can effect it. Just so spiritual nutrition is effected by good and truth united together. Good alone will not nourish, any more than fire alone will cause to vegetate; still less will truth alone, or water alone, produce such effects. But both united together, will yield an abundant increase, like the union of male and female in the animal kingdom of nature; for as rain is the *conductor* of electrical fire to produce natural vegetation, so truth is the *conductor* of heavenly good to effect spiritual nutrition.

M. K.



FOR THE HALCYON LUMINARY.

CONJUGAL LOVE.

A VISION.

While deeply musing on celestial themes,
 And sweetly wrapt in beatific dreams,
 One morn, a voice from yonder shining spheres,
 In heavenly warblings, thrill'd upon my ears ;
 And, soft descending from his azure height,
 Thus spoke the holy messenger of light :
 " We have perceived, O Man ! thou dost employ,
 Such thoughts as angels in the skies enjoy,
 And that to thee the knowledge may be given
 To tell frail mortals of the joys of Heaven.
 Now to thy view, upborne on wings of air,
 We'll full display a sainted nuptial pair."
 When, lo ! appear'd, like some resplendent star,
 In yon ethereal plains, a radiant car ;
 Still softly driving, near the earth it drew,
 Unshaken by the winds that gently blew ;
 Through azure fields, by snowy steeds, was drawn
 This diamond chariot, brilliant as the dawn ;
 In which were placed two forms divinely bright,
 Deck'd in the dazzling robes of heavenly light ;
 Whilst in each hand was held a milk-white dove,
 Delightful emblem of unvaried love !
 And as they gently waved each shining crest,
 The angels me with melting voice address'd :

" Wilt thou, O mortal man, and child of care,
 That we to thee should nigher still appear?
 But lest we come too near, alas ! take heed,
 The sad event thou well mayst dread indeed !
 Thy powers may all be lost, unhappy youth,
 In the celestial blaze of Love and Truth,
 Derived from yonder skies divinely pure,
 Which shall through all eternjty endure."
 I bow'd assent, the chariot forward prest,
 While they with looks of mildness still address'd :
 " We are a pair descended from above,
 Who know the pure delights of wedded love,
 Supremely happy and in youthful prime,
 Though thousand years have past, since yonder clime
 Kindly received us from the earthly stage,
 Where youth just wrote our names upon her page."

To view the holy twain I fondly dared,
 In whom such heavenly majesty appear'd :
 The husband in a robe of orange hue,
 And velvet shoes, and hose of azure blue,
 And vest adorn'd with many a glittering gem,
 And roseate plume, and sparkling diadem,
 And silvery girdle reaching round his breast,
 Bedeck'd with radiant pearl was richly drest.
 From his refulgent eyes the holy blaze,
 Derived from wisdom, darted purest rays ;
 While in his face beam'd all the smiles of youth,
 And all the splendor 'of celestial truth :
 Thus did the sainted son of joy appear,
 Who whilom dwelt in this sublunar sphere.

What pencil now, alas ! shall vainly dare
 Portray the beauties of the matchless fair ?
 Can all the artist's magic power express
 The splendid colorings of her sumptuous dress ?
 Or form, with mimic hues, that placid mein,
 That look of heaven, that beauteous smile serene ?
 Ah ! no—to paint the nymph of light and love
 His fond attempt must ineffectual prove.
 Her sparkling hair, like threads of living gold,
 Hung o'er her brows in many a graceful fold ;

And each fair lock that gently play'd around,
 Pellucid gems and glittering jaspers crown'd:
 Her neck-lace, brilliant as the star of light,
 Was form'd of amethysts and rubies bright,
 Beneath whose kindling gleam a rosary hung,
 With chrysolites and richest jewels strung;
 Her lucid robe, more white than Alpine snow,
 Was deck'd with brilliants of the purest glow:
 A golden zone about her waist was bound,
 And diamond bracelets clasp'd her arms around.
 In her sweet aspect that delight was given
 Which spotless innocence must feel in heaven:
 Her eyes, resplendent as the rising day,
 Shone forth with holy virtue's brightest ray;
 And as I on her gaz'd with sweet surprise,
 My raptured soul just bursting from my eyes,
 She turn'd aside those blazing orbs of light,
 Whose heavenly splendor pain'd my feeble sight,
 And with the soothing voice of purest love,
 They spoke, and pointed to the realms above:
 In tender converse join'd this happy pair,
 While each soft accent warbled in my ear;
 Such melting sounds till then ne'er cheer'd my breast,
 I ne'er till then believ'd a pair so blest.
 At length they said, in soft and gentle tone,
 "We are recall'd to yonder blissful throne"—
 When, mounting in their car, they took their way,
 More swift than light, to realms of endless day.

THE IRRESOLUTE MAN.

"I will to-morrow, that I will,
 I will be sure to do it;"
 To-morrow comes, to-morrow goes,
 "My promise—well, renew it."

Thus still repentance is deferr'd
 From one day to another,
 Until the day of death has come,
 And judgment is the other.

WRITTEN FOR THE HALCYON LUMINARY.

THE DAWN OF TRUTH.

A VISION.

Retir'd from toils and worldly woes,
 I sought the balm of downy rest,
 Woo'd the sweet genius of repose
 To hover o'er the couch I prest;
 And soon, in Fancy's vision deep,
 Through murky paths obscure I stray,
 O'er marshy wilds and mountains steep,
 Through many a dark and thorny way:
 Dread demons haunt the mazy ground,
 And wily meteors glare around!

But through each cross'd and crooked road,
 More deep perplex'd—my toils were vain;
 Reason forsook her calm abode,
 And vacant horror seiz'd my brain:
 When lo! transcendent to my gaze,
 I view an angel form appear—
 No magic train attends her ways,
 Nor warning told her coming near!
 Now terror leaves its dark control,
 And awful reverence fills my soul.

Her wings, bedeck'd with burnish'd gold,
 Hung o'er her robe of spotless white,
 And glitter'd, mid each waving fold,
 Like dewy gems in morning bright.
 But oh! her sweet seraphic air,
 Outshone the splendor of attire—
 Celestial, placid, firm and fair,
 Now whispering hope, and breathing fire;
 How mild the lustre of her look,
 When thus in accents soft she spoke:

“Forbear to walk in error's maze,
 Mistaken man! thy course is vain;
 I come to guide thy devious ways,
 Through lucid paths, from gloom and pain.

By guile and superstitions led,
 You've follow'd shades—mistook a name—
 The vital ray of TRUTH has fled—
 And error hurries on to shame :
 But still RELIGION points to peace—
 Come, then, let thy wanderings cease.

"Now gloom and doubts obstruct thy way,
 And snares encompass round thy feet ;
 But follow me—the path survey,
 Where living consolations meet.
 O, turn thine eyes—behold the gate—
 The halcyon realms of glory bright !"
 And lo ! through scenes so dreary, straight
 Burst dazzling rays of heavenly light !
 My soul leaps high—amid surprise
 I wake—the fading vision dies. ZEPHRI.

FOR THE HALCYON LUMINARY.

SUNSET—OR EVENING.

How sweet are the pleasures I oft have enjoy'd,
 On the eve of a clear summer day ;
 As I've wander'd delighted the Hudson beside,
 And watch'd the last beams of the setting sun glide,
 Till they vanish'd, in shadows, away.

'Neath my feet nature's carpet, so soft, fresh, and green,
 On which sheep fed and frisked around :
 Whilst there, a deep dell, clothed with wood, might be seen,
 The hills, gently rising, and closing the scene,
 Lofty mountains the horizon bound.

The darkness approaches, away to their nests
 The grove's airy tenants repair ;
 Then the husbandman, weary, comes home to his rest,
 To his clean cheerful cottage, and meal ready drest,
 Where contented he dwells free from care.

May the *sun* of my soul set from trouble as free,
 When the *day* of my life shall be past ;
 May the *night* of the grave bring no terror to me,
 But my faith still increase, my REDEEMER, in thee,
 That my *rest* may be joyful at last. M. A. W.

VARIETY.

" But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

ON MATRIMONY.

In matrimony, a real and counterfeited affection may easily be discriminated; the symptoms of the one or the other in that state are unequivocal. Before marriage, the fond suiter may fancy he loves, when in reality he does not: an illusion which vanishes but too soon after an union of hands has taken place; when the once lovesick swain is cloyed with fruition. Fruition is the touchstone of love, and adds fuel to the unaffected passion; but extinguishes the faint remaining spark of an imaginary flame that is unequal to the test. After the chain has been rivetted, and the unhappy victims are become sensible of their error, the evil is not to be remedied, perhaps, but may lose some of its poignancy, when borne with a moderate share of patience. Could friendship be substituted in the room of love, it were a source of some consolation; but, alas! that resource is not always attainable, and for this reason, friendship between married couples is the fruit of a long and mutual love, whose ardor is abated by time and possession. Generally speaking, when husband and wife do not love, they hate; and the most that can be said in favor of them is, that if the breach be not widened so as to admit hatred, to their short-lived passion succeeds a contemptuous indifference.

THE ORIGIN OF APRIL FOOLS.

The absurd custom, which almost universally prevails, of attempting to make our friends appear ridiculous on the first day of April, has, we believe, never yet been satisfactorily accounted for; notwithstanding all the speculation it has excited among the learned. But we have lately met with the opinion of one writer on this subject, which appears to possess at least as much plausibility and reason as any other we have seen, and which we shall here give, by way of diversifying the entertainment of the readers of the Luminary.

" Our year formerly began, as to some purposes, and in some respects, on the twenty-fifth of March, which was supposed to be the incarnation of our Lord; and it is certain, that the commen-

ment of a new year, at whatever time it occurred, was always esteemed and celebrated as a high festival, both among the ancient Romans and now among us. The great festivals of the Romans were usually attended with an *octave*, that is, they were wont to continue *eight days*, whereof the *first* and *last* were the principals; and the *first of April* being the *octave* of the twenty-fifth of March, was consequently the close or ending of that feast. From hence, I take it, it became a day of extraordinary mirth and festivity, particularly among the lower orders, who are apt to pervert and make a bad use of institutions which at first might be very laudable in themselves. In which case they are certainly *all Fools*.

ON ROCKING CHILDREN TO SLEEP.

In a treatise published many years ago by an Italian physician, there are some ingenious remarks on the practice of rocking children to sleep. "This motion," says the author, "must injure the delicate texture of the brain, spoil their digestion, turn the milk in their stomachs, make them squeamish, and occasion many disorders in the bowels, to which it is no wonder that children are so subject." "It seems to be intended by nature," he further observes, "that mankind should pass the early state of infancy in a kind of lethargic composure, which contributes to ripen and perfect the organs. But when this time is passed, and they begin to give symptoms of their sensibility by their frequent cries, ought we to suppress these cries, and prevent them from paying this tribute to nature? Would it not be better to leave them to themselves, and let them sink gradually into that calm condition to which their fatigue of spirits would presently reduce them? Those impatient nurses, who are in haste to bring them again into their state of original stupefaction by rocking them, often substitute very melancholy disorders, by endeavoring to relieve them from slight sufferings which are inseparable from the condition of human nature."

ON WEANING CHILDREN.

If the mother or nurse has enough of milk, a child will need little or no other food before the second or third month of its age; when it will be proper to give it, once or twice a day, a little water-pap; and as it grows older, it may be fed oftener, and have its panada sometimes mixed with milk. This will accustom the child by degrees to take food, and will render the weaning both less

difficult and less dangerous. Weaning, unless when ailments, weakness, or such like circumstances, forbid, ought generally to take place about the sixth or seventh month, at farthest by the ninth or tenth. The child ought then to be fed four or five times a-day; but should never be accustomed to eat in the night. The food should be simple and light; not spoiled with sugar, wine, and such like additions, for they produce the diseases that children are most troubled with. Unfermented flour makes a viscid food that turns sour before it digests, and well fermented bread soon turns sour; but if the panada made of this latter be given new, the inconvenience of souring is prevented. To prevent acidity in the child's stomach by a daily use of vegetable food, give now and then a little fresh broth, made from either veal, mutton, or beef. Rice is not so apt to turn sour as wheat bread is; it therefore would be a more convenient food for children, and deserves to be attended to. Toasted bread boiled in water till it is almost dry, then mixed with fresh milk not boiled, is an agreeable change. As the teeth advance, the diet may increase in its solidity. As to the quantity, let the appetite be the measure of it; observing to satisfy hunger, but no more; which may be thus managed: feed the child no longer than it eats with a degree of eagerness; but children may at all times be allowed good light bread, to chew as much as they please. But butter ought by all means to be denied them; as it both relaxes the stomach and produces gross humors. In place of this, let them be used as early as possible with honey; which is cooling, cleansing, tends to sweeten the humors, prevents or destroys worms, and renders children less subject to scabbed heads and other cutaneous disorders. In feeding, let the child be held in a sitting posture, and that until the stomach has nearly digested its contents; the too common practice of violently dancing and shaking the child, should be avoided. Divert it during the day as much as possible, which will make it sleep sound all the night. Never awaken a child when it is asleep, for thus sickness and peevishness are often produced.

REPORT ON COMMON SCHOOLS.

"The commissioners appointed by the Governor, pursuant to the act passed April 9th, 1811, to report a system for the organization and establishment of Common Schools, and the distribution of the interest of the School Fund among the Common Schools of this state, beg leave respectfully to submit the following REPORT:

"Perhaps there never will be presented to the legislature a subject of more importance than the establishment of common schools. Education, as the

means of improving the moral and intellectual faculties, is, under all circumstances, a subject of the most imposing consideration. To rescue man from that state of degradation to which he is doomed, unless redeemed by education; to unfold his physical, intellectual, and moral powers; and to fit him for those high destinies which his Creator has prepared for him, cannot fail to excite the most ardent sensibility of the philosopher and the philanthropist. A comparison of the savage that roams through the forest, with the enlightened inhabitant of a civilized country, would be a brief, but impressive representation, of the momentous importance of education.

"It were an easy task for the commissioners to show, that in proportion as every country has been enlightened by education, so has been its prosperity. Where the heads and the hearts of men are generally cultivated, and improved, virtue and wisdom must reign, and vice and ignorance must cease to prevail. Virtue and wisdom are the parents of private and public felicity, vice and ignorance of private and public misery.

"If education be the cause of the advancement of other nations, it must be apparent to the most superficial observer of our peculiar political constitutions, that it is essential, not to our prosperity only, but to the very existence of our government. Whatever may be the effect of education on a despotic, or monarchical government, it is not absolutely indispensable to the existence of either. In a despotic government the people have no agency whatever, either in the formation or in the execution of the laws. They are the mere slaves of arbitrary authority, holding their lives and property at the pleasure of uncontrolled caprice. As the will of the ruler is the supreme law, fear, slavish fear, on the part of the governed, is the principle of despotism. It will be perceived readily, that ignorance on the part of the people can present no barrier to the administration of such a government; and much less can it endanger its existence. In a monarchical government the operation of fixed laws is intended to supersede the necessity of intelligence in the people. But in a government like ours, where the people is the sovereign power; where the will of the people is the law of the land, which will is openly and directly expressed; and where every act of the government may justly be called the act of the people, it is absolutely essential that that people be enlightened. They must possess both intelligence and virtue: intelligence to perceive what is right, and virtue to do what is right. Our republic, therefore, may justly be said to be founded on the intelligence and virtue of the people. For this reason, it is with much propriety, that the enlightened Montesquieu has said, "in a republic the whole force of education is required."

"The commissioners think it unnecessary to represent in a stronger point of view, the importance, and the absolute necessity of education, as connected either with the cause of religion and morality, or with the prosperity and existence of our political institutions. As the people must receive the advantages of education, the inquiry naturally arises, how this end is to be attained. The expedient devised by the legislature, is the establishment of common schools, which, being spread through the state, and aided by its bounty, will bring improvement within the reach and power of the humblest citizen.

This appears to be the best plan that can be devised, to disseminate religion, morality and learning, throughout a whole country. All other methods, heretofore adopted, are partial in their operation, and circumscribed in their effects. Academies and universities, understood in contra-distinction to common schools, cannot be considered as operating impartially and indiscriminately, as regards the country at large. The advantages of the first are confined to the particular districts in which they are established; and the second, from causes apparent to every one, are devoted almost exclusively to the rich. In a free government, where political equality is established, and where the road to preferment is open to all, there is a natural stimulus to education; and accordingly we find it generally resorted to, unless some great local impediments interfere. In populous cities, and the parts of the country thickly settled, schools are generally established by individual exertion. In these cases, the means of education are facilitated, as the expenses of schools are divided among a great many. It is in the remote and thinly populated parts of the state, where the inhabitants are scattered over a large extent, that education stands greatly in need of encouragement. The people here, living far from each other, makes it difficult so to establish schools, as to render them convenient or accessible to all. Every family, therefore, must either educate his own children, or the children must forego the advantages of education.

"These inconveniences can be remedied best by the establishment of common schools, under the direction and patronage of the state. In these schools should be taught, at least, those branches of education which are indispensably necessary to every person in his intercourse with the world, and to the performance of his duty as a useful citizen. Reading, writing, arithmetic, and the principles of morality, are essential to every person, however humble his situation in life. Without the first it is impossible to receive those lessons of morality, which are inculcated in the writings of the learned and pious; nor is it possible to become acquainted with our political constitutions and laws; nor to decide those great political questions, which ultimately are referred to the intelligence of the people. Writing and arithmetic are indispensable in the management of one's private affairs, and to facilitate one's commerce with the world. Morality and religion are the foundation of all that is truly great and good, and are consequently of primary importance. A person provided with these acquisitions, is enabled to pass through the world respectably and successfully. If, however, it be his intention to become acquainted with the higher branches of science, the academies and universities established in different parts of the state, are open to him. In this manner, education, in all its stages, is offered to the citizens generally.

"In devising a plan for the organization and establishment of common schools, the commissioners have proceeded with great care and deliberation. To frame a system which must directly affect every citizen in the state, and so to regulate it as that it shall obviate individual and local discontent, and yet be generally beneficial, is a task, at once perplexing and arduous. To avoid the imputation of local partiality, and to devise a plan, operating with equal mildness and advantage, has been the object of the commissioners. To

effect this end they have consulted the experience of others, and resorted to every probable source of intelligence. From neighboring states, where common school systems are established by law, they have derived much important information. This information is doubly valuable, as it is the result of long and actual experience. The commissioners, by closely examining the rise and progress of those systems, have been able to obviate many imperfections, otherwise inseparable from the novelty of the establishment, and to discover the means by which they have gradually risen to their present condition."

"As to the particular mode of instruction best calculated to communicate to the young mind the greatest quantity of useful knowledge, in a given time, and with the least expense, the commissioners beg leave to observe, that there are a variety of new methods lately adopted, in various parts of Europe, of imparting instruction to youth, some of which methods have been partially introduced into the United States. The Lancastrian plan, as it is called, which has lately been introduced into some of the large towns of the United States, merits the serious consideration of the legislature. As an expeditious and cheap mode of instructing a large number of scholars, it stands unrivalled. And the subjoined certificates of the trustees of the New-York Free School, together with those of divers tutors, carry with them the evidence of its vast utility and success. The commissioners, therefore, recommend that a number of Lancaster's books, containing an account of his mode of teaching, &c. be printed, by order of the legislature, and distributed among the several towns in this state, with the annexed certificates of recommendation.

"The legislature will perceive, in the system contained in the bill submitted to their consideration, that the commissioners are deeply impressed with the importance of admitting, under the contemplated plan, such teachers only, as are duly qualified. The respectability of every school must necessarily depend on the character of the master. To entitle a teacher to assume the control of a school, he should be endowed with the requisite literary qualifications not only, but with unimpeachable character. He should also be a man of patient and mild temperament. "A preceptor," says Rousseau, "is invested with the rights, and takes upon himself the obligations of both father and mother." And Quintilian tells us, "that to the requisite literary and moral endowments, he must add the benevolent disposition of a parent."

"To enable a teacher to perform the trust reposed in him, the above qualifications are indispensable. When we consider the tender age at which children are sent to school; the length of the time they pass under the direction of the teachers; when we consider that their little minds are to be diverted from their natural propensities, to the artificial acquisition of knowledge; that they are to be prepared for the reception of great moral and religious truths; to be inspired with a love of virtue and a detestation of vice; we will forcibly perceive the absolute necessity of the above qualifications in the master. As an impediment to bad men getting into the schools, as teachers, it is made the duty of the town-inspectors strictly to inquire into the moral and literary qualifications of those who may be candidates for the place of

teacher. And it is hoped that this precaution, aided by that desire which generally prevails of employing good men only, will render it unnecessary to resort to any other measure.

"The commissioners, at the same time that they feel impressed with the importance of employing teachers of the character described, cannot refrain from expressing their solicitude as to the introduction of proper books into the contemplated schools. This is a subject so intimately connected with a good education, that it merits the serious consideration of all who are concerned in the establishment and management of schools. Much good is to be derived from a judicious selection of books, calculated to enlighten the understanding not only, but to improve the heart. And as it is of incalculable consequence to guard the young and tender mind from receiving fallacious impressions, the commissioners cannot omit mentioning this subject as a part of the weighty trust reposed in them. Connected with the introduction of suitable books, the commissioners take the liberty of suggesting that some observations and advice touching the reading of the bible in the schools, might be salutary. In order to render the sacred volume productive of the greatest advantage, it should be held in a very different light from that of a common school-book. It should be regarded as a book intended for literary improvement, not merely, but as inculcating great and indispensable moral truths also. With these impressions, the commissioners are induced to recommend the practice introduced into the New-York Free School, of having select chapters read at the opening of the school in the morning, and the like at the close in the afternoon. This is deemed the best mode of preserving the religious regard which is due to the sacred writings.

"The commissioners cannot conclude this report without expressing, once more, their deep sense of the momentous subject committed to them. If we regard it as connected with the cause of religion and morality merely, its aspect is awfully solemn. But the other view of it, already alluded to, is sufficient to excite the keenest solicitude in the legislative body. It is a subject, let it be repeated, intimately connected with the permanent prosperity of our political institutions. The American empire is founded on the virtue and intelligence of the people. But it were irrational to conceive that any form of government can long exist without virtue in the people. Where the largest portion of a nation is vicious, the government must cease to exist, as it loses its functions. The laws cannot be executed where every man has personal interest in screening and protecting the profligate and abandoned. When these are unrestrained by the wholesome coercion of authority, they give way to every species of excess and crime. One enormity brings on another, until the whole community becoming corrupt, bursts forth into some mighty change, or sinks at once into annihilation. "Can it be," said Washington, "that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature."

The commissioners are Mess. Jedediah Peck, John Murray, jun. Samuel Russel, Roger Skinner, and Robert Macomb.



AND
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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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REPENTANCE AND CONVERSION.

[*Concluded from page 149.*]

We now come to the three remaining words of counsel in our quotation, and three which are highly worthy our attention, if we truly desire to become converted to God. "*Relieve the oppressed, judge the fatherless, plead for the widow.*" We place these together, because, as must be evident to every attentive observer of the holy Word, they all allude to *charity in act and exercise*, thus to *good works*; works with man being either good or evil, as done from self, or done from the Lord. All works done by man before evils are put away by repentance, as sins against God, are evil, however fair the outside appearance, insomuch as they are done from man's selfhood, which is nothing but evil; therefore our Lord calls such who *thus* perform good works *hypocritically*, whited walls and painted sepulchres. All works done by man after evils are put away, are not done of man, but of the Lord in man, who now entereth into man's heart as into his own mansion; and although they are done, and cannot be otherwise performed by man than *as* of himself, nevertheless he believeth and acknowledgeth from the heart, that all is wholly of and from the Lord. It is necessary that man thus do good as well as believe truth, *as* of himself, that as

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the Lord acts, he may re-act from him, thus that conjunction may take place between the Lord and man, so that each party to the covenant may be in the fulness of their delights. The Lord on one part becoming conjoined to man by entering into his heart and taking up his abiding mansion therein, and man on the other becoming conjoined to the Lord by love and faith into him from him, wherein consists eternal life, with all its concomitant blessedness, joys and peace.

The operations of genuine charity, consist in *doing justice with judgment under the influence of the Lord the Saviour*. By *doing justice*, means from an affection of goodness; *with judgment*, conjoined to truth; hence with a warm heart and an enlightened understanding; *under the influence of the Lord the Saviour*, because in setting the Lord always before us, we ever desire and delight in doing that which may most redound to his glory and our neighbor's good.

Further, to perform acts of *charity*, it is highly expedient that we have a right knowledge who is our *neighbor* in the supreme degree, that there we may bestow the best of our services and talents. In the supreme sense the Lord himself is our neighbor; next ranks his Church, inasmuch as his Church is his kingdom upon earth; then follows our country; then the society with whom we have thought proper to associate; lastly ourselves and those whom by blood and ties of relationship we may call ours.

When loves hold this position with man, the love of the Lord forming the head, and the love of self the feet, then man stands in the order of Heaven. Whoever becomes truly repentant and converted to God, he stands in this order, and as he cannot express his love and gratitude to the Lord otherwise than in the members which form his mystical Divine Human body, herein he lays himself out to be as useful as his best abilities permit.

In the *natural* sense, by *the oppressed, the fatherless and the widow*, are meant those who are *literally* so, and whoever fulfils the injunction given, from a feeling heart, does acts worthy of human praise; but this may be done where the principle of genuine charity does not inspire the breast; this may be done with those who have never repented of their evils, nor been converted to the Lord, therefore works which can find no acceptance in the sight of God.

The oppressed, the fatherless, and the widow, in a spiritual sense, relate to characters in the Church whose inward state correspond to, and are represented by those who are outwardly such in the world at large.

By the *oppressed*, in the spiritual point of view, we understand such as are infested by evils and falsehoods; thus who are undergoing states of temptation from Hell. Our Lord represents this state in the parable of the man who journeyed from Jerusalem to Jericho, and fell among thieves, whilst the priests and the Levites of the day, when they saw him, passed by on the other side; the Samaritan, influenced by a principle of charity to relieve the *oppressed*, came to him and bound up his wounds, pouring in wine and oil. Our Lord, at the conclusion of the parable, takes occasion to ask his disciples, whom they thought was the neighbor to him who fell among thieves; and being answered by them, the man who shewed mercy unto him, gives forth this word of Divine counsel, not only to them, but also to us, *Go thou and do likewise*. When the circumstances under which the charge is given are considered, it will appear to have the same meaning as the direction in our text, to *relieve the oppressed*.

In states of spiritual oppression, the soul undergoing the same, has not the sight of genuine truth; he is induced to believe that all the infestations he feels within, the kindling up of his evil affections and false imaginations, are all from himself. To relieve the oppressed, therefore, is to endeavor to bring them into the light of the Divine truth; to teach that every evil and false that passes through the mind is from Hell, and become not imputed, unless to those who willingly fall into them.

That the light of Divine truth makes free, our Lord himself teaches, saying, *Ye shall know the truth, and the truth shall make ye free*. That the allotment of evil to Hell as its originating source also makes free, is, because as man in thought and heart thus is enabled to do, the Lord delivers therefrom.

By the *fatherless*, in the spiritual point of view, are meant those who are in truth and not in good, still desirous of possessing it. For a father, in the spiritual sense of the word, means good.

To *judge the fatherless*, therefore, is to lead those who are in the knowledge of truths into good; for truths without good at the most amount to no more than faith alone: it is only religion in the head, which except it be also in the heart and life, will not be effectual to ensure our everlasting salvation. All truths lead to good, and will introduce the man into good who conscientiously leads his life according to that which he knows. In this point it becometh man to force himself, and as he practiseth truth, truth becomes elevated into his affections, where it is no longer to be

called truth, but good : thus the fatherless is judged ; for truth becometh good to the man who practises and loves it, and herein he finds a father ; for the Lord, as to Divine good, is the Heavenly Father. Hence, says David, *A father of the fatherless, and a judge of the widows, is God in his holy habitation.* The Lord is the general Father to all ; but only the special Father in the *spiritual* point of view, to those who receive the good of Divine and Heavenly love into their affections from him.

By *the widow*, whom we are counselled to relieve, is meant, the contrary state to the former, namely, those who are in good but not in truth, still in the desire thereof. That this is the meaning of a widow is, because a *man* in the *spiritual* degree signifies truth, and a *woman* good : wherefore a woman in a widowed state means good without truth ; this is the meaning in the *spiritual* degree.

In the celestial or superior degree, a widow means truth without good, because there the husband is good and the wife truth ; therefore the Lord himself is called a husband, and the Church his bride, inasmuch as he is the only good, and she is the recipient of truth from him : but in the *spiritual* degree, as in the present instance, by *the widow* is meant, those who are in good but not in truth, therefore the widow is joined in series to the fatherless.

Those who are in good and not in truth, at best can be only in good of the natural kind—in good affections which do not become of a *spiritual* nature, thus saving to the man of the Church, except united to truths, for truths from the Word exalt the quality of good from *natural* to *spiritual*. Hence to *plead for the widow* means, to endeavor to instruct in truths those who desire it, provided they live a good life, for the union of goodness and truth in the will and understanding of man is Heaven itself ; all Heaven being formed of this union. Therefore, *to judge the fatherless*, to endeavor to stir up those who know truths to good ; *to plead for the widow*, to endeavor to lead those who are in good to truths, as well as *relieve the oppressed*, pouring in the oil and the wine, soothing the distress and anguish which the afflicted and tempted spirit experiences, is introducing souls into Heaven, by preparing them to enter upon that holy and happy state, which every inhabitant therein enjoys ; hence are enumerated amongst the highest acts of charity which the faithful can be engaged in, consequently marks and characters of true and genuine conversion to the Lord. Thus the Lord, when he appeared to Paul, enjoined him, when he was converted, to strengthen his brethren.

Thus have we endeavored briefly to illustrate the marks and evidences of genuine conversion to the Lord, as laid down in the words we have quoted: the WORD of the Lord being so given that the wise may understand it in wisdom, and the simple in simplicity; every man being required to act according to his best understanding of the same. Whoever, from an affectionate heart, obeys the injunctions and counsels given in the *letter* of the Holy WORD, qualifies himself to attain to the life of the spirit, whereby he becomes entitled, after death, to take his mansion amongst blessed angelic spirits, who are in similar loves, and similar degrees of wisdom, whence one blissful scene of inexhaustible delight will open and expand to a boundless eternity, when the momentary labor we may have undergone here below, in practising the duties of repentance and conversion, will be infinitely repaid.

 CORRESPONDENCES.

[*In continuation from page 152.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

The good and wise in all ages of the Church have been led to believe, that the holy WORD of God containeth inexhaustible treasures of instruction, which do not appear in the letter, and that the letter is as an outer casket to receive and preserve the jewels of heavenly wisdom within. Hence in the writings of many of the primitive fathers, and even of St. Paul himself, we find the sacred Scriptures interpreted according to a spiritual or allegorical sense, not only in the rituals of the Jewish law, but also in the historical and prophetic parts of the Old Testament. Those holy men, by the spirit of illumination with which they were gifted, penetrated through the veil of the letter, and saw into the bright mysteries of truth which lay concealed behind it; they kept in mind the declaration of their heavenly Lord, "*My words are spirit and life,*"* and therefore they were not content to remain only in the deadness of the letter, but searched diligently for the *spirit* and the *life* with which the WORD was inwardly animated, and which they knew could alone render it a spiritual and living, and consequently a saving WORD in themselves.

The late pious and learned archbishop Wake, in his *Apology for the Catholic Epistle of St. Barnabas*, has given us so fully the sense of the primitive Church, in regard to this method of interpreting the holy Scriptures, that for

* John vi. 63.

the reader's satisfaction we shall transcribe his words at full length: "I need not say (saith he) how general a way this was of interpreting scripture in the time that St. *Barnabas* lived. To omit *Origen*, who has been noted as excessive in it, and for whom yet a learned man* has very lately made a reasonable apology; who has ever shown a more diffusive knowledge than *Clement Alexandrinus* has done in all his composures? And yet in his works we find the very same method taken of interpreting the holy scriptures, and that without any reproach either to his learning or judgment. What author has there been more generally applauded for his admirable piety than the other *Clement*, whose epistle to the Corinthians I have here inserted? And yet even in that plain piece we meet with more than one instance of the same kind of interpretation, which was nevertheless admired by the best and most primitive Christians.

"Even St. *Paul* himself,† in his epistles received by us as canonical, affords us not a few instances of this, which is so much found fault with in St. *Barnabas*; as I might easily make appear from a multitude of passages out of them, were it needful for me to enlarge on the point, which every one, who has read the scriptures with any care, cannot choose but have observed.

"Now, that which makes it the less to be wondered at in St. *Barnabas* is, that the Jews,‡ of which number he was himself originally one, and to whom he wrote, had of a long time been wholly addicted to this way of interpreting the law, and taught men to search out a spiritual meaning for almost all the ritual commands and ceremonies of it. This is plain from the account which *Aristobolus* has left us of the rules which *Eleazar* the high priest, to whom *Ptolemy* sent for a copy of the Mosaic law, gave him for the understanding of it; when it being objected to him, that their legislator seemed to have been too curious in little matters, such as the prohibition of meats and drinks, and the like, he showed him at large that there was a further hidden design in it than what at first sight appeared, and that these outward ordinances were but as so many cautions to them against such vices, as were principally meant to be forbidden by them. And then he goes on to explain this part of the law, according to the manner that *Barnabas* has done in the following epistle.

"But this is not all: *Eusebius*§ gives us yet another instance to confirm this to us, viz of *Aristobolus*, who lived at the same time, and delivered the like spiritual meaning of the law that *Eleazar* had done before. And that this was still continued among the *Hellenistical Jews*, is evident by the account that is left us by one of them, who was contemporary with St. *Barnabas*, and than whom none had been more famous for this way of writing: I mean *Philo*,¶ in his description of the *Therapute*; whether the same whom in the beginning of his book he calls by the name of *Essenes*, as *Scaliger* supposes, or a parti-

* *Huetius Origen. lib. ii. quest. 13. p. 170.*

† See 1 Cor. x. 1. 4. Gal. iv. 21. Ephes. v. 31. Heb. ix. 8. 23, 24.—chap. x. 1. &c.

‡ See *Hist. Crit. du V. T. lib. iii. cap. vii.*

§ *Apud Euseb. Preparat. Evangel. lib. viii. cap. ix.*

¶ *Prepar. Evang. lib. viii. cap. x.*

‡‡ *Apud Euseb. Hist. Eccles. lib. ii. cap. xviii.*

cular sect of the Jews, as *Valesius* will have it; or lastly, a kind of monkish converts from Judaism to Christianity, as *Eusebius* heretofore described them, and as some other learned men seem rather to conjecture.

"But whatever becomes of this, herein they all agree, that they were originally Jews, and therefore we may be sure they followed the same method of interpreting scripture that the *Alexandrian Jews* were wont to do.

"Now, the account which *Eusebius* from *Philo* gives us of them is this: The leaders, says he, left them many ancient writings of their notions clothed in *allegories*. And again; they interpret the holy scriptures, viz. of the Old Testament *allegorically*. For you must know, continues he, that they liken the law to an *animal*, the words of which make up the *body*, but the hidden sense, which lies under them, and is not seen, that they think to be the *soul* of it. And this was that which a late learned author* supposes rendered their conversion to Christianity the more easy. For being wont to seek out the spiritual meaning of the law, they more readily embraced the gospel than those who looked no further than the outward letter, and were therefore the harder to be persuaded to come over to so spiritual an institution."

Thus far the pious prelate of our own church. Nor let it be thought strange that so many wise and good men have all agreed in acknowledging the spiritual sense of the holy scriptures, and interpreting them accordingly. For surely sound reason must be forced to allow, that the Holy Word of God contains in many parts of it more than appears in the outward figure, or letter. If it be really the Word of God, proceeding from God, and consequently partaking of his holy essence, what candid mind but is obliged to see and confess, that in such its holy essence, it must be found more and more spiritual, in proportion as the mind ascendeth to, and approaches nearer, the essential fountain from whence the Word proceeded? In the works of God in nature, we find that the more interiorly they come to be examined, so much the purer, more perfect, and more astonishing are their forms: the reason is, because the more interiorly they are examined, so much the nearer we approach to their internal spiritual essences, from whence they derive their material coverings. And surely this consideration respecting the *Works* of God must suggest to every candid mind the reasonableness of supposing that the same may be true of the *Word* of God, and that the more interiorly it is examined, so much the purer, more perfect, and more astonishing will its contents be found, as approaching nearer to its internal Divine essence, in which it is infinite, being the adorable *ЖНОВАН*.

(To be continued.)

Correspondences. The following were derived from the ancient church to the Gentiles, viz. the *Sun*, love; *Apollo*, the God of wisdom and intelligence described in a chariot and four fiery horses; *Neptune*, the sea; sciences in general. *Pegasus*, the birth of the intellectual principle, described by a flying horse, who with his hoof burst open a fountain, where were *Virgins*, who were the sciences. *Horse*, the understanding. *Fountain*, truths, also erudition. *A. C.* 2762. 3251. *W. H.* 4.

* *Bruno de Therap.* p 193.

† See *Wakes on the Catholic Epistle of St Barnabas*, sec. 24. to 30.

FOR THE HALCYON LUMINARY.

TO THEODORE.

SIR,

In the fourth number of the Halcyon Luminary I have read your brief but courteous reply to my remarks in the third number, on the scriptural difficulties advanced by you in the second number of that periodical and pleasing publication. This reply, so strongly marks your candor, and your love of truth, that it has compelled me again to submit, to your serious and liberal consideration, a few remarks on some more of those difficulties advanced by you as aforesaid.

But, sir, should you calculate upon receiving from me an elucidation of all the *future* difficulties which your ingenuity may discover on the *surface* of the sacred pages, you will be disappointed, as I have neither time nor talents for such extensive services. I trust, however, that some other Christian and learned reader of the Halcyon Luminary, will not fail to supply this *lack of service*.

Previous to entering on the present train of my intended remarks, I would candidly confess that I greatly differ from the editors of this publication, in their note subjoined to your first address; for, the more I read and study the Bible, the more I am convinced that, on the mere surface of its *letter*, there are many "*apparent contradictions, inconsistencies, and errors,*" which can only be explained through a knowledge of what is called the doctrine, or *'science* of correspondency, under the influence of which the Scriptures have been indited; and which long-lost science is now about to be restored to the *future* Church of God, to preserve it from infidelity and fanaticism for evermore. Then shall "*the seventh seal of the book of life*" be opened; and the *stone* rolled from the mouth of *Jacob's well*, while the thirsty flocks shall be abundantly refreshed with the *waters of life*. Then, also, shall every true *spiritual* Israelite again "look with pleasure upon Zion, while their eyes shall behold Jerusalem (or the Church of God) a quiet habitation."

I must also premise that, as a man of the LORD's *new* Church, now about to be established in the earth, upon the ruins of hoary errors, I have been led to draw a line of distinction between certain books within the lids of the Bible, and some others which are there also included. The writings of "*Moses and the Prophets,*" in the Old Testament, and the *four Gospels and Revelations* in the

New, are all revered and esteemed by me, as the WORD OF GOD, *because* I perceive that in them there is an interior or spiritual sense, which principally treats of God, and of his Church, or of the work of *redemption*, and of the work of *regeneration* : While many other books therein are evidently apochryphal ; or, at least of a minor grade. Among these latter, I take the liberty to rank the book of Ruth, the two books of Chronicles, the writings of *Ezra*, *Nehemiah*, and even those of *Solomon*, who though king of Israel, was evidently an *Idolator* (to say nothing of his *libidinous* disposition) and therefore, in my opinion, never designed to be the medium, or standard of inspired instruction to the future Church of GOD. In the minor grade also, am I inclined to class the apostolic Epistles, some of which were evidently nothing more than *private*, or at most *pastoral* letters, and never expected, by those that wrote them, to be ranked with the WORD OF GOD. These Epistles, therefore, though well calculated for the infant Church of Christ, and though doubtless written under a high degree of *illumination*, were not, at the same time, intended or designed to rank with the pages of DIVINE INSPIRATION. They are, doubtless, *the apostle's word* ; but not the WORD OF THE LORD. Hence any doctrines or difficulties, derived from this minor class of writings, I do not hold myself equally bound to attend to.

But after all these preliminary remarks, there appears to me, no contradiction at all between the two passages cited from Eccles. i. 4. and from Luke xxi. 33. In the former passage Solomon speaks as a mere *natural* philosopher, and therefore his words evidently refer to this *natural* earth, and the succession of the natural generations of its inhabitants ; while the natural earth itself (in his opinion) would abide for ever, being the creation of a *Being* infinitely powerful, wise, and good ; and appearing to be admirably calculated to answer every benevolent design of the Deity, if its *inhabitants* were such as they ought to be. But, say you, mankind have sinned, and come short of that glory of God, which was doubtless designed for them here, as well as in the world to come. True. Yet, may it not be asked, how can the destruction of this world apply as a penalty, or propitiation for man's transgression ; or as any satisfaction to the broken law of God ? It certainly cannot. And, may it not also be asked, how could the sins of mankind here on earth, pollute the heavens, so as to require their dissolution ; and in the event of their dissolution, where could their holy happy inhabitants reside ?

When our LORD, therefore, speaks in the xxi. ch. and 63d ver. of the Gospel of Luke, respecting the "*passing away*" of the heavens and of the earth, we should not consider that *he* spoke as a mere natural philosopher; but as announcing, in the peculiar and correspondential style of the WORD OF GOD, the future and awful degeneracy of the Jewish Church, and the consequent *judgment, condemnation, and consummation* of this Church; and hence, in the preceding verse, by way of explanation, he assures the Jews that, "*THAT GENERATION should not pass,*" until all things which he related on that occasion should come to pass. If then, agreeably to the testimony of our LORD, this *passing away* of the heavens and of the earth actually took place, in its true and spiritual sense, before the end of the generation of men then existing, does it not follow, that the heavens and the earth alluded to by our LORD were *spiritual* and not *natural*; or, in other words, the corrupt *principles* that then, and for a long time before, obtained in the Jewish Church? *These* principles, we all know, have long since *passed away*, and all the superstitious forms of worship thereon predicated. As a further confirmation of the justness of the foregoing remarks, permit me to call your attention to the second chapter of the prophecy of Joel, and from the 28th to the 32d verses, where speaking on the same awful subject he thus expresses himself: "*And it shall come to pass, that after these things I will pour out of my spirit upon all flesh, &c. and I will show wonders in the heavens, and in the earth, blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and notable day of the LORD.*" Now let us look into the ii. ch. of the Acts of the Apostles, where St. Peter plainly and positively announces that these remarkable occurrences took place on the day of Pentecost; and will it not be evident, that though Solomon, as a natural philosopher, might have justly concluded, that this *natural* earth would continue for ever, as a habitation for men, during their state of probation, yet, the *imaginary* heavens, which fanatics have endeavored to build for themselves, on evil and erroneous principles, were long since decreed and predicted should "*pass away*?"

In Jeremiah, also, (iv. ch. 23 ver.) there is a passage, equally singular, and equally in point. "*I beheld the earth, and lo! it was void, and the heavens, and they had no light: I beheld the mountains, and they were removed, and all the hills moved lightly: I beheld, and there was no man, and all the birds of the heavens were*

Ad." Here is a chaos almost as great as that described in the first chapter of Genesis, (and in my opinion of a similar kind.) But where is the man, (or rather the wild fanatic) who can believe that the *natural* heavens had no light in Jeremiah's days, or, that the earth had then no form, and that not a *man*, or a *bird* could be seen? Surely if there be any who can swallow these declarations as truth, in their mere literal sense, they may be considered as some of those, which the same prophet describes in the verse preceding: "*Sottish children who have no understanding.*"

Our Lord tells us that his words are "*Spirit and they are life*;" or, in other words, that they contain a recondite or spiritual sense within the literal sense, as the soul is within the body of man: To this sense the men of the Lord's *new*, or future church, are now taught to direct their attention, whereby "*the rough ways of the Lord will become smooth, and the crooked ways straight,*" and all flesh see his great salvation. Farewel, THEODORE, and be assured, that in thus troubling you, and trespassing on the limited and valuable pages of the Halcyon Luminary, I have no end or object but what is pious and benevolent: the vindication of divine revelation, as to its consistency and spirituality, and thereby the promotion of righteousness and truth in the earth.

JOHN HARGROVE, M. N. C.

Baltimore, April 14, 1812.

✍ The editors would observe that, if their reverend correspondent will carefully examine the note alluded to in the third paragraph of the above communication, he will find that there is not the least shadow of difference in opinion between them. The editors there assert that the *internal* and *spiritual* instruction contained in the bible, is "harmoniously arranged, without even *apparent contradictions, inconsistencies, and errors.*" H. L.

TO THE EDITORS.

GENTLEMEN,

In Revelations, chap. xiii. verse 17 and 18, it is said, "and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, three-score and six."

As your Magazine is calculated to give every reader the most satisfactory information on every subject, a method how to calculate the number of his name, or the number of the beast, will, gentlemen, greatly oblige, AMICUS.

In reply to the above, it will be necessary to premise, that the book of Revelation treats solely of the destruction of the present Christian Church, both among the Roman Catholics and Protestants; and afterwards of the establishment of a new church, called the New Jerusalem. The first sixteen chapters, inclusive, treat of the Protestants; the 17th and 18th of the Roman Catholics; and the succeeding chapters of the Last Judgment, and the New Church.

It has, generally, been supposed, that the beast spoken of in the 16th chapter is the Pope of Rome; and in this many have been confirmed by the circumstance of the Pope's name, in Hebrew, Greek, and Latin, making the number 666. But not to dwell upon this trifling mode of explanation, which may be extended to an hundred other names, and which at best makes the passage a mere *rebus* or *conundrum*, and consequently unworthy a place in the divine oracles of truth; we shall proceed to give the *true interpretation* in as clear and concise a manner as possible.

That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, signifies a prohibition that no person shall become a teacher, or be inaugurated into the office of the priesthood, receive the degree of Master of Arts, or Doctors of Divinity, or even be called orthodox, unless he acknowledges the Protestant doctrine of justification by faith alone, and swears that he both believes and loves that faith, or at least that he believes and loves articles of doctrine which accord therewith. By buying and selling is signified to obtain knowledges concerning the doctrine of faith alone, and to teach them. By the mark of the beast is signified an acknowledgment and confession that one is a Reformed Christian, or in other words, a Protestant. By the name of the beast, and the number of his name, is meant the quality of the doctrine; and by the beast itself is meant the doctrine of faith alone, as received among the laity; for the beast here alluded to, is the beast that rose out of the sea, verse 1, of this chapter, by which is signified that faith among

the laity, or common people of the Church; whereas by the beast that rose out of the earth, verse 11, is signified the same faith as received by the clergy. The reason why it is said *or* the name of the beast, *or* the number of his name, is because the doctrine, which is here signified by the dragon and his beast, is not in all respects alike in the different Protestant kingdoms; but yet in this one fundamental point they are universally agreed, viz. *That man is justified and saved by faith without the works of the law.*

Here is wisdom, signifies that it is the part of a wise man, on reading the Apocalypse and its spiritual interpretation, to see and understand the true nature and quality of the doctrine taught by the clergy, concerning God, and concerning man's salvation by faith alone. By the above words we are also to understand, that the doctrine of faith separate from charity, being a complex of the most enormous falses, is reputed by Protestants, who maintain it, to be the summit of wisdom, although in reality it is no less than downright insanity.

Let him that hath understanding count the number of the beast, signifies that they who are in illumination from the Lord, may know the real quality of the religion of faith alone, and how its adherents confirm it by certain passages of the Word falsely understood. To have understanding, means to be in illumination from the Lord. To count the number of the beast, signifies to inquire into, and discover the quality of that doctrine. The reason why they who are in illumination from the Lord, are to inquire into the Protestant doctrine of faith alone, and sift it to the bottom, is because the real quality of the faith of that religion cannot be discovered by any others; for the whole of the Word, by which this examination must be conducted, and according to which the conclusion must be drawn, is in the light of heaven, and consequently can only be seen and understood in that light: It is that light which illuminates man; and therefore none can investigate or discover the quality of the faith of any religion, which is confirmed by passages taken from the Word, but they who are admitted into the light of heaven, and are thereby in illumination from the Lord.

For it is the number of a man, signifies the quality of that faith, as if it were formed from the right understanding of truths, which the man of the Church ought to be in possession of; although in reality it is destitute of truth, and contrary to the true understanding of the Scriptures. Number signifies quality. Man signifies wisdom and intelligence; but in the present case self-de-

rived wisdom, because it is said of those who separate faith from charity. It is to be observed that the whole Church appears before the Lord as *one man*; and it is for this reason that the *quality of a Church* is, in the letter of Scripture, said to be the *number of a man*.

And his number is six hundred threescore and six, signifies that every truth of the Word is falsified by the Protestant doctrine of faith separate from good works. The number 666 signifies all falses and evils in one mass; the reason of which signification is as follows. All numbers in the Word signify things and their qualities: thus the number 6 denotes all, being predicated particularly of truths and goods thence derived; but in the opposite sense, of evils and falses thence derived; for that number is compounded of 2 and 3 multiplied together, and the number 2 is predicated either of goods or evils, and the number 3, either of truths or falses, according to the subject treated of. Now every compounded number bears the same signification, as the original simple numbers from which it arises, either by addition, multiplication, or triplication; with this difference alone, that their signification is hereby exalted, and rendered more full and complete. Hence it is, that the number 6, being compounded of 2 and 3, which respectively have relation to goods and truths, signifies all truths and goods, but in the present case all falses and evils collected into one general mass; and in order that this signification might be extended to its full complement, or highest pitch, therefore the number 6 is tripled, so as to produce 666; for 6 multiplied by 1, is 6; 6 multiplied by 10, is 60; and 6 multiplied by 100, is 600; which added together amount exactly to 666: by which triplication is signified the full, total, and complete measure of falses and evils from beginning to end, so that in the present Christian Church, *as a Church*, there no longer remains the smallest degree of genuine truth or good.

From the whole then it is evident, that by the number 666, which is said to be the number of a man, and to compute which he that hath understanding is invited, is signified the quality of faith separate from good works, in that it consists of the most enormous falses and evils, which entirely destroyed the Protestant Church. By its being said, *let him that hath understanding count the number of the beast*, is not meant, that there is any great wisdom in merely knowing that such is the signification of the number; but that it is the part of a wise and intelligent man

to investigate, discover, and reject those falses and evils, which constitute the quality of faith separate from life, and which are involved, as in a labyrinth, in all the doctrines of modern theology.

We have not leisure at present to point out the false reasonings of those, who endeavor to establish their favorite heresy of *justification and salvation by faith alone*; we shall only observe, that it is chiefly done by the perversion and abuse of this grand truth, which is every where to be found in the Scriptures, namely, *That man of himself cannot do any thing that is really good*. By their false and dangerous interpretation of this truth, it is come to pass, that all the truths and goods of the Church are not only neglected, but even treated with contempt, and rejected, under an idea which is held out, that man is at liberty to desist from doing good works, because (as they say) if good works are not in themselves really good, then they are rather of a damning, than of a saving nature. Thus, (wonderful to relate!) by one single truth falsely understood, and strangely perverted, all the truths and goods of the Word are rejected, and the Church brought to its consummation. Such is the signification of the number 666, when understood according to its spiritual sense.

M. K.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH

The following sheets will bring strange things to the ears of those who are altogether unaccustomed to consider deeply, and think seriously of these things; and probably will be hastily rejected and condemned. But the wise will lay these things to heart, and examine whether they are so, and not rashly condemn: they will not judge according to outward appearances, and bare outward literal expressions of Scripture; but, having the spirit of God, will turn inward, sit at Wisdom's feet, and, by hearkening to her voice, will discern the hidden things of God.

My only inducement to cast this my mite into the treasury, is, an heart-felt concern to see so many of my brethren, who are earnestly desiring the bread of life, and to return to their Father's house, as the lame turned out of the way, and kept in fear, bondage, and hunger, by error and false teaching.

This important subject would have been treated more largely, but for want of leisure; and although some places may seem dark

at first, yet I doubt not but the whole, taken together, will appear quite clear to the truly spiritual discerner; and am inclined to hope it will be an incitement to some, who are favored with light and ability, to treat this more at large, and with greater plainness, in a true spirit of Christian love to their brethren, and oppose the destructive torrent of error and falsity. And surely no Christian man, who has the smallest measure of divine light, if he would exercise it, could receive such falsities, absurdities, and contradictions, which are almost every where heard for truths.

Who does not see that both the pulpit and the press are much employed by those who call themselves gospel preachers, in strife, contention, opposition, and clamorous controversy? and this to defend some points of their different doctrines opposite to each other, and both equally false in themselves; yet pillars to their tottering systems? Thus scattering among the people, whom they have deceived, fire-brands, darkness, and death. These things, being duly attended, must serve to illustrate and confirm what followeth; but as wisdom doth not consist in a multitude of words, but inwardly to hearken, and outwardly obey, this jarring and contention among men professing themselves divines, or ministers of Christ, is a clear and undeniable proof that they are in the dark, and ignorant of the mystery of divine things; not in the light of the truth, for if they were truly enlightened, and by a new birth natives of the divine spiritual kingdom of light, their interior eyes would be formed by this light, which is unity and harmony itself, and can produce nothing but concord, union, and love. But man is taught that God consists of three distinct separate persons, from which the imagination immediately formeth in itself three different images for itself, and setteth them up in its own temple for its gods, ascribing to each certain inclinations and properties, agreeable to its own complexion and the rules of the school. Hence ariseth that multiplicity of dark and false conceptions concerning the one true God; and consequently, the great variety of sects and parties in religion.

But when the heaven-born meek soul would think with reverence on the Trinity of the Deity, let him diligently guard against the idea of Three, or making any division; but consider him as a Divine Man, whose Soul is the Father, whose Body is the Son, and whose proceeding Operation is the Holy Spirit. This being duly considered and rightly understood, will greatly elucidate and confirm what is herein affirmed, that Christ Jesus is the one Lord

Jehovah, in whom is the mystery called the Trinity, and may terminate all controversy thereon.

When these truths are attended to, they will clearly show the use and design of all the sacrifices and ablutions ordained of old; they were not, as we have been often taught, types of that great sacrifice which was afterwards to be made by God the Son, to atone and appease the wrath of the Father: far otherwise; it was to show man that his beastly nature must be put to death, must be sacrificed; that he must put off all that pollution of this outward life which stands in selfish and earthly desires: for in the same proportion as the old man dieth, the new man liveth.

Our Lord having been shown the magnificence of the building of the temple, makes this answer to his disciples: "See ye not all these things? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down." The disciples being then unenlightened, unregenerate, and having only an outward, sensitive, and rational life, centering in earth, and outward earthly things, had very little or no knowledge of heavenly things, or divine mysteries; therefore they understood the Lord only according to the bare outward literal sense: but it must be acknowledged that our Lord seldom spoke of outward transitory things, but in and by them declared and delivered important mysteries of inward divine things: and surely it must be confessed, that our Lord's business on earth was more important than to be confined to earthly things. Yet, notwithstanding this, we still find that those men among us, who have a little more human learning than the rest of their brethren, and are thereupon called divines, teach that our Lord only meant the outward temple, and that his prediction was literally fulfilled; and that the Roman general not only demolished the temple, but moved every stone to the very foundation. Now what proof there is of this, I know not; nor do I find any one assign any other reason for Titus's acting thus, than his enagement against the Jews for their obstinacy, in not delivering up the city sooner. How far this carrieth the least probability of truth, or of what moment it is to the spiritual divine man, in what manner this heap of dark earth was thrown down, I will leave to the truly enlightened to determine.

This important and very remarkable twenty-fourth chapter of Matthew, with the corresponding parts in Mark and Luke, have generally been understood to mean both the destruction of the city and temple of Jerusalem, and the destruction of the whole earth,

that is, the end of this world. But all the commentators, who have considered it in this light, have so far failed in their expositions, meeting with such insurmountable difficulties in reconciling our Lord's words in the different parts, to be consistent with themselves and their own plan, that, instead of discovering our Lord's internal spiritual meaning, they have cast a cloud of darkness over it; and their comments have been confusion and absurdity: for, confining themselves to the outward letter, they (not being able to see any farther, or penetrate any deeper) could not possibly make any better of it. But, I doubt not, it will plainly appear, as we pass on, that our Lord did not in any part of these scriptures simply mean the destruction of the city and temple, nor has it the least respect to the end of the world. But it seemeth very clear that the disciples had such confidence in the durableness of their outward temple, that it would stand as long as the world endured; and that the fulfilment of our Lord's words would be the end of the world. Indeed, if we consider the taking of the Lord's words concerning the temple in the bare outward sense, they had much better ground for their conclusions, than those have for their assertions who tell us, that the Romans razed the very foundation; for as it is highly probable that the foundation was laid very deep, so it is as probable that part of it will remain as long as the mountain remaineth, on which it was built. That this scripture does not mean simply the destruction of Jerusalem, nor yet the end of the world, must be clear to every discerning mind, on considering the different expressions and their disagreement, when taken in that light; so that it must be needless to descend to particulars to prove it, as likewise it is not to be considered according to the outward literal expression.

The disciples, being greatly struck with our Lord's words, take the first opportunity of asking him what will precede as a sign of the approach and fulfilment of these things, and when the end of the world will be. But let us mark and well weigh the Lord's answer, who well knew they did not then understand nor comprehend spiritual things; and what he saith to them he still saith to every member in every age of the church: "Take heed that no man deceive you." But how little is this attended to! Each man is hearkening to the outward voice of man, and not to the internal voice of Christ; so is deceived by man, and deceiveth himself.

It must be granted by all, that our Lord's doctrine was truly spiritual; but as none can comprehend spiritual things but the truly spiritual man, it is herein that men are deceived; for divine

mysteries cannot be comprehended by the rational powers, until the understanding of man is enlightened by the true and genuine light of Heaven. Therefore no man whatever, how learned soever in earthly wisdom, can possibly understand the things of God, until there is an union, at least in some degree, between the human and divine nature by regeneration.

“Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many.”

Now no one will, I think, pretend to prove that this was fulfilled in its full sense between our Lord's death and the destruction of the material temple; so this first sign, as well as many others mentioned, may serve not as only as a negative proof that our Lord's words are not to be understood literally, and that they are not to be confined to the destruction of Jerusalem; nor yet to mean the end of the world, according to its present form, or its purification, and restoration of the kingdom of glory.

But it may be asked here, what then did our Lord mean? and what are the important things here foretold? To this I will just answer in general, and afterwards descend to particulars, and demonstrate the truth.

The great and important change and revolution which our Lord here speaketh of, called the end, is the end and destruction of what is now called the Christian Church; in other words, it is the overcoming, destruction, and end of the reign, dominion, rule, and government of the principalities, powers, and prevailing force of darkness, error, and falsehood, over and against the light and truth: it is the judging, dethroning, condemning, and casting out, that man of sin, or Antichrist; which is the aspiring, exalted, proud, dark, and ignorant reason of fallen, unregenerate man, (so we need not go to Rome, or any distant part, to find Antichrist; for every man's breast is his seat and throne until regenerated.) These powers, and prevailing authority of the principalities of darkness and error, have spread themselves and gained dominion throughout the whole professing world; so that truth is nowhere to be found, declared and maintained, without being falsified, mixed with, or overcome by error and darkness: I mean doctrinal truths: for light is called darkness, and darkness light: falsehoods are imposed by the priests, and received by the people for truths. Thus the foundation being laid in the sand of ignorance and falsity, the superstructure raised by the skill of Antichrist and power of darkness, its confused heap must soon fall, its very foundation be razed,

and not one stone be left upon another. This is the end our *Lord* has so plainly pointed at, and so fully described, which is now very near at hand. Nay, (if the reader can bear to hear the real truth) it is already arrived; and at this day the Scripture is fulfilled.

[*To be continued.*]

[The Editors of the *Halcyon Luminary*, agreeably to their promise, have the pleasure to offer their readers in the present number the commencement of the DICTIONARY OF CORRESPONDENCES, which shall be continued, in convenient portions, through all future numbers of the work. The difficulty which many persons labor under, on first reading the doctrines of the New Church, for want of a proper knowledge of the *Science of Correspondences*, according to which every part of the Holy Scripture is written, will, it is trusted, be much lessened by a careful attention to this invaluable work. It is a complete *Dictionary of Correspondences, Representations, and the SPIRITUAL signification of words*, as used in the holy Word. To which will be added, occasional remarks, in a brief manner, tending to illustrate the doctrines alluded to in the explanation of the particular words. The whole arranged in alphabetical order. Though the limits, to which we must necessarily be confined, will not at present admit of our entering into all the minutiae of critical observation, yet we trust it will be found of general utility, and highly interesting to all our readers.]

DICTIONARY OF CORRESPONDENCES.

AARON, as a priest, represents the Lord in respect to the good of love, or the celestial principle; his children, his garments, his beard, his ephod, and breast-plate, signify truths derived from good. Sometimes he represents the divine law, which is truth; also that truth which proceeds *mediately* from the Lord, when by *Moses* is signified the truth which proceeds *immediately* from him. At other times, *Aaron* denotes the external of the Word, of the church, and of worship. In the opposite sense he represents idolatrous worship, as when he made the golden calf for the children of Israel.

ABEL, signifies charity. His offering being more acceptable to Jehovah than Cain's, implies that charity, or a good life, is more efficacious in the article of salvation, than faith alone. His being slain by Cain, denotes also, that the doctrine of faith alone is destructive of charity, or a good life.

ABADDON, the destruction of spiritual truth and good: this is effected by the lowest sensual principle of man.

ABIHU and *NADAB*, the sons of Aaron, represented the doctrine of truth; *Nadab* doctrine drawn from the internal sense, and *Abihu* doctrine drawn from the literal sense of the Word. They are both mentioned together, in order to show that the literal and spiritual sense of the Word cannot be separated. The reason of their being both slain, was because they offered strange fire before Jehovah in their own censers; which signifies that they framed a doctrine not founded on the Word of the Lord.

ABIMELECH, signifies the doctrine of faith, having respect to things rational.

ABOMINATION, the profanation of the holy things of the Word. The *abomination* of desolation, spoken of by the prophet Daniel, means the destruction of the Christian Church, when there is neither charity nor faith left remaining in it. Such is the state of the present Christian Church, in consequence of having divided God into Three Persons, and thus falsified the Word.

ABOVE, in the spiritual sense, means within. There are two kinds of order, viz. successive, and simultaneous. An idea of successive order may be had from a column, the head of which is *above*, and the foot *below*—but simultaneous order is like the same column subsiding into a plane, in which case that part which formed the head in successive order, and was *above*, now becomes the middle in simultaneous order, and is *within*. The scripture frequently expresses things according to successive order, which in reality exist according to simultaneous order. Thus when it is said that heaven is *above*, or on high, we are to understand that it is *within*, agreeably to these words of the Lord, "The kingdom of heaven is *within* you."

ABRAHAM, or *ABRAM*, represents love or saving faith; and his seed signifies all in the universe, who are principled in love. In a supreme sense, *Abraham* represents the Divine Humanity of the Lord, but in an especial manner the Celestial principle therein, which is Divine good; while *Isaac* represents the Divine Spiritual principle, and *Jacob* the Divine Natural. The whole history of *Abraham*, *Isaac*, and *Jacob*, is representative and significative of the Lord's life when in the world. The reason why the names of *Abram* and *Sarai* were changed into *Abraham* and *Sarah*, was to denote that the humanity of the Lord would become Divine; for the letter H, added to both their names, was taken from the word Jehovah, and implies infinity. By Lazarus being carried, after death, into *Abraham's* bosom, is meant that he was received

into heaven by the Lord; for in heaven *Abraham* is in no higher estimation than any other man, who is in a like degree of goodness and truth.

ABROAD, signifies in externals. To be brought forth *abroad*, and look toward heaven, Gen. xv. 5. means to consider all external or natural things as types and representatives of things internal or spiritual.

ABSENCE. The Lord is said to be *absent* from man, when he is in spiritual temptations; but he is only apparently so, being at such times particularly present with him. It is, however, necessary that it should so appear, in order that man may acknowledge all his help to be from the Lord alone. The Lord is indeed present with every man; but the presence of the Lord with the wicked is in such a manner, that it may be called *absence*.

ABSORB. Every man has a sphere of life proceeding from his spiritual body, by which he is perfectly known in another life, as to his quality and temper, by those about him. But this sphere, during his life in the natural world, is *absorbed* by his material body, and seldom, if ever, penetrates through it. To be *absorbed* or swallowed up of the earth, as Korah, Dathan, and Abiram were, signifies damnation and immission into hell.

ABYSS. The divine wisdom of the Lord is an *abyss* which neither angels nor men can ever fathom. In the opposite sense, *abyss* signifies the hell of those who have confirmed themselves in justification by faith alone; and has particular reference to falses of doctrine.

ACCESS to God the Father *by the Son* is allowable, but not *for the sake of the son*, because this latter necessarily implies a distinction of persons in the Godhead, which is the same thing as two Gods. *Access* to the Father by the Son, means *access* to the Divinity by approaching the Humanity; just as one man finds *access* to the soul of another, by approaching his body. And as it would be absurd for one man to attempt to approach the soul of another *for the sake* of his body, so it is an equal absurdity in a Christian to approach the Father *for the sake* of the Son. The scripture says, "He that honors the Son, honors the Father also;" but it is no where said, "He that honors the Father, honors the Son also."

ACCURSED, the being separated from the interior things of heaven and the Church, by averting one's self from the Lord.

All the *curses* denounced in the Word against the wicked, al-

though they appear to be judgments of God, sent from heaven, are yet not to be understood as proceeding from the Lord, but as the certain, unavoidable consequences of an evil life; for all evil, and its attendant false, carries with it its own *curse* and its own punishment, which will last to eternity.

ACCUSE, signifies to call forth the evils and falses which are in man, and so condemn him.

ACCUSER of the brethren. In the Revelation, chap. xii. the dragon is so called, to denote that they who espouse justification by faith alone, oppose the doctrine of charity.

ACKNOWLEDGMENT of the Lord, is faith in him; but there can be no true *acknowledgment*, or living faith, without charity. A bare knowledge of the things relating to faith, or what is necessary to be believed, is no better than mere science; but when this knowledge is united with charity, or love to our neighbor, then it becomes *acknowledgment*. None, therefore, can be said to *acknowledge* the Lord, but they who love him, and keep his commandments.

ACQUISITION, signifies all those truths which are impressed on the memory by the senses, together with the delights attending them. Spiritual wealth consists in the knowledges of good and truth.

[To be continued.]



FOR THE HALCYON LUMINARY.

DEGREES OF ALTITUDE ILLUSTRATED.

Having lately read an account of that ingenious discovery in chymistry by Mr. Hare, of Philadelphia, in which the Hydrogen and Oxygen airs are brought into contact by means of conducting pipes, forming at their junction the most intense degree of heat, as was proved by its action on some of the most refractory substances, as platina, a wire of which was fused under the action of the "Blow Pipe." As I was considering these phenomena, I could easily form an idea of a corresponding action and similar effects in the human lungs, which have a striking semblance of the "Hydrostatic Blow Pipe." If I should attempt to reason a little on the analogy, I hope for excuse, if there should appear to be any thing fanciful in the remarks; and, if I should use the occasion, to elucidate, in some

degree, the doctrines of our church in relation to degrees of altitude, or discrete degrees, it will serve to exhibit how matter and spirit act and re-act on each other, show the limits of their spheres respectively, and the nature of their union, when adjoined. This new species of spiritual investigation may repay our natural philosophers in part for their labors on the subjects of the natural world. On their foundation we will hope to raise such a superstructure as juvenile knowledge in the spiritual sciences will admit.

In this enquiry we ascend from the laws of gravity and attraction laid down by sir Isaac Newton, to the more modern and special operations of chymical affinity, which appears a modification of the same general law; continuing to the conjunction of matter with spirit in man, and with man to his Creator. The correspondence throughout these degrees of the natural, spiritual, and celestial worlds, are, when understood, incomparably beautiful. The seed, or germ of man, from the moment of the fulfilment of its laws of attraction, commences its process of chymical affinity, it becomes the base to which is conjoined, in the matrix, all things necessary to perfect the first rudiments in the germ, and as it progresses into complete form, it becomes more and more a recipient of life, which life is reciprocally joined, as the external organs are perfected.

The *fœtus* enjoys the use of involuntary powers, as the adult does afterwards; this in the womb is all that is necessary for its existence there. These motions depend upon the heart exclusively for impetus, and this impetus is supplied by the sympathies with the parent. After birth, the lungs come into action, and as the power of the understanding increases, so does this organ, till it is perfected. The operations of the lungs could not commence without spiritual stimulus, a cause unseen in nature; which may be thus illustrated: in, for instance, the passion of love. On the appearance of the beloved object, the eyes sparkle, the breast beats, the heart throbs, the pulse quickens. There is no external contact, no excitement here, of a mechanical kind; the body is under the dominion of the mind merely, the impulse is of the mind spiritual, the action is of the body, physical. In this action we observe there is a two-fold power operating consentaneously by means both spiritual and natural. The first impulse is from the interior senses, by means of the exterior, the interest excited in the mind is reci-

procated back again into the body, as a pulsation; and the increased vigor of the heart furnishes in the lungs an additional quantity, and increased action of the blood. The action of the latter depending for continuation on external causes, inspires more rapidly the atmospheric air, which being brought into contact with that remaining in the lungs, heat is generated there, and communicated to the blood, and thence to the whole corporeal system: and this increased action of the bodily system goes on as long as the increased action of the mind continues, and no longer. The co-action of two gasses, by means of the lungs producing heat, is an operation entirely within the limits of the natural sphere, but the spiritual impulses, which are commonly overlooked, and which operate on corporeal matter in the way just mentioned, is under the rules of spiritual law: But, in this, and all similar instances, they act together, in unity. Though each power in itself is distinctly one, or, to use our doctrinal terms, discrete, according to degrees of altitude, yet, in the Effect, they are conjoined, and so remain as to the end accomplished. Here we can see the correspondence between matter and spirit exemplified. The affection or warmth of the spirit entertained for the object beloved, excites the heart, which excitation is in return supported in the body by the increased action of the lungs, in furnishing an extra quota of caloric for this delightful kind of combustion. There is throughout the whole play of sensations no confusion of parts, there is no blending of qualities, but a distinct operation of each, combining in the effect, but not before.

The great Newton professedly declines (see Coates' preface) to account for the causes of gravitation and attraction which he treats of, unless so far as they are comprehensible and definable by mathematical rules; without pretending at the same time to have reached the end of the great chain of effect and cause as exhibited in our natural world. Not so our more modern philosophers: they stop short at the confines of the natural or physical world, and either deny that there is any thing beyond, or, that if there is, they have no concern therewith: let us not blame them for denying the existence of the sun, who have been blind from the mother's womb. But let us not depend upon them to lead us, or to see for us, or "both shall fall into the ditch."

The man who has voluntarily relinquished all internal communion with his God, speaking and instructing in the voice of his conscience; in rejecting the effects rejects all the Great

First Cause: For every revelation is but an *effect* of *HIM* who operates eternally and universally, and the *end* of all is the restoration of man to his angelic dignity, by the increase of that divine wisdom in him, by which all creation is governed. T.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 168.]

18. Before the sun or time existed, it was from all eternity decreed and 'provided, that every thing in nature should thus contribute to introduce such a vernal season, to the end, that those eggs and seeds, which the earth then fostered in her thus purified matrix, might be excluded; and not only so, but likewise that she might nourish and bring up her offspring, as the common parent of all, and distribute to each of them, its particular spring-time; so that there is nothing which does not exist under the auspices of such a spring. There was a time then, when the vegetable tribes first of all burst the teguments of their original seeds; and when the animals (as well those which swim and fly, as those which creep and walk) were first of all excluded from their eggs or matrixes, and afterwards nourished with a most highly concocted milky juice, issuing as from the breast, out of the flowery bosoms of their fostering parent; which nourishment was held forth freely to them, till they were of age and strength to provide for themselves.* Unless heaven itself had been assistant in this original production of things, that effect could never have produced such a consequential train of effects, innumerable, each in its turn to become another efficient cause to a degree of infinity. But these new-born creatures would immediately have perished, therefore the Divine Providence established and directed such an order, that

* The like happens in our spring, by which, not only vegetables are raised again from their seeds or roots; but also the insects are hatched from their eggs, from the vernal warmth of the sun: not only those animals chiefly which do not continue their ages beyond the seasons of our spring, or summer, are thus raised to life; but the larger animals were to be produced in a continued spring, correspondent to their infant life, that they might afterwards conceive, bring forth, and nourish their young; and so by continual fostering and ardent care, refer in themselves as an image to that continual spring, which gave an origin to those animals, *emulous of its operations*: thus both the one and the other are manifest instances of Divine Providence.

in proportion as the causes produced their effect, the power of *perpetuating* what they produced should be constantly joined with the means of re-producing it, in which respect, they would mutually agree to admit the agency of each upon the other.

19. As soon as the earth had commenced her spring, she produced from the little seeds scattered all over her surface, (which now had completed their first stage of vegetation) most beautiful flowers of a thousand forms and colors, the delights of smiling nature : for earth, the common mother, like the offspring she was to produce, first put forth the green herbs, and then the flowers, in such variety and beauty, that every flower seemed to contend with those which grew next to it, for the superiority ; for nothing but what is most perfect can proceed immediately from the Creator, the source of all perfection. Thus, how many different kinds of globe there were, diversely exposed to the solar rays, so many beautiful varieties of flowers bloomed ; and even the northern regions had their flowers in abundance ; but to describe those sportive exhibitions of nature, in words or numbers, would lead us into a subject without limits ; for as every plat of grass produced its virgin flowers, so every new spring added new kinds, even many never seen after. There were such as held forth, inscribed upon their leaves, in a different manner, the future revolutions of the globe, and of universal nature ; some had the form of stars, or were variously marked with spots like the firmament with stars ; some were like the sun's fiery body, and rays issuing from it ; some represented the earth enlightened with his beams ; some the planetary orbs in different colors, with their globes ; and over all there was the likeness of crowns. Thus the first bloom of this spring exhibited, in its particular flowers, so many general *perspectives* or pictures of their future offspring, and so many representations of the changes which should happen to the end of their series, in the future stages of vegetation.* Thus the earth, in this her sportive season, was like a new espoused bride, who walks stately in a rich embroidered mantle adorned with roses, and a garland of flowers

* It is common to those generations which go through changes of form, that they represent the *future* in the *prior* and contain *posteriors* as *present* ; for there is nothing which is not produced after the form of its *genetrix*, including, in fact, the common condition and lot of its future offspring, then seen as *present*. Wherefore, while these seeds unfolded themselves *successively* according to the *order* in which they existed, they could not but trace out in their disposition, an effigy of their universal species, which is every day plain and conspicuous in the growth of many vegetables, where new varieties seem to make new species.

on her head, exhibiting such an universal glow of blooming sweetness, as might well invite the celestial inhabitants into her bridal bowers, from whence she held forth her virgin productions, on every side precious gifts of flowers, breathing grateful odors: every one of these, like their great parent, exhibited in their growth a kind of perpetuity, emulating her great spring-tide, but differing from each other a thousand ways in the processes of their vegetation; it was common with most to produce new seeds, the hopes of a future offspring. These being the ultimate effects of their germinating powers, and excluded from their husks, they dropped into the bosom of their mother earth, being covered with their leaves, which withering away, produced new beds of mould, wherein to rear up and nourish their future offspring or species. Other productions were otherwise perpetuated, for they either cast out fresh sprouts from their roots, and so renewed their flowers for a long time, or seemed to rise again from their own dissolution; for the sap dispersed in their fibres, which had been extracted from their mother, could not be fecundated or made fruitful, but by the action of *mere gravity*, reducing them almost to their first principles, as the earth was then only one great ovary, or an assemblage of seeds, till the soil was formed by the perishing remains of herbs, leaves, and flowers. Other differences we shall pass over, for every where there was a constant variety; such a magnificent scene did the earth exhibit, in this her first spring, on the theatre of the universe.

20. The earth, thus covered with flowers, and advancing in her spring, there sprouted out of the new formed glebe, plants and shrubs; first the flowering shrubs, adorned with the bloom of spring; afterwards the tall trees covering the earth with a larger shade, stuck their roots deeper into the mellow soil, increased now with the relics of so many flowers; and spread abroad their heads like crowns in the air, most of them, in imitation of the paradisiacal spring, contracted their seasons into one, being ever-greens; still putting forth fresh buds, which, after they had gone through the successive stages of their growth, concentrated their first powers, in their last stages of vegetation, when they produced flowers bearing seeds, in which nature infused a spirit.* These trees in some kind of fruit performed functions, like their common mother earth;

* The first generating, or forming power, internally included in the seeds of vegetables, may be likened to the soul; for, from this, and in the same manner, the bodies or substance of the plant are formed with continued members,

for their seeds being deposited in a kind of ovaries, or small cases, they surrounded them with many tunics, which being nourished and matured with circulating sap, they at last dropped them into the lap of their fostering mother, that from them she might continue the species; but all this with infinite variety, only with this general law, that every one should live under her auspices, and having once existed, should be able to perpetuate itself.

21. Thus the earth, elevating herself from her surface, and turned into one continued grove, seemed to breathe nothing but plenty and sweetness; the twigs, leaves, and fruit of every shrub and tree, exhaled fragrant odors, and filled the ambient air with vapors from the fertile soil; which furnishing sap for the purpose of vegetation, the roots, leaves, and sprouts of herbs and trees, transmitted it in a new form, by a copious perspiration or effluvium, to the atmosphere. This was that garden of delights, called Paradise, which was situated in the highest ætherial regions, and so nearer the sun.* It was watered by an innumerable quantity of streams, which breaking out from their fountains, intersected the surface of the earth, and meandering through beds of violets, and verdant banks, opened themselves a way in playful circuits, till their currents lost themselves in chinks, and subterranean channels; and like warm blood in the veins, moistening the members of their mother, returned by labyrinthal windings to their tepid fountain heads, like blood to the heart. Thus the earth, as one great body, like her flowery and fruit-bearing offspring, had her veins

ligaments, and vessels; or the stalks with their branches, leaves, tubes, and many other things which imitate, in their first sprouting, that of a fœtus. They in like manner accomplish their ages; they flourish in their infancy; they grow up to maturity; decline to old age; and die; with many more particulars. But such productions are the first and the ultimate powers of nature, resulting from the conjunction of her most native power in the *ætherial forms*, conjoined with the sluggish and passive powers of the earth, excited by the mediation of the sun's rays; from which origin in their first and ultimate powers, and hence also in the means of exciting them, they attain the most primitive and perfect image of their nature, and refer, as in a type, to superior or living essences. But what this seminal nature is in its quality, cannot appear, unless from an investigation of the first forms in nature, which refer to both *active and passive powers*: as also how the sun's rays operate in conjoining these. But this would be too vast an undertaking to describe from first to last, for the present purpose.

* It was not unknown to the ancients, who had the gift of divination, that paradise was situated in the highest ætherial regions, so nearer to the sun; because, in the present distance of the earth, they perceived such an effect could have existed from no given cause. This divination, or guessing of theirs, was not far from the truth; for then indeed the earth performed her course, making the beginning and end of the year, in that region, which is called the superior æther.

abounding with moisture ; and hence she could continually nourish the roots and branches of her vegetables with that milky liquid, which constitutes the first rudiments of their seeds, or eggs. Thus ends the first scene of action on the theatre of this globe, decorated with such a noble and magnificent apparatus.

SECTION THE THIRD—CONCERNING THE ANIMALS IN PARADISE.

22. The earth, thus furnished with a boundless apparatus, exhibited herself as the most magnificent theatre of the universe ; for so sumptuously was she adorned and decorated, that she might be said to concentrate in herself alone all the dainties and opulence of universal heaven. But all this, however splendid, wanted life, being only her beautiful and flowery robe, consisting of so many thousand vegetables. For nature proceeding from her own fountain, or the sun, had already exhausted all her powers, in order to perfect this most flourishing kingdom of the vegetables ; and in conformity to her constant order of progression, she had first exerted her power in the lowest degree, by establishing the first sprouts as the rudiments of vegetation ; afterwards she exerted it in the highest degree, by collecting and transferring it for the production of seeds, by which a new or secondary principle of vegetation existed. And now she commenced a great revolution, in which the former, as emulous of producing this, were again restored and continued.* The earth herself also had spent her

* All and singular the things in nature, and her three kingdoms, which proceed determinately, perform and finish such revolution ; that is, they take rise from their first principle in nature, and proceed in order to their last state ; where, while they deposit new principles or rudiments of life, they return again from these to their first. Thus they descend first, and then by new excited principles ascend again. This is a constant process, not only among vegetables, but animals ; for in general things they imitate one another ; for nature, from the rudiments in her egg, and after her exclusion from it, first excited the most simple airs or atmospheres, then included the intermediate and lastly the outward air. There she coupled with others, that is, their indivisible forms or substances, which are the most active powers of her universe, with the earthly principles, of themselves inactive, and this by the medium of the sun's rays ; and so conceived new forms, which being included in seed, were to be the fertile seminary of new productions or births. But these last she excludes in an inverted order ; for first of all she perfected the forms which were to be conceived by the outward air ; then those of the middle nature ; lastly, those of the highest ; by reason of which, as before said, the earth first produced flowers, then shrubs, then trees of a longer existence, and more perfect than the rest : so there is a progression from nature's first to her last, and from the last to her first ; and the greater revolution is said to be as the example, or consequence of the less. How this is brought about, is manifest from the series above ; and that the same obtains every where in animals, is as manifest from the continual revolutions in their bodies, and the parts of which they are composed.

strength, and consumed that fecundity which she had received, in forming the first rudiments of so many vegetables; neither did she any more exclude new seeds out of her common ovary; but only received such as were sown from her common productions, and thus raised up others as images of the primitive species; for now the glebe or soil was sufficiently formed on the surface of the globe.

23. But this magnificent apparatus, which was so luxuriant in plenty, did not exist for her sake; it was only for the animal kingdom yet to come, which was intended to enjoy these good things in abundance. The time also was at hand, that living creatures should be put in possession of this plenty. There was no fruit, nor indeed a leaf, or the least blade of grass, which did not in itself regard some *use*, not only for its proper bud or blades, but also for its offspring in particular, and the common benefit of the whole world; nay, more sublime *uses* yet, as they were to serve for entertainment and knowledge to the mind, which is infinitely superior to any other *use*.

[To be continued.]



FOR THE HALCYON LUMINARY.

CONTENT THE BEST FORTUNE.

It has been well observed, that all sublunary evil is but a lesser degree of good, and that the man, who knows how or where to seek natural happiness, will always find a proportion of it within his own reach; and that portion increased in proportion as he limits his views to acquirable objects, and abstains from the pursuit of a perfection, to be found only in a world beyond the grave. Man is too prone to consider the apparent evil, with which he is afflicted, as the greatest that could befall him, while a moment's reflection might, and a view from his door or window would, probably, discover distress, with which he would not exchange. Would the man, who walks bare-footed, exchange situations with him who has lost one or both legs? Would the man, who hungers, and cannot supply the cravings of his stomach, exchange with the pampered voluptuary whose worn stomach loathes all food and relishes none? Would this over-fed glutton exchange for the acute pains which torture his gouty neighbor? or would this latter accept the situa-

tion of the leper, whose body presents but one continued or perhaps incurable ulcer? Yet even the leper might be offered an alternative not to be accepted, or which would reconcile him to his wretchedness. A rational endeavor to repair distress, and a philosophical submission to existing evil, will always lessen the pressure, dispose the body to cure, continue the mind actively useful in the removal of distress, and discover to the patient, that as "man wants but little here below," it is wisdom to be content with the acquirement of that sufficient "little." The philosophical calculator rightly weighs the false wisdom which raves and rants on the approach of distress, and, by encouraging irresolution, begets a desperation which maddens, or a sullenness which unbends the mind, unnerves the body, and disposes the whole man to sink into a continued state of apathy, irrecoverable, because its increase is in progressive ratio with the falling spirits of its devoted victim.

Of all the evils which afflict man, none is borne with less equanimity than the want of money; yet this, considered abstractedly, is of all afflictions the easiest combated and the easiest remedied. The majority of fortune-hunters, while in pursuit of superabundant riches, reason themselves into a belief that they only fly from poverty, and find, too late, that, by seeking what was unattainable, they have frequently rejected the only proper object of desire. *Hasmot* was descended of parents neither proud, rich, nor avaricious. Contented with a sufficiency, they enjoyed a happiness which riches could not bestow, and young *Hasmot* inherited a fortune, not acquired in pursuit of riches, but which insensibly grew out of the moderate desire of not being poor. The lessons, practically taught within the roof of an humble but decent cabin, made early impressions, and seemed happily established in the mind of *Hasmot*: the ardor of youth kindled not in his mind any immoderate wishes, except, perhaps, a too ardent desire to do good: the first fruits of his revenue supplied his own wants, the balance was claimed by, and with much simplicity bestowed on, the necessitous neighbor: his favorite place was home; his favorite society, his poor acquaintances or dependants; the objects of his munificence were those least likely to be ever able to prove their gratitude, and it was bestowed without ostentation or any appendage that could render it painful to the receiver. Happy would it have been for *Hasmot* had he remained in his paternal cot, and happy would the resolution have been for his happy tenants. The character of *Hasmot* would be despicably incomplete had he been entirely without am-

bition. A circumstance, which has since led to the political convulsion of a large portion of the world, was effected or commenced during the minority of Hasmot. The people, exercising the sovereign power, expelled from the throne of France the representative of a long line of monarchs; their justification was drawn up in a masterly style, and published to all nations; the effect was momentous, and so general, as to threaten the dissolution of all hereditary monarchy, nor could there be found a more zealous proselyte to the new doctrine than was Hasmot. Already he fancied himself a slave, and could see, in the government of Holland, his native country, but an illegitimate exercise of authority not derived from the people. He would be a revolutionist for the public good; but seeing no prospect of effecting what he conceived justifiable and obligatory, he determined to cease to be a slave. One road only was open: he set off for Paris, the seat of revolution and reform. He did indeed enjoy a degree of satisfaction, but he sighed for a return to the ways of his youth. While involved in unsatisfied meditation, he was invited to form one of a party then about travelling, for their amusement, into Switzerland. Our hero was already tired of Paris; some reasons had determined him not to return to Holland; a journey seemed necessary to relieve his drooping spirits; he eagerly embraced the invitation; he had no friends to part from, no long preparation to make; he was ready, and joined his party in a few hours. At once fascinated with the romantic heights and luxuriant vales of Switzerland, he sighed anew for his former happy home, and hesitated whether he would return to Holland against his former resolution. He loved his native country above all others, but liked the natural appearance of Switzerland more; he believed the laws were better, and he resolved, if otherwise, that he would be a slave any where rather than at home; he therefore fixed his residence in a rich valley, and already felt a happiness greater than if he were king of the canton. The democratic sentiments, which arose out of the ashes of the French monarchy, began to spread widely, and the people of Holland were not free from their imposing effect. The stadtholder, fearing for the stability of his crown, enacted, by concurrence of the states-general, several severe laws abrogating still more the rights of the people; many in consequence followed the example of Hasmot, and emigrated to France. Some of these, knowing the virtues, and swayed by the council of Hasmot, repaired to his place of residence, and bought farms contiguous to his. For years these set-

tlers enjoyed happiness arising from content, and their moderate views; but Hasmot's was not as lasting as he merited; he became, for a time, a sufferer by his great anxiety to serve others. The difficulty of procuring his property from Holland, and various other causes, produced embarrassment. He repaired to Paris, with a view to the settlement of his affairs in Switzerland and Holland; but, being sued for debts, his estates in both countries were sequestered, and he was, for some reasons to him unknown, although unconscious of crime, arrested, by order of the executive government of France, and kept in solitary confinement for several years. During this time his resolution and virtue continued to him a comparative happiness; and, when released, by whose order or interference he never learned, he was informed that his estates were irrecoverably lost, and that an amiable woman of his native country, whom he married on his first visit to Paris, lived in great indigence in the city, and, by her own industry, supported a family of children. He repaired to their wretched habitation, but the mightiest monarch who ever swayed a sceptre, might witness, with envy, the scene of love and harmony produced by their meeting. The difficulties which presented themselves to this amiable family were truly great, but they were resigned, and, in spite of poverty, happy. Economy and industry gradually lessened their wants, and they lived to be rich. Some of their debts remained unliquidated, although declared not legally recoverable by a general law, passed during the confinement of Hasmot; but Hasmot disdained to take advantage of a discharge which he called "*merely legal*." He called his creditors, and, from his earnings, paid their demands in full; and, with the balance of his fortune, repurchased an estate in Switzerland, where he resides in the enjoyment of riches not to be purchased by gold, and in the possession of that happiness which never entirely forsook him, because, while in search of it, he always stopped at that point alone where it can be enjoyed.

O.

Free-Will. The Lord is continually present, and gives the faculty of doing good, but man should open the door, (*Ostium*) that is, should receive the Lord, and he then receives him, when he does good from his word; this, although it appears to man to be done *as it were of himself*, nevertheless it is not of man, but of the Lord with him; the reason why it should so *appear* to man is, because he perceives (*sensit*) no other, than that he thinks and acts from himself.

Ap. Ex. 741. p. 113.

It must, it is presumed, be acceded, by every unprejudiced farmer, that the plan laid down for collecting compost, increasing its quantity, preserving and communicating its salts and oleaginous particles, is such as cannot fail to supply the farm with a sufficiency of manure for the constant invigoration of the soil, and securing its annual productiveness. The treatment of cattle, by feeding them in houses or stalls in preference to their running at large on the farm, being essential to this plan, it should be ascertained how far this treatment may affect the housed cattle.

Stall-feeding of cattle, intended for the slaughter-house, is so generally practised, that it would not be here adverted to but to prove, that a practice of such acknowledged benefit in *finishing* (as it may be termed) the beast, cannot be unworthy of experiment in *preparing* him for that process; or, in other words, the treatment that benefits the *grown*, cannot but be serviceable to the *growing* animal. The European farmers have, in many instances, adopted stall-feeding, and always succeeded; thus proving experimentally the correctness of a principle so theoretically rational.

Dr. Thæer, of Hanover, in his memoir on the stall-feeding of cattle *throughout the whole year*, remarks, that cattle in stalls are less subject to accidents, do not suffer by the heat, by flies or insects, and are not equally liable to disorders. Of cows, the Dr. observes, that those used to the stall, will yield a much greater and richer quantity of milk.

In addition to this it may be observed, that cattle in stalls can never suffer, as they commonly do in the field, by over-feeding themselves with clover: this can be avoided by not giving them the clover while wet with dew.*

The housing of calves is peculiarly favorable to an early weaning, and consequently giving to the farmer the greater quantity of the cow's milk. Mr. Thomas Crook, of Tytherton, (England) fed his calves on a jelly, made by boiling for ten minutes one quart of linseed in six quarts of water, mixed with a small quantity of the infusion of the best hay steeped in boiling water; he fed the calves three times a day. Mr. Cook observes—"My calves are

* The following method never fails to cure cattle that have overfed themselves with clover: Fill an egg-shell with tar, and throw it down the throat of the beast; the swelling will subside in five minutes.

kept in a good growing state, and are much better, at this time, than those of my neighbors that are reared by milk."

Young oxen, intended for draft, will be more manageable, and easier broke to work by being fed and handled in the stall. The same observation will apply still more forcibly to young horses; the mode, too often practised, of taming or breaking them, by violence, hard-riding, and whipping, produces many evils to the animal, which cannot afterwards be remedied. So aware was the Elector of Bavaria of this, that he employed men to walk round and through the parks, where his young horses were kept, for several weeks before he permitted them to be handled.

Close feeding is particularly serviceable to swine. The sow will yield more milk, and the pigs may be sooner weaned. Count Rumford, in his essays on the quantity of nutrition in water, recommends feeding swine on potatoes well cleaned and mashed in the water in which they are boiled: a farmer, in Ireland, found this mode peculiarly serviceable in rearing young swine. They grew fast, on little more than half the usual quantity of food. They ate of it at first very ravenously, but, in a few days, they used a lesser quantity, and yet continued to thrive beyond the anticipated expectation.

A general observation within the knowledge of all is, that the proportion of cattle lost in the fields by accidents or disorders, is much less than what occurs to cattle in houses or stalls, while the following advantages remain to be observed:

1. Cattle, in stalls, do not require as much food as when in the field.
2. Grass-lands, when not trodden by heavy cattle, are not liable to be injured by beating down the grass, or breaking the earth.
3. Manure is spread on the lands in such places and proportions as the farmer's judgment may suggest, while that which is dropped by the grazing beast is often of little use, and sometimes injurious.

Sheep being fretful animals, the housing of them admits of objections not applicable to other cattle; if, however, they should have easy access to sheds, where food will be left for them, they will ramble but little, and, being light, will not injure land. To some it has appeared that the great walks which sheep take, benefit them; while nothing is more evident than that it proceeds from their peculiar fondness for new or tender food, and that they must be benefitted in proportion as agreeable food is easy of procurement.

In a former number of these essays, two fields, or 27 acres, were proposed to be reserved for feeding cattle, and it was calculated that sixty animals, equal to about 34 grown oxen, would be reared thereon. It would be wearying the reader to quote the many experimental proofs, by which it has been ascertained, that the produce of land will feed at least three times the number of cattle in stall, that it will feed in the usual mode of grazing; when to this is added (what was omitted in the former calculation) that a considerable quantity of straw, potatoes, turnips, cabbage, pumpkins, &c. may be taken from the tillage land and applied to the feeding of cattle, it will readily be admitted that the produce of the farm applicable to the support of cattle, will supply at least one third, if not one half, more than the number already calculated; or as many as will be equal to 45, or perhaps 51 full grown oxen; a number more than usually to be found on a farm of 100 acres.

The labor, and consequent expenses of attending so many cattle, and bringing their food to them, will, to some, be a ground of objection; but before that cause be permitted to influence him, let the cost of attending a large farm, in the usual mode, and that of attending a small farm, as herein recommended, be fairly ascertained; and also a fair view taken of the result of each mode; and a preference will certainly be given to the culture of small farms. Or let the timid farmer make the experiment on some small or convenient scale; let him see how conveniently time can be divided, so as to meet the different parts of the labor; let him see in how many instances his children can attend to the business; let him experience the advantages of viewing his entire stock, and the whole of his farm, in a few minutes. The result will be certainly conclusive in determining his adopting a system seemingly too circumscribed, but which, on a full display, will appear grand and lucrative; and will practically prove that the word "large," as applied to farms, ought to be significant, not of the number of acres, but of their actual produce.

[To be continued.]

ASTROLOGY.

Astrology was long considered as a science by which future events could be foretold, from the aspects and positions of the heavenly bodies. In the literal sense of the term, astrology should signify no more than the doctrine or science of the stars; which was its original acceptation, and made the ancient astrology; though, in course of time, an alteration has arisen; that which the

ancients called astrology, being afterwards termed astronomy. Astrology may be divided into two branches, *natural* and *judicial*; the latter is that which pretends to foretel moral events; i. e. such as have a dependance on the free will and agency of man; as if they were directed by the stars. This art, which owed its origin to the practices of knavery on credulity, is now universally exploded by the intelligent part of mankind. The professors of this kind of astrology maintain, "that the heavens are one great volume or book, wherein God has written the history of the world; and in which every man may read his own fortune, and the transactions of his time. The art, they say, had its rise from the same hands as astronomy itself. While the ancient Assyrians, whose serene, unclouded sky, favored their celestial observations, were intent on tracing the paths and periods of the heavenly bodies, they discovered a constant settled relation of analogy, between them and things below; and hence were led to conclude these to be the *Parcæ*, the destinies, so much talked of, which preside at our births, and dispose of our future fate. The laws, therefore, of this relation, being ascertained by a series of observations, and the share each planet has therein; by knowing the precise time of any person's nativity, they were enabled, from their knowledge in astronomy, to erect a scheme or horoscope of the situation of the planets, at that point of time; and hence, by considering their degrees of power and influence, and how each was either strengthened or tempered by some other, to compute what must be the result thereof." Such are the arguments of the astrologers in favor of their science. But the chief province, now remaining to the modern professors, is the making of calendars and almanacs. Judicial astrology is commonly said to have been invented in Chaldæ, and thence transmitted to the Egyptians, Greeks, and Romans; though some will have it of Egyptian origin, and ascribe the invention to Ham. But it is to the Arabs we owe it. At Rome the people were so infatuated with it, that the astrologers, or, as they were then called, the mathematicians, maintained their ground in spite of all the edicts of the emperors to expel them out of the city. The Bramins, who introduced and practised this art among the Indians, have hereby made themselves the arbiters of good and evil hours, which gives them great authority; they are consulted as oracles; and they have taken care never to sell their answers but at good rates. The same superstition has also prevailed in more modern ages and nations.



FOR THE LUMINARY.

THE DAWN OF DAY.

A SONNET.

How sweet it is at dawn of early day,
 To wander forth the dewy meads among ;
 To listen to the birds' wild matin song,
 Ere Sol has tinged with gold the mountains gray ;
 The landscape smiles to greet the orb of light,
 Which now emerging, paints all nature gay ;
 From whom gray shadows flee with mists away,
 To wait once more, the dark approach of night.
 Encreasing beauties crowd upon my sight,
 As more distinct the varied prospect grows ;
 There the gay rustic, to his labor goes,
 Refresh'd by peaceful rest, and slumbers light.
 Each object warm, with animation glows,
 Rejoicing in the sun, full, clear, and bright.
New-York, April 18, 1812.

M. A. W.

 EPITAPH.
In a Country Church-Yard.

Reader, pass on, ne'er waste your time
 On bad biography and bitter rhyme,
 For what I am this cumb'rous clay insures,
 And what *I was*, is no affair of yours.

ORIGINAL POETRY.

FOR THE HALCYON LUMINARY.

THE MORNING FRESH.—A PASTORAL.

The morning fresh, the sun in east
 New gilds the smiling day;
 The lark forsakes his dewy nest,
 The fields around are gaily drest,
 Arise, my love, and play.

Come forth, my fair, come lovely maid,
 And bless thy shepherd's sight;
 Lend every folded flower thine aid,
 Unveil the rose's blushing shade,
 And give them sweet delight.

Thy presence bids all nature smile,
 Thy smiles its charms improve,
 Thy notes the listening birds beguile,
 They strive to catch the air and style,
 And tune their throats to love.

To weave a garland for thy hair,
 Each fragrant flower I'll twine,
 A chaplet for thy brow, my fair,
 And let the task to bind it there,
 The happy task, be mine.

STREPHON.

FOR THE LUMINARY.

ON MODERN FRIENDSHIP.

What is it but a cheating dream?
 A bubble floating on the stream:
 It glitters as it passes on,
 With borrowed lustre from the Sun.
 Yet though it may so gay appear,
 'Tis but a puff of common air.
 Attempt not to purloin the prize,
 Or it will burst before your eyes,
 And then away its beauty flies.

The stormy winds it cannot brave;
 Nor live upon a curling wave :
 It floats upon a surface even,
 And scarce will bear the breath of heaven.
 It is an empty sound, a name,
 The follower of wealth and fame.
 If you attempt to catch the prize,
 That instant it to nothing flies.

T. J. H.

ANOTHER.

Ye speak of *Friendship* as a gift bestow'd
 To every being by the hand of God;
 A *natural* flame, which glows in every breast—
 A *common* thing, by all alike possess'd.
 Whilst fortune *smiles* and *plenty* fills your board—
 Whilst copious draughts your cheering vaults afford;
 Whilst rosy *health* supports the human frame;
 Whilst *credit* lasts, and whilst exists your fame;
 Whilst you have plenty, and have cash to spend,
So long you're known—so long you have a Friend!
 But change the scene—let sickly fortune *frown*,
You stand forsaken, and, alas, unknown!
 Let wretched *poverty* and *hunger* press;
 Let *want* hang out the ensign of distress;
 Let sore *affliction* sink thy feeble frame;
 Let cruel Slander wound thy honest fame;
 Let neighbors slight thee, and let *credit* fail;
 Let sheriffs come and creditors assail;
 Where's then thy *Friend*? Alas! you search in vain,
 Self-interest sways—unheeded you complain!
 Alas! how oft, in *Friendship's* garb array'd,
Deception triumphs—hapless man's betray'd!
Pretended Friends in every clime abound;
 But *real Friends* are "rare as comets" found.
 Ye who pretend the human heart to know,
 Show me a FRIEND, and I'll an ANGEL show.

RELIGION.—BY J. MONTGOMERY.

Through shades and solitudes profound,
 The fainting traveller winds his way ;
 Bewildering meteors glare around,
 And tempt his wandering feet astray :

Welcome, thrice welcome, to his eye,
 The sudden moon's inspiring light,
 When forth she sallies through the sky,
 The guardian angel of the night !

Thus mortals, blind and weak, below,
 Pursue the phantom Bliss, in vain ;
 The world's a wilderness of woe,
 And life a pilgrimage of pain !

Till mild Religion, from above,
 Descends, a sweet engaging form,
 The messenger of heavenly love,
 The bow of promise in a storm !

Then guilty passions wing their flight,
 Sorrow, remorse, affliction cease ;
 Religion's yoke is soft and light,
 And all her paths are paths of peace.

Ambition, pride, revenge, depart,
 And folly flies her chastening rod ;
 She makes the humble contrite heart
 A temple of the living God.

Beyond the narrow vale of time,
 Where bright celestial ages roll,
 To scenes eternal, scenes sublime,
 She points the way and leads the soul.

At her approach the grave appears
 The gate of Paradise restor'd ;
 Her voice the watching cherub hears,
 And drops his double-flaming sword.

Baptized with her renewing fire,
 May we the crown of glory gain ;
 Risc, when the host of heaven expire,
 And reign with God—for ever reign.

VARIETY.

"But alas! what is taste? A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

DR. FRANKLIN.

The late Dr. Franklin concludes a letter to his friend, G. Whatley, esq. (written May 18, 1787) in the following words:

"You are now 78, and I am 82—You tread fast upon my heels: but though you have more strength and spirit, you cannot come up with me till I stop, which must be soon; for I have grown so old as to have buried most of the friends of my youth; and I now often hear persons, whom I knew when children, called old Mr. Such-a-one, to distinguish them from their sons, now men grown and in business: so that by living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to be abed and asleep. Yet, had I gone at 70, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance; but whether I have been doing good or mischief, is for time to discover. I only know that I intended well; and I hope all will end well."

LONDON CHARACTERISED.

BY DR. JOHNSON.

If you wish to have a just notion of the magnitude of this city, you must not be satisfied with seeing its great streets and squares, but must survey the innumerable little allies and courts. It is not in the showy evolutions of buildings, but in the multiplicity of human habitations which are crowded together, that the immensity of London consists. I have often amused myself with thinking how different a place London is, to different people. They whose narrow minds are contracted to the consideration of some one particular object, view it only through that medium. A politician thinks of it merely as a seat of government in its different departments; a grazier, as a vast market for cattle; a mercantile man, as a place where a prodigious deal of business is done upon 'Change; a dramatic enthusiast, as the grand scene of theatrical

entertainments; a man of pleasure, as an assemblage of taverns, and the great emporium for ladies of easy virtue; but the intellectual man is struck with it, as comprehending *the whole of human life in all its variety*, the contemplation of which is inexhaustible.

THE VIPER AND THE LEECH.

We both prick, said the viper one day to the simple leech, we both prick; and yet I do not know how it is, you are a great favorite, and every body runs from me, or strives to knock me on the head.

Don't you know why, my little dear? replied the other—we both prick, true enough, but my sting gives life to the sick, and yours kills the man who has the strongest health. By so much, and no less, differs a goodnatured critic from an illnatured one.

A SMART RETORT.

A purse-proud fellow, who, pluming himself on his property, was rebuking an honest tradesman for not attending to him so much as he expected, saying, "Why fellow! do you know that I rise every morning worth ten thousand pounds?" "No," answered the man, archly, "I really did not exactly know, before you told me; but, I swear, that is *all* you are worth."

VIRTUE.

*" 'Tis said of widow, maid, and wife,
That honor is a woman's life."*

There is nothing, perhaps, in which the boasted superiority of man over the female part of the creation is marked with a blacker line than the impunity it affords him in the commission of crimes which stain the character of a woman with everlasting infamy. One false step, one deviation from the path of virtue, ruins her for ever. No sooner does her fault become known than she is the butt of scandal, and a mark for the pointing finger of infamy. Her former friends slight and neglect her, her invidious enemies triumph in her ruin; the neighboring tea-tables recount her disgrace. She is the scorn of her own sex, and the

sport of ours. The virtuous shun her company as a dangerous infection; the eyes of modesty are averted at her approach; and the cheeks of innocence reddened with a blush. Men of honor treat her with neglect, and libertines with saucy freedom. Nor is that all; she has many pangs to suffer from those who are her superiors only in artifice and cunning, and who, while they bless heaven they are not so guilty, owe all their innocence to that craft which has preserved them from detection.

Driven from society, an outcast and forlorn, what can she do, forsaken by him who should have been her preserver? Neglected and despised, she becomes a prostitute for bread. Beware, oh! ye fair ones, beware of vice! The path of virtue is that of happiness; and rectitude of conduct will reward itself; and let a remembrance of the sad consequences ever guard you against the arts of the seducer. Whatever arguments may be used by the specious deceiver, remember, he who would lead you from the paths of virtue is your assured enemy; and that, whatever may be his pretence, his object is your ruin.

The following lines, we deem to be, unequivocally, the most elegant specimen of refined and delicate allusion.

TO —

Too late I staid, forgive the crime,
Unheeded flew the hours,
How noiseless falls the foot of time
That only treads on flowers.

What eye with clear account remarks
The ebbing of the glass,
When all its sands are diamond sparks
Which dazzle as they pass?

Ah! who to sober measurement
Time's happy swiftness brings,
When birds of *Paradise* have lent
Their plumage to his wings.

Remarkable Occurrence.

"Gennadius, a physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw one night in a dream, a young man of a celestial figure, who

bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony he had ever heard. To the inquiry, from whence proceeded these ravishing sounds, his conductor answered, that they were the hymns of the blessed in Heaven, and disappeared. Gennadius awoke, and the impression of the dream was dissipated by the transactions of the day. The following night the same young man appeared, and asked whether he recollected him. The melodious songs which I heard last night, answered Gennadius, are now brought again to my memory. Did you hear them, said the apparition, dreaming or awake? I heard them in a dream. True, replies the young man, and our present conversation is a dream: but where is your body while I am speaking to you? In my chamber. But know you not that your eyes are shut and that you cannot see? My eyes indeed are shut. How then can you see? Gennadius could make no answer. In your dream the eyes of your body are closed and useless; but you have others, with which you see me. Thus, after death, although the eyes of your flesh are deprived of sense and motion, you will remain alive, and capable of sight and motion by your spiritual parts. Cease, then, to entertain a doubt of another life after death. By this occurrence, Gennadius affirms, that he became a sincere believer in the doctrine of a future state."

The Drum employed as a Token of Prayer.

At Manheim, we are told by Dr. Moore, the following motions are performed as a part of the military manœuvres every day before the troops are marched to their different guards: the major flourishes his cane; the drum gives a single tap, and every man under arms raises his hand to his hat; at a second stroke of the drum, they take off their hats and are supposed to pray: at a third they finish their petitions, and put their hats on their heads. If any man has the assurance to prolong his prayer a minute longer than the drum indicates, he is punished on the spot, and taught to be less devout for the future.

MAHOMET made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill over and over to come to him; and the hill not moving, he was not at all out of countenance at it, but put it off with a jest. *If the hill will not come to Mahomet, says he, Mahomet will go to the hill.*

As in labor, the more one doth exercise, the more one is enabled to do, strength growing upon work ; so, with the use of suffering, men's minds get the habit of suffering ; and all fears and terrors are to them but as a summons to battle, whereof they know beforehand they shall come off victorious.

FRIENDSHIP.

The name of Friendship still remains, but that is all ; the heaven-born tree itself is quite rooted up and lost ; and unless some advantage is likely to follow, Friendship will not interfere. Friendship, in a fatal hour, contracted an acquaintance with Flattery, and was ruined : Flattery hath since assumed Friendship's habit, and it requires some study to detect the impostor, even under the specious guise of closet consanguinity.

"The world is all over so full of deceit,

"That Friendship's a jewel we seldom can meet."

King James I. of England, went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon ; but asked him what connexion swearing had with his text. He answered, "since your majesty came out of *your* way through curiosity, I could not, in compliance, do less than go out of *mine* to meet you."

CURE FOR THE DYSENTERY.

A gentleman of this city, (whose name is known to the editors of the Halcyon Luminary) was, for several months, afflicted with this disagreeable disease, without obtaining the least relief from three physicians who constantly attended him ; and who finally relinquished all hopes of their patient's recovery. At this awful crisis, he one morning dreamed that he was standing near the New-Market, where his attention was attracted by a company of soldiers conducting a prisoner, as he understood, to the place of execution. As the escort passed the place where he stood, the

victim (who was dressed in white) accosted him, and mentioned that he was in possession of a most important secret which he wished to communicate for the good of mankind, before he was launched from this earthly stage of existence into a boundless eternity. *It was a cure for the dysentery*, and the following is the recipe: "Take one pint of good vinegar, and half a pound of loaf sugar, and simmer them together a convenient time in a *stewer vessel* with a *stewer cover*. Let the patient drink of this during the day a small quantity at a time, either clear, or accommodated to the palate by diluting it with water." This secret being communicated, the procession passed on, and the dreamer awoke. Although he treated this as a chimera of the imagination, incited by disease and despondency, he still felt strongly induced to try the experiment. He *did* try it, and was restored to *perfect health in one day*, and then recovered his strength with a rapidity that astonished both himself and friends. Many persons of the first respectability, (whose names can likewise be learned on application at the office of the Luminary) to whom he communicated the fact, have since been relieved from the greatest distress and weakness to which this complaint had reduced them, and cured in the same sudden and astonishing manner. This simple remedy, so potent in its effects, is remarkably pleasant to the taste, more agreeable than lemonade, and on being swallowed seems to reach the seat of the disease with the velocity of electricity.

INFALLIBLE CURE FOR THE RHEUMATISM.

Take sharp vinegar, (the sharper the better) and rub well the part affected with it as warm as the patient can bear, for ten minutes, and apply wrapping paper to it dipt in vinegar, to be renewed twice a day, viz. in the morning before breakfast, and in the evening going to bed. When the patient begins to make use of the vinegar it is necessary to take a strong physic, and at the same time one spoonful of molasses and flour of mustard mixed together, before breakfast, and another when going to bed, and in a few days the patient will be perfectly cured.

The person who publishes this recipe has tried it twice on himself with success.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I.

JUNE, 1812.

No. 6.

CORRESPONDENCES.

[*In continuation from page 243.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

In order to prevent mistakes, let it be observed, that in whatever we may advance in vindication of the *spiritual* interpretation of the sacred writings, nothing is intended to supersede the grammatical and *literal* sense thereof, whether in relation to certain historical truths, or the perceptive parts of religion, &c. which appear not to have any mystical meaning, whilst others of them have both an *external* and *internal* signification. But, according to the light which we have received from God, through that medium of communication which he has graciously appointed, viz. his holy word, and the instrumentality of those chosen servants whom he has been pleased from time to time to raise up and instruct in spiritual things, in order to become our spiritual teachers, we shall carefully draw a line of distinction between the *letter* and the *spirit* of the word of truth, giving unto each (by divine assistance) its proper order and place. The Father of Lights, from whom alone every good gift is derived, is graciously pleased, in every age, to raise up unto us of our brethren, (whether of clergy or others) en-

lightened expositors to open to us the treasures of divine wisdom contained in the Holy Scriptures, according to every one's need and reciprocity: and it is to such mediums, under God, that we are indebted for all the knowledge which we possess in this important science. Nor is any danger of delusion in this case to be feared, where such fresh discoveries are offered to mankind by persons whose lives and doctrines are according to the Gospel of Christ, if, on the other hand, we add to a pure love of truth and singleness of heart, our humble supplications at the throne of grace for the guidance of God's good spirit. But we shall farther guard against mistakes on this subject in the sequel of these essays.

The apostle saith, "*The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made;*"* and it was a maxim of ancient wisdom, that "*All that which is below is agreeable to that which is above.*"† If then all the visible creation stands in such connection with the Creator, and contains in all parts so many forms of things, invisible; if the things below, or in this lower material world, are thus answerable or corresponding to the things above, or in the superior spiritual worlds, how reasonable as well as religious is the idea, that the holy word of God may also stand in the same connection with him from whom it proceedeth, and may contain in all its literal parts, the forms and images of the eternal invisible wisdom, descending through various degrees in a regular and connected order, till it is finally terminated in its last and lowest degree, viz. that of the written letter, for the use of man!

But this idea concerning the spiritual contents of the holy word of God is not more reasonable and religious, than it is useful and edifying also, as tending to impress deeper on the mind a due sense of the dignity and divine sanctity thereof, and to reconcile many things, which, appearing as inconsistencies and contradictions, have too frequently been matter of offence and stumbling to those who look no farther than to the sense of the letter. All christians are from their infancy taught to believe that the word of God is most holy and divine; hence they contract an early, though blind reverence towards it, which in their younger years operates very profitably in making them in some degree obedient to its heavenly dictates; but as they grow up to a greater maturity of judgment, it frequently happens, that for want of considering and apprehending

* Rom. i. 20.

† See Hermes in his Tab. Smarag.

aright wherein the sanctity and divinity of this sacred book do essentially reside, they fall into a gradual contempt for it, which in many people is much increased by observing in the *letter* of the word several things which appear as inconsistent and contradictory, and some as trifling and nugatory; unworthy, as they think, of the divine wisdom to dictate, and at the same time unprofitable for the use of man, to whom they are dictated. Now this evil consequence can only be promoted by a right apprehension of the *spiritual* and celestial contents of the holy word. A mind thus taught to regard the *letter* of the sacred Scriptures as the repository of holy and divine things *within*; as a cabinet containing the infinite treasures and bright gems of spiritual and celestial wisdom; as a throne whereupon the Great JEHOVAH sitteth, (as the Psalmist expresseth it) "*clothed with honor and majesty, covering himself with light as with a garment, stretching out the heavens like a curtain, laying the beams of his chambers in the waters, and making the clouds his chariot;*"* such a mind must needs feel itself impressed with a wonderful reverence towards this holy book, grounded not in a mere blind assent to its sanctity, as resulting from education only, but in a real inward perception thereof, as the effect of a genuine conviction wrought in the understanding: in this case all the apparent inconsistencies and contradictions of the *letter* vanish, and no longer give offence, being all found reconcilable in the real *spiritual* and celestial senses which they contain: what before seemed trifling and nugatory, which viewed only in its *outward* form and figure, now acquireth a divine weight and consequence, by being viewed as to its *internal* form and spirit; and thus all the parts of the *letter* are justified as worthy of God to dictate, and as, in some respect, either more or less remote, conducive to the *spiritual* use and benefit of man.

P. A. C.

[To be continued.]

Correspondence. Man is continually preserved in *correspondence* with heaven by the Lord, that he may, if he chooses it, be led from hell to heaven, and by heaven to the Lord. A. C. 4323,

* Psalm civ. 1, 2, 3.

DICTIONARY OF CORRESPONDENCES.

[Continued from page 215.]

ACTION, an external form and representation of the will, just as *speech* is an external form and representation of the understanding.

The *actions* of men are more attended to than their *words*, for this reason, because the will is the real man, and the understanding only so far the man as it is united with the will. This likewise is the reason why it is so often said in scripture, that man will be judged according to his works or *actions*. It is not enough that he merely wishes well, and thinks well; he must also *act* well upon all occasions; for by this means alone goodness and truth gain a form within him, and become implanted in his life.

There are three essentials necessary to constitute man, and to complete his existence: the first is his will, the second his understanding, and the third his operations or *actions*. These are formed successively, and afterwards exist together, or simultaneously. The will commences in the womb, and is gradually formed from the time of conception till the time of birth; the understanding then begins with the respiration of the lungs, and is successively formed till mature age; at which time, and not before, the *actions* determine the real quality of the man, because in them his will and understanding are united, and consequently the whole man is apparent, just as a tree is known by its fruit.

Good *actions* ought to be done by man in all appearance *as of himself*; nevertheless, he should acknowledge and believe, as the truth is, that all good is from the Lord alone, and that the power so to do is a continual gift flowing from his divine mercy. Thus, the *actions* of man, though of himself he be unable to do anything that is good, become the medium of conjunction with the Lord, when all the praise and merit is ascribed to him.

Action and *re-action* are necessary to the existence of every created thing, whether animate or inanimate; for by this means a due equilibrium is preserved, wherein consist both spiritual and natural freedom.

ACTIVITY. An *active* life increases not only the powers of the body, but also those of the mind; while indolence is the destruction of both. If a man love his neighbor in a certain degree, and take the first opportunity of putting that love into *action*, he

will then love his neighbor better than he did before, or in an higher degree; and will therefore be more ready to serve him on a future occasion, than if he had omitted the first *act* of benevolence. This is an invariable truth, provided the *act* proceed from disinterested motives; the reason of which is grounded in this immutable law, that all influx is proportioned to efflux; or in other words, that in proportion as man puts forth himself into *actual* uses, in the same proportion the life which flows into him from the Lord, becomes fixed within him, and forms a plane for the reception of more life. A life of *activity*, therefore, when under the direction of genuine wisdom, enlarges every faculty of the human soul, and at the same time capacitates man for the most noble and exquisite enjoyments.

ACTUAL evil is distinguished from that which is *hereditary*, just as the inclination to a thing is from the thing itself. No person is punished after death for *hereditary* evil, but only for those *actual* sins, of which he has been guilty.

ADAH and *ZILLAH*, the two wives of Lamech, signify a new church, *Adah* the internal of the church, and *Zillah* its external.

ADAM, not the first of men, but the first and most ancient church upon this earth, consisting of perhaps thousands of men, and described in the word by the man and his wife Eve; the man denoting the intellectual principle, and the wife the will principle. Their new creation or generation is described, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden; and the end of that church is signified by their eating of the tree of knowledge.

ADAMAH, one of the fenced cities of the tribe of Naphtali, (Josh. xix. 36.) signifies such doctrinal truth as is useful in a state of spiritual temptation; for by Naphtali is signified temptation; and by a city, wherever mentioned in the word, is spiritually understood something relating to doctrine, whether it be genuine or heretical, which is always determined by the sense of the subject treated of.

ADAMANT, or *diamond*, a precious stone, whose color is translucent, and bordering a little upon a sky blue, signifies the truth of celestial good. In an opposite sense, as in Ezek. iii. 9, and Zech. vii. 12, it signifies truth destitute of good, or faith separate from charity.

[To be continued.]

TO THE EDITORS.

GENTLEMEN,

Your Magazine is indeed a *Lummary*, to enlighten the benighted mind. I have read the first five numbers with wonder and delight, and think the month too tardy that is to furnish me with the next. Your luminous explanation of various Scripture difficulties have already relieved my mind from a load of doubt and perplexity; and your liberal invitation to correspondents has emboldened me to lay before you the following parenthesis out of the Psalms, as I think a paraphrase upon it will be acceptable to the majority of your readers, and to none more than

Your humble servant,

ORMOND.

"(For the redemption of their soul is precious, and it ceaseth forever.)"

Psalms xlix. 8.

In order that the reader may be satisfied concerning the sense of the above verse, it will be proper for him to read the preceding part of the psalm, where he will find, (ver. 6) that the words are spoken of "*them that trust in their wealth, and boast themselves in the multitude of their riches;*" that is, of those who abound in mere knowledge, or scientific truths, and are thereby confident of salvation, being, as they suppose, justified by faith alone. This is the case with too many in the present day, who make a flaming profession of religion, and think, because they are in possession of many gospel truths in the literal sense of the word, that therefore they are the elected sons of God, and the certain heirs of eternal life. But of such it is said, (ver. 7) "*None of them can by any means redeem his brother, nor give to God a ransom for him;*" by which we are to understand, that those who have confirmed themselves in the doctrine of faith alone, pay no attention to charity or a good life. To redeem a brother, means to obtain charity; and to give a ransom to God for him, signifies to sacrifice every selfish and worldly desire for the sake of love to the Lord, and charity to our neighbor. The mere solifidian, however, rejects this great point of christian duty, and cries out with Cain of old, "Am I my brother's keeper?"*

* *Cain* signifies faith separate from love; his saying "*am I my brother's keeper?*" means faith making light of charity.

Thus, rather than part with his favorite system, he forfeits the benefit of future happiness: wherefore it follows, (verse 8) "*For the redemption of their soul is precious, and it ceaseth forever;*" that is, their salvation is of great price, and can be obtained by no less a sacrifice than of all that is near and dear to them; but in consequence of their not complying with the conditions of salvation, they fail of receiving the full blessings of redemption, and after death are irrecoverably lost.

M. K.

THE DOCTRINE OF THE TRINITY.

It has long been a mortifying reflection, that the doctrines of the Christian religion, as they are too generally inculcated, cannot be supported by a fair and candid appeal to sound rationality, and to the common sense of mankind; but that in many instances the most orthodox theologians are compelled to submit their understandings to a blind faith, and acquiesce in doctrines that are not only above the comprehension of man, but plainly and absolutely contradictory to sound reason. Where is the divine, for instance, who can look the generally received doctrine of the Trinity in the face, without (tacitly at least) acknowledging its absurdity, although he may perhaps have bound himself down to profess it as the leading article of his faith? If a Pagan, or Mahometan, gravely repeats the articles of his belief, we smile at his credulity, and wonder how a rational being can receive, as the ground-work of his religion, such incredible traditions. Yet christians in their turn equally become the subjects of ridicule among Mahometans and Pagans, for their strange and unaccountable acknowledgment of *Three Divine Persons* in the Godhead; which is so plain and palpable a confession of the existence of *Three Gods*, that no subtlety of reasoning can possibly elude the charge.

This, however, is not the fault of Christianity, but of its professors, who have unfortunately mistaken its most essential characters, and represented it as a religion that prohibits man the free use of his understanding; and in no article is this more conspicuous, than that of the Trinity. But that true Christianity is perfectly consistent with sound reason, that the understanding of man ought freely to be exercised in all matters of faith whatever, and that the Word of God requires no one blindly to believe what

he cannot in some measure comprehend, shall, we trust, be fully demonstrated in the course of this work. At present we shall confine ourselves to that great article of the Christian faith, viz. the *Divine Trinity*, and shew that it is so far from being an inexplicable, incomprehensible mystery, that it is perhaps the plainest, simplest, and most intelligible doctrine in the whole system of theology. But this we cannot do better than in the words of a celebrated commentator, to whose voluminous writings we often find occasion to refer, and who in his admirable work entitled *True Christian Religion*, treats the subject in the following manner.

EXPLANATION OF THE TRINITY.

There are general, and also particular essentials of every one thing, which altogether constitute one essence. The general essentials of every one man are, his soul, body, and operation; and that these constitute one essence, is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continual series; for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore, from this circumstance of the production of one from another, and their consequent insertion and conjunction one with another, it is evident, that these three are of one essence, and therefore they are called three essentials.

That these three essentials, viz. soul, body, and operation, did, and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the Father, can only be denied by Antichrist, for in the Word both of the Old and New Testament he is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; wherefore the divinity of the Father, answering to the soul in man, is his first essential. That the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother except a body, conceived by her, and derived from the soul; this, therefore, is a second essential. That operations constitute a third essential, is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials, which are Father,

Son, and Holy Ghost, are One in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring that He and the Father are One, and that the Father is in Him, and He in the Father; and that in like manner He and the Holy Ghost are one, inasmuch as the Holy Ghost is the divine-proceeding out of the Lord from the Father.

When it is said that Father, Son, and Holy Ghost are three essentials of one God, it may appear to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divinity of the Father, which constituteth the soul, and the divinity of the Son, which constituteth the body, and the divinity of the Holy Ghost, or the divine-proceeding, which constituteth operation, are three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the Father, in the Son derived from the Father, and in the Holy Ghost proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Ghost, in this case the divine essence is divided, which yet is One and Individual, and thus none of the Three is God in perfect fulness, but in subtriplicate power, which is a conceit that every sober and sensible man must of necessity reject.

How plain therefore is it to discern a trinity in the Lord by a trinity discernible in every individual man! For in every individual man there is a soul, a body, and operation; and so it is also with respect to the Lord, inasmuch as in Him, as Paul saith, "*dwelleth all the fulness of the Godhead bodily*," Coloss. ii. 9. Wherefore the Trinity in the Lord is divine, but in man it is human.

[*Farther remarks on this subject will be given in our next.*]

The Trinity. A trinity of persons was unknown in the apostolic church: and the doctrine was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches.

U. T. 174.

FOR THE HALCYON LUMINARY.

TO THE REV. JNO. HARGROVE.

SIR,

I have read with much attention and pleasure your *expositions* of several difficult points in Scripture, and now take the liberty of proposing another, not from an idle curiosity, but a sincere desire to come at the TRUTH in a matter that has long perplexed me. The religious society denominated Quakers, are (if I have been rightly informed) opposed to wars of every description; not only *offensive* but also *defensive*; not only to *aggression*, but also to *resistance*; individual as well as national. This doctrine of implicit submission is founded, it appears, on this expression of our Lord, in his sermon on the mount: "*Whoso smiteth thee on the right check, turn to him the other also; and if any man take thy coat, let him have thy cloak also; and whosoever shall COMPEL thee to go a mile, go with him twain.*" If these precepts are to be taken according to the *letter*, the Quakers are certainly correct, and we immediately lose the right of forcibly defending our *persons, property, or liberty*. But as I have many doubts as to the correctness of this principle, you will confer a singular favor in relieving them. If you will condescend to explain the *internal* or *spiritual* sense of the foregoing passage, some light may probably be thrown on the subject; and you will at once instruct and gratify a sincere friend to the *Halcyon Luminary*, of which valuable work I am

A CONSTANT READER.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

[Continued from page 212.]

Four notable changes or revolutions have taken place on this globe since the day of its creation. The first was the destruction of the Adamic or most ancient church; the second, of the ancient church which succeeded the former; the third, of the Jewish or Israelitish church; and the fourth great and mighty terrible, yet necessary change and revolution, is the end of the present Christian Church (so called.)

That this end hath already taken place will be made to appear in the following pages.

But now to return to the words of our Lord. As the Jews were fond of, and gloried in the outward temple of wood and stone, so modern christians are fond of, and glory in their corrupted church, whose doctrines are nothing else but error and falsity, although taught and received for divine truths. It was this building our Lord meant; which was raised by the powers of darkness, composed of error, and supported by covetousness, craft, and pride, under the dominion of Antichrist, that must be thrown down; and not one stone left upon another.

The predictions of Daniel, who had a clear sight and knowledge of the fourth change and revolution, were indeed fulfilled in some degree at the time of our Lord's appearance in the flesh; for the abomination of desolation might be seen where it should not be, standing in the holy place; that is, error, falsity, and darkness overspreading the church, and put for truth and light. But it is clear and evident our Lord was not telling his disciples merely of what was already come to pass, but also informing them of what was afterwards to take place at the time of the second advent, which is at the present day.

It seemeth that curiosity induced the disciples to enquire, when these things would be, and what sign would precede the end of the world (as some of them thought he spoke of;) but Love and Goodness answereth according to truth and instruction; and what he spoke to them he speaketh to us: "Let him that readeth understand. When you see these things, that I tell you of, come to pass, then know assuredly that the end of which I mean is nigh, even at the door."

It has been already hinted, that the end our Lord meaneth is the end of the christian church (so called,) that is, the end of its present form according to its doctrinals; or the end of the reigning power of that man of sin, the son of perdition; the end and destruction of the dominion of Antichrist, who sitteth in the temple of God, is worshipped as God, and exalteth himself above all that is called God; and that this end is come, will plainly appear by attending to our Lord's word, for the mystery of iniquity did then work, but its work is now accomplished.

The prophecy of Daniel respecting this operation and end, is therefore fulfilled in the christian church; as well as that which

our Lord added, strengthening the same, saying, "For ~~then~~ (that is, near the finishing of this mystery) there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

That the accomplishment of this prediction of our Lord has taken place, is evident from an impartial view of the present christian church (so called); for there is now greater oppression, injury, abuse, and violence, offered and done to the truth, than ~~was~~ or could be in any of the former dispensations: but this is the last time.

No truth can be discovered throughout all the various systems of divinity, but what is thus oppressed, falsified, and mixed with error.

[To be continued.]

FOR THE LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

The supposition may be reasonably indulged, that many of the advantages accruing to mankind from Divine Revelation, have passed unattended to, owing to many erroneous impressions of duty that prevailed, in the earlier and later ages of christianity, in relation thereto. A most conspicuous point was, that as men professing to be governed simply by the letter of the law, they declined all such possible contact with society, as might obstruct the execution of their pious resolves. The consequence was, that as to the ordinary purposes of life, they were, in a manner, self-annihilated. The salt which ought to have pervaded the corrupting community, was perverted from its proper destination, and derangement ensued on all sides, as well with the societies in general, as with those erring individuals, who had deserted their posts, under the impression that renouncing the exercise of their own rationality was one of the steps to perfection. That the choicest blessing which man has derived from his Creator, and indeed what essentially constitutes his manhood, and for the regulation and government of which Divine Revelation was given, as an universal rule, under which it might act, in all the subordinate and special affairs of life, with entire freedom, should be totally discarded, as in the cases above alluded to, is a thing that the present dawning light

enables us to perceive with some degree of astonishment. It is to this unhappy abandonment of the ultimates of creation, where the fulness of creative powers was to appear, that in all that respects the advantage of literary support, our holy religion has been less aided than even the literature of the pagan world.

The mind that attentively contemplates the knowledge enjoyed by ancient Greece, both in science and morals, may well be surprised. They have been to ancient Rome, and to modern Europe, the great masters under whom they learned the art of thinking on all subjects, and it appears that though we have in many things improved upon them, yet in others we still remain behind.

After making every allowance for the rapidity with which knowledge may increase in a short period, under the enlightening influence of a few extraordinary geniuses; still, the succession of improvements is, on the whole, comparatively with the life of man, a work of a long life; for forceful attempts to ameliorate particular portions of the world, often make them to recoil with a recuperative force into the former ignorance and state of barbarism, as was exemplified in the history of those learned Greeks and their descendants. This view of the subject leads us to explore the means of acquisition which the Greeks possessed; and we find, that notwithstanding the pride of literature, in always laying too much claim to originality, that the learned men of Greece derived their higher branches of science from Egypt. Thither went the philosophers of Greece in pursuit of knowledge, to the country so long the residence of the chosen people; whose memorable Exodus might well have excited the attention, and employed the pens of the Magi of Egypt. Residing, as the Jewish people were, in the immediate neighborhood of the Pharaohs, and bordering on that commercial people the Tyrians, the nature and principles of their theocracy could not be unknown to so inquisitive a people as the Greeks, and though there is nothing in the lessons of their schoolmen to indicate that there was any very intimate literary relations between Athens and Jerusalem, yet we should not be justified in supposing that the Greeks had never heard or known, in any way, the leading principles on which the frame of society rested: The existence of ONE Supreme Being; the Decalogue; the conquest of Canaan. Such circumstances, could not be wholly unknown to the Socrates, Platos, and Aristotles, of Greece. If we must admit this almost as a matter of course, one consequence will follow, that in place of wonder at the advances made by the philo-

sophers in moral knowledge, we shall rather be surprised that they got no farther; for, that such decisive evidence as was given to the Jews in proof of the truth of their revelation, as well as the internal evidence existing in the laws and rules themselves, by reason of their superior excellence and virtue, gave a splendor to their tenets which the pagans could not overlook. The sanction afforded to the Greek Theists, by such a weighty precedent, would have its force, and assist the friends of truth in the support of those esoteric doctrines, which they were anxious to confirm and divulge, as far as their political system would admit. It is not unlikely that the lessons taught by Socrates, tending, as it were, to unmask this esoteric doctrine to the eyes of the populace, was an incidental cause of his premature death, under the popular pretext of his intention to effect a total change of religion. That such was the state of the moral philosophy and dogmas of Greece is well known, from the prevalence of these exoteric and esoteric doctrines, by which the operative attributes of the Supreme Being were first poetically personified, and afterwards popularly, and actually deemed as individuals, and worshipped accordingly, an error, at which our cotemporaries cannot be surprised, who are aware that a similar one prevails in many of our Christian Churches in respect to *three* persons. We see in Asia the same state of things, for the assiduous literati of the British empire, have enabled us to discover in their sacred books, that the names of their deities are all epithets of qualities, or attributes of the once acknowledged Supreme Being, of whom the bulk have lost all view, by the intermediation of human inventions. It has been the boast of infidelity, that the pagans had made great advances independent of Revelation, but this boast has been made without due consideration; for, the very germ of all moral knowledge is the belief of the existence and *Unity of the Deity*, and this was shown by the Jews, and in the most definite manner possible, through a system of laws. The most essential ideas then, towards the formation of systems for the maintenance of political, civil, and moral order, may be very safely presumed to be borrowed from Revelation, and not the ordinary product of intuitive perception. T.

[To be continued.]

Revelation in the Most Ancient Church was immediate; in the Ancient Church, by Correspondences; in the Jewish Church, by a living voice: and in the Christian Church, by the word.

A. C. 10365, 10632. H. H. 306.

FOR THE HALCYON LUMINARY.

SERIOUS REFLECTIONS ON MAN.

Who can see that declaration in the first book of Genesis, "And God created man in his own image," without being struck with the most awful emotions. A being formed to enjoy LIGHT; natural, spiritual, celestial. Natural, from the glorious orb of day; spiritual, from the holy, revealed word of God; celestial, from the divine illumination pervading our souls. And these three bearing witness to us, of the high state and dignity of human nature, as it was originally formed. "After his own image created he him." Oh model, how grand! Oh work, how perfect! How great is that respect and love which virtuous men owe to each other; and to their frailer brethren, how much pity and compassion? Alas! how fallen! How is the fine gold become dim! The sensual part of man—his baser part—the serpent of his nature, hath sought to know evil as well as good; and his proficience too well attests his devotedness to the works of death. Blinded in spirit by the darkness of his deeds, "the man of sin" stands revealed.

When we consider how high are the capacities of man, when exerted in the order of his creation, in the order of that Divine Providence, operating eternally for the welfare of human nature, how are we struck with the dismal contrast, which our actual state presents? How, instead of the fruits of peace and joy, bursting from the bosom of innocence, in rapturous response, to the heavenly source of existence—is it, that malign passions and bitter sorrows, hold us in thralldom? We have forgotten, totally forgotten, that we are created after the image of God; and, that of course, we ought to fight, quarrel, slander, rob, kill, &c. as the decalogue enjoins. Oh, soldier! marching under the banners of guilty ambition, thinkest thou against whom thy deadly aim is levelled? Against men created in the image of God. Drop your musket—suffer death from your enemy—is it not better to be the killed, than the killer, under such circumstances? Oh, duellists! weigh the consequence of your murderous deeds; it is not the ill you inflict upon your antagonists only that limits the evils; the society you belong to is thereby brutalized—the contagion of your evils are like a leaven in your respective spheres, they familiarize and sanction by precedent the infernal practice of man-killing.

Yet such it is owned are the ways of *this* world—such are the results where the lowest principles of our nature are permitted to exalt themselves in dominion over the higher. But let man remember these words—“*My ways are not as your ways,*” and by reversing the order now existing, introduced by the fall, endeavor to secure, first in ourselves, and then in our different spheres—such an ascendancy of holy and Divine principles, as may restore us again to our former state and condition; and to those who lead the van in such a good work, who follow foremost the great captain who is passed on before us, let them be comforted with the hope and sure promise, that in proportion as their talents are used in his service, they will have superadded other talents in the same degree, and that however contemptibly the men of this world may look on their endeavors, yet there is one, “*Who giveth songs in the night.*” T.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

(Continued from page 223.)

23. Thus the *use* was principally pre-eminent in every production or effect, as the soul in its body. Hence in every vegetable something resided more intimately, especially in the nature of seeds, which, in their central parts, endeavored that something new might be produced, conceived in like manner from seed, and excluded from the egg: such an offspring, for instance, as being endowed with a vital principle by nature, might enjoy all this redundancy, which in the mean time was instrumental to produce it. Every vegetable, therefore, as pregnant, labored to exclude this new egg, and to replenish it with the most precious sap extracted from the centre of their seeds, then to hatch it in the sun, and shade its most exposed parts from his heat; being excluded from the egg, they received and cherished the young animal, formed it a soft nest, nourished it with a food of a spirituous nature, extracted from their fibres, analogous to milk. without any remittance of parental care; till growing up, they were able first to make short excursions from their nests or couches, returning at times for their milky nourishment to the parent tree, till at last they relinquished that for the common food already prepared for them in

the vegetable kingdom. This whole process was accomplished by a certain instinct which was inherent in every plant, even from the seed; for the generative faculty of nature in the centre of every seed, endeavored to produce such animals with a certain delightful complacency, that it might at last bring forth a life where none had existed before, or something animated in that which was inanimate: for there are two principles absolutely distinct from each other, the one natural, and in itself dead; the other spiritual, and of itself living.*

This spiritual acts efficiently, and most particularly in every thing, and so directs all, that nature regards nothing, but as it may be of use, or as a cause in subordination to first causes: so that a series of her operations may be continued in a regular course of progression, to their intended effects. Hence the earth, by a continuation of such causes and effects in conjunction, being like souls conjoined to their bodies, flourished with such an agreeable festivity, that if the scene was viewed by some superior mind, whose extensive vision could take in at one glance, both the effects which were produced, and the uses intended by them, in this paradise of ravishing delights, they would appear to him not terrestrial, but celestial.

25. This seminal principle of nature, animated from its inmost centre, now impregnated the tender leaves, which swelled as new seed-cases and ovaries, out of which fresh eggs were excluded, but of another kind.† First of all, therefore, the most ignoble ani-

* That there are two principles distinct from each other, the one spiritual the other natural, is demonstrable from what follows; as also that the natural principle takes its rise from the sun of this system; but the spiritual from the very source of life, or the Supreme Being. I shall only take up the subject discussed at No. 6, in the note (*), and pursue it here. That note stated the nature of forms, and concluded with the supreme or celestial form. These forms, *as arising from the active powers of the atmosphere only*, are all inanimate; for there is none of them but what takes their rise from the sun alone, as the source of nature. But there yet exists above this supreme form of nature, or the celestial form, another form called the perpetual celestial, or *supra-celestial*, or *spiritual form*, which includes nothing but what is infinite, arising from the radiations of the *sun of life*, as the other forms do arise from the radiations or rays of the sun of this world. This spiritual form, because it immediately proceeds from infinite or the Deity, who alone is, and alone lives, in fact is that which animates the living principle in animals, to the functions of their lives: not that it is *an universal soul*, but as animating all that which is made, or brought forth fit for the reception of life. For every soul is a substance of itself, which is perpetually excited to live a life from *this form*, as the natural essences from their air and atmospheres.

† The first stamina of vegetables were in imitation of their mother earth, a mere seminary or aggregate of eggs, not only of their own eggs, but others

malcula, afterwards the more illustrious, came forth in the same precise order by which nature had propagated the vegetables. Therefore, as the spring advanced, there came forth into light caterpillars, and grubs of the moth kind, more ignorant than those which followed them, of the functions and exercises of their proper existence. These minute images of life, or living forms of nature, in imitation of her processes, concealed in their first state of animation, something yet more interiorly hidden, which should manifest itself at the end of their *reptile* or *vermicular* mode of existence: hence the power of this internal life changed their grubs into nymphs, aurelis, or chrysolides; so that by-and-by casting off their former coats, now of no use, they took wing, and being elevated from the ground, spent the remainder of their short lives in the *delights of love*, to the purpose of perpetuating their kind, by lodging their eggs on the fostering buds of their parent vegetables. Neither was there, in all the course of their short and equivocal state of existence, any natural function, nor in the organical texture of their bodies, any minute artery, fibre, or nerve, which was not adapted to this condition of their lives: by which the whole tenor of their existence, however seemingly intercepted, was urged on, as the racers for the prize which is the object of their contention. Hence the life by which they were actuated, formed its first rudiments into a *continued series*; and nature most officiously accommodated her operations to its intentions. Besides this, there was not in the whole universe the most ignoble species of these classes, which did not exhibit some symbol of the general system; if not at that time, yet for the time to come: however, we cannot by our senses, which glance only

also of a diverse nature, which should be afterwards conceived; for one lay is involved in another, that the latter could not come forth till the necessary productions for their subsistence and exercise had been prepared. From the series of such a process in fact, it will appear, whence the souls of brutes proceeded, which are said to be generated by nature in the seeds of vegetables. For in like manner as the seeds of vegetables were formed by a conjunction of the active powers of nature, with the passive sluggishness of the earth, the *sun's rays* co-operating as a medium; so now these seeds were animated by a conjunction of this before-named spiritual form, infused with the active powers of nature, by the mediation of rays emanating from the sun of life, which is spiritual and living: wherefore these lives proceeded forth in the same subordinate series as the natural powers of the atmosphere, and in the same manner as the seeds of vegetables, from which they were at last excluded. Thus while *life* from its proper source endeavors only to produce utilities, and nature nothing but effects fitted to such uses, it appears that it was so foreseen and provided, that the intention of producing such utilities should include in it the proposed effect. He is altogether blind, who does not see the Deity in this wonderful contrivance.

Over the surface of things, discover their utilities, which are myriads, few of them being within our sphere of observation. Thus the paradise we are describing being elevated in its minute animals to new uses, and further decorated, rose into superior splendor; for every leaf produced its living creature, and every flower glowed more resplendently from the brightness of its native color, heightened by the life of nature, which was conjoined to it.

26. When now the violet groves of this paradise abounded in swarms of living creatures, as detached particles of new life, another class of the animal kingdom began to disentangle themselves from the same kinds of rudiments and matrices, as the former, and to enjoy the light; namely, feathered fowls of all kinds, prior in respect to their nature, as more noble; though later in their production than those other twice-born animals. This winged brood were produced from the shrubs and bushes, as the spring advanced; whose leaves, grown turgid with sap, gave birth to this new offspring. These vegetables having strewed their proper seeds upon the ground, and so secured the perpetuity of their own species, concentrated their tubes and fibres yet more interiorly, and began to push forth this more noble fruit; *in this order*, first, the little eggs with their yolks, and the other rudiments of a new life, which they deposited in nests formed by the officious interweaving of their twigs round about; being gently dropped into these receptacles, they were left to the fostering care of their common parents, the earth yet warm with perspiring vapors, and the sun hatching them by its rays; altogether as if the leafy twigs had acted by a previous intelligence, emulous of our sciences. But nature, in every instance, so managed the new-forming life, as an intimate agent to produce such effects; that, together with the life, the *use* of such mediums to promote its growth, should actually exist; for the usefulness of a thing, as before said, is the very soul of any effect. Thus these animals of the feathered race, being now hatched and nourished with the milky juice of their maternal shrubs, together with the grains of corn providentially scattered about, till they were in a capacity to shift for themselves, took wing, and made short excursions into the air, their new receptacle. Now from these spontaneously building their nests, flocks of feathered fowls winged the air, of as many kinds and species as there were shrubs. But these secondary procreations, or those from seeds, without the mediation of earth as a matrix, by their proper or last great effort, ceased to be for the future

oviparous, that is to say, they were not afterwards produced from, or by shrubs and bushes; for the principle of all the principles whence life is derived, before the existence of first causes, is so ordered in his providence, that they should be classed together in a continued series, and instituted as the supreme or intimate degree of this order, that one thing in its proper time should produce or rear up another. This superb, or lofty and elegant species of animals, decorated the air and the earth with their celestial and golden-coloured plumage; for there were kinds which carried upon their heads crests, like crowns or diadems studded with gems; some had the plumage of their necks variegated with the appearance of stately collars, shining with jewels of costly water; some exhibited in the wing-feathers and those of the tail, brilliant stars, auroras, and future rainbows; some had impressed upon their wings the solar fire, shaded off to a purple; some of them represented paradise itself, or some of its pompous scenes, traced out on their feathers, &c. By this time, the earth's surface was like one entire granary, from the fecundity of her numerous vegetables heaped together; and introduced this her new offspring into the enjoyment of this plenty, as to a plentiful table already spread out for them; and that as well her first-born minute animals, as these flocks of the feathered species, that they might eat up her superfluity, lest it should abound too immoderately, and hence her redundancy might be reduced to a middle quantity, like two ends of a balance, in equipoise, by diminishing or adding to their respective weights. Thus universal Providence directed* both the efficient cause and its effects in the most minute circumstances, that in proportion as one cause proceeded in the series to a second, or a third, and so on, the usefulness of one to another should, by a constant law to eternity, keep pace with them.

27. Lastly, there were introduced into the enjoyment of this plenty, thus far extended, the four-footed beasts, with the flocks and herds; but not before the humble shrubs had been disburdened of their feathered brood; *for this reason*, lest these walking

* Providence is denominated universal, because it is in the most minute particulars; for every universal is so called from its presence, and power or energy in the parts or generals of which it is composed. An universal is the complex of all singulars, as the general is of all particulars; for unless Providence was in particulars, even in the least things whatever, as well as in the greatest, it would not be universal. Therefore, if we separate either the great, or even the minutest particular from the universal Providence, we destroy the very essence of its universality in our ideas.

specimens of life should trample under foot the vegetations designed for the subsistence of the former animals, and spoil the seeds intended for their future support. These last-produced animals, the proper inmates of paradise, were in like manner an offspring of trees; but such as were of a higher order in the course of nature. These, by the like kinds of fecundations as the former, at last opened their most central pores, and impregnated with seminal juice, little eggs pendant at their branches, which being drawn out into bulky matrixes, and deposited among the herbs and flowers, involved themselves spontaneously with tunics, viz. the amnion or amnios, or the inner tunic; and the chorion, or exterior one, furnished with the *placenta*, which having purified the milky juice of the vegetables, transmitted it by suction through the meandering passages of the umbilical or naval cord, to the liver, where being purified to the highest degree, and like chyle espoused to the blood, it was then remitted to the heart and brains, that they might distribute it for the use of the increasing body. Nor did the sedulous and provident nursing-tree intermit her care; before the animal was entered into possession of its proper life, and began to act under the general auspices of nature. The greater kind of these cattle had broad backs and deep chests, and carried about aloft by means of fat bulky bodies, bearing on their fronts branching horns, as so many marks of their sylvan original, from maternal stocks of greater nobility, as more elevated from the ground. The soul of each was visible in their looks, for nature at the same time transfused herself with their manners into the figure of their bodies, as these were in some degree a representation of their minds; for nature, in producing a life, couples together cause and cause; what was intended in both, produces a conjoint effect, which is the complex aggregate, or sum total and image of the uses designed by nature in the existence of that life. How many new faces, therefore, appeared among the animals, so many different spirits informed them; so that it might be affirmed, all the spirits in the universe, *joined in one respect, and disjoined in another, as being furnished with bodies*, had been collected together for this terrestrial exhibition of the different classes of animals. For some were fierce and savage, most greedy of blood. Some seemed to pine with envy, grudging themselves and others the light with scowling ugly countenances; some of them seemed vain, proudly swelling, with the idea of self-consequence; others high-spirited, prancing loftily; some being meek and gentle, bore with the pride and insolence of these

others; some most fearful and timid at the sight only of fierceness, were seized with palpitations of the heart; some minded nothing else but the soft dalliance of love, and gave up to sport and merriment. But among all these classes, so different from each other, there was a certain form of government established, and a certain polity or order enforced by love or fear; for every one knew another's intention by the look, and read their nature inscribed as it were in their motions, inasmuch as the senses were acute, and always on the watch, indicating the nature of every thing to their principle of life in the brain, from which motion there resulted indications conformable to the occasion; whence their life and manners were regulated as by an oracle, though they were yet ignorant of their future destiny, when there should be many ages passed over; that the horse should be bridled and bear a rider; that the sheep should give up their fleeces for clothing; and the rest of these animals should serve the various uses for which they were intended, food not excepted; for there was not one of all this number, which had not been designed, before the commencement of time, to its proper use; hence such a variety, that nothing was wanting which could either be numbered or guessed at as fit for use.

(To be continued.)

THE FINE ARTS.

(Continued from page 175.)

Another great cause that precipitates the downfall of every fine art is despotism. The reason is obvious; and there is a dismal example of it in Rome, particularly with regard to eloquence. We learn from a dialogue accounting for the corruption of the Roman eloquence, that in the decline of the art, it became fashionable to stuff harangues with impertinent poetical quotations, without any view but ornament merely; and this, also, was long fashionable in France. It happened unluckily for the Romans, and for the world, that the fine arts were at their height in Rome, and not much upon the decline in Greece, when despotism put an end to the republic. Augustus, it is true, retarded their fall, particularly that of literature; it being the policy of his reign to hide despotism, and to give his government an air of freedom. His court was a school of urbanity, where people of genius acquired that de-

licacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of his time. He honored men of learning, admitted them to his table, and was bountiful to them.

It would be painful to follow the decline of the fine arts in Rome to their total extirpation. The tyranny of Tiberius, and of subsequent emperors, broke at last the elevated and independent spirit of the brave Romans, reduced them to abject slavery, and left not a spark of genius. The science of law is the only exception, as it flourished even in the worst of times: the Roman lawyers were a respectable body, and less the object of jealousy than men of power and extensive landed property. Among the Greeks, also, a conquered people, the fine arts decayed; but not so rapidly as at Rome; the Greeks, farther removed from the seat of government, were less within the reach of a Roman tyrant. During their depression, they were guilty of the most puerile conceits: witness verses composed in the form of an ax, an egg, wings, and such like. The style of Greek authors, in the reign of the emperor Adrian, is unequal, obscure, stiff, and affected. Lucian is the only exception that may be made.

We need scarce any other cause but despotism, to account for the decline of statuary and painting in Greece. These arts had arrived at their utmost perfection, about the time of Alexander the Great; and from that time, they declined, gradually, with the vigor of a free people; for Greece was now enslaved by the Macedonian power. It may in general be observed, that when a nation becomes stationary in that degree of power, which it acquires from its constitution and situation, the national spirit subsides, and men of talents become rare. It is still worse with a nation that is sunk below its former power and pre-eminence; and worst of all, when it is reduced to slavery.

Other causes concurred to accelerate the downfall of the arts mentioned. Greece, in the days of Alexander, was filled with statues of excellent workmanship; and there being little demand for more, the latter statues were reduced to heads and busts. At last the Romans put a total end, both to statuary and painting, in Greece, by plundering it of its finest pieces; and the Greeks, exposed to the avarice of the conquerors, bestowed no longer any money on the fine arts.

The decline of the fine arts in Rome is, by Petronius Arbiter, a writer of taste and elegance, ascribed to a cause different from

any above mentioned, a cause that overwhelms manhood, as well as the fine arts, wherever it prevails; and that is *opulence*, joined with its faithful attendants, avarice and luxury. In England, the fine arts are far from such perfection as to suffer by opulence. They are in a progress, indeed, towards maturity; but they proceed at a very slow pace.

(To be continued.)

FOR THE HALCYON LUMINARY.

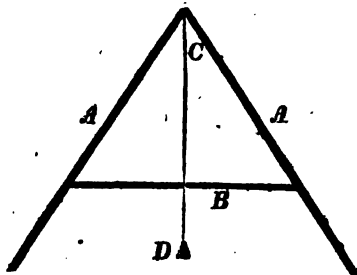
AGRICULTURE.....No. III.

The advantages of *irrigation* are scarcely second to those derivable from the use of well fermented compost. It is surprising, that a practice so beneficial to the farmer, should be so little attended to even in Great Britain, where agriculture has been so much studied and improved. Irrigation is not a modern invention. The time when water was first used as a fertilizer of the soil is not known: there is, however, sufficient reason to believe that it was in use in the early ages, nor is it improbable that it was more attended to then than in modern times. We learn from Virgil, that irrigation was common in Italy before the christian era; and modern authors, perhaps, without always reflecting on the original signification of the expression, have used the words "*eat prata biberant*,"* as significant of sufficiency. No satisfactory cause can be assigned, why a practice, which would so powerfully aid the farmer, and act nearly as a succedaneum for manure, has been so confined or neglected. It is not the only art which, by falling into decay or disuse, leaves the present generation, with all its boast of invention and improvement, in many instances inferior to their ancestors. Some have doubted whether men have grown happier or more comfortable by the numerous improvements and inventions which are the daily results of human genius; perhaps this, as far as true, may be accounted for by the probability, that many of the improvements of the early ages having, in course of time, been totally or partially forgotten, were subsequently re-invented, and that, instead of progressing in improvements, we have been only returning to former principles. Be this as it may, it must certainly be admitted, that advantages, resulting from modern improvements, have not been in progressive ratio with the supposed importance of the numerous inventions.

It does not always happen that streams pursue courses favorable to irrigation, as the water naturally seeks a passage through some valley or through the lowest part of the farm; but such streams often have their sources on high ground, and it may, in such cases, be not difficult to divert the course so as to

* The fields have drank enough.

command the whole or a considerable portion of the farm. The eye will often direct a right course, but where this cannot be depended on, a common level may be used, or one of the following form :



A A are two legs to be made of any convenient piece of wood; *B*, a cross beam to keep the legs steady; *C*, a line fastened at top where the legs unite; *D*, a small weight at the end of the line to make it hang perpendicular. When the line covers a mark to be made on the center of the cross beam, the two points of land on which the legs rest must be level, then it may be altered and the levelling continued as far as the nature of the surface will admit. This level may be made by the most unskilful axe-man in a few minutes, and will enable the farmer in one day to discover every line on the farm through which water can be introduced.

The advantages to grass lands may be observed by the extra growth in situations where an obstructed current waters the land without overflowing the grass; the growth, in such places, is considerably greater than on the adjoining land, and would be equally good, were it not for the constant watering, which produces an injury exceeding the advantage; but this would of course be remedied by such a regular plan of irrigation, as would permit the farmer to irrigate the land only when necessary, and to draw off the water when "the fields have drank enough." The advantages of occasionally watering tillage-lands is so generally allowed, that the expense alone prevents its general practice: every farmer practises the watering of his kitchen-garden, nor does he think any trouble or expense too great, so largely does he calculate on the consequent increase of crop. There is not perhaps any greater proof of the superior advantages of small farms, than this practice of watering gardens. The great and injurious extent of farms prevents their being watered, and, by this mismanagement alone, the crop is sometimes lost, and always injured. The farmer generally uses only a common watering-pot in his garden, which of all modes is the most expensive. An invention of a mode or machine for irrigating land at a cheap rate would be more useful than any lately produced; the patent right would be very profitable, and the encouraging of genius on so useful an improvement would be well worthy of legislative interference, or the agricultural societies would apply part of their funds usefully as premiums for the best and cheapest modes of watering grass and tillage lands. The increase on crops, whether of grass or otherwise, would be at least one half more by means of irrigation than without it, and will at once prove that an

expense may be incurred, in this way, far exceeding what the unreflecting farmer would suppose. This increase will operate not only on the quantity of each crop, but on the number of annual crops to be produced from any given quantity of land. There have been various endeavors made to introduce water on land for the purpose of occasional irrigation; some of these were objectional on account of their expense, and some unexpectedly repaid the expense by the advantages which resulted;* it must therefore be impossible to ascertain, except by experiment, the utility of any particular plan. A gentleman whose farm of fifteen acres lay adjoining the grand canal in Ireland, caused the entire to be divided into beds of sixty feet wide; on top of each was a small channel for conveying water; each bed declined regularly from the upper channel to a lower one which divided the beds; into this latter channel the overflowing water fell, and was thus conveyed away; the water was supplied by the grand canal, and applied to the whole or part of the farm as best suited the wishes of the proprietor. This mode of irrigation, professedly expensive, yet fully remunerated the owner of the farm for the expense incurred. It should be here observed, that this mode of farming must necessarily be connected with stall-feeding, as otherwise the cattle will, by their weight and hooves, throw the surface into unevenness that may prevent an equally watering of the whole, or they would destroy an inclined plane, if such should be necessary to a complete irrigation.

The destructive effects of a long drought to meadows and tillage have been frequently experienced, in the moistest as well as in the most temperate climates: how much more injurious must they prove in latitudes where the great heat of the sun threatens to parch the earth, and stop or destroy vegetation! The flooding of whole tracts, and leaving them for several days covered with water, has been practised, with great success, in some counties of England, and has given, to such counties, a very decided and apparent advantage over other places where irrigation was unattended to. Where land lies in an inclined plane, water, if conducted in a channel at the top, will, when forced to overflow, water the entire, if the supply should be sufficient; but, if insufficient, or that the farmer may not wish to water the entire at once, a few channels may, at convenient distances, be made parallel to the upper one. The water which overflows the upper channel will be carried off by the second, unless, by stopping both ends of the latter, the water may be forced to overflow it likewise, and thus continue to water the different divisions of the land. If the clay, that must be dug out of each channel, should be formed into a bank to exceed in height the level of the top of the channel immediately above it, the space between such channels may be fully overflowed or flooded, and, when kept so for a sufficient time, it may be let into another channel, and thus, each piece of land successively flooded by the same water. A tract of land, thus situated, measuring eighty rods from top to bottom, and forty

* An ingenious farmer of Pennsylvania, has invented a mode of supplying his house with water, which was raised to such a level as to command the entire farm. Some notice of this invention shall be taken hereafter. The watering of land seems better understood and more practised in Pennsylvania than in any other of the United States.

rods across, would contain twenty acres, and might be divided into four fields of five acres each.

It will easily be observed, that a very small quantity of water would overflow twenty acres thus divided. The expense of making channels would be little, and, should no stream of water be convenient, or that could be turned into the upper channel, any moderate expense for procuring such, from a well or otherwise, ought not to deter the farmer. The invention of the Pennsylvania farmer, already alluded to in a note, did not cost more than one hundred dollars. The procuring of early grass to feed cattle, especially when fodder may have been scarce in winter, must be of great importance to the farmer, and might always be promoted by flooding.

Irrigation would be particularly serviceable to fruit trees; nothing contributes more to increase the quantity of fruit, than a frequent moistening of the roots of the trees. This would repay the expense of doing so by pail or watering-pot, but where no other mode will be convenient, then it is advised to throw a pail of water, in which a small quantity of salt-petre has been dissolved, at the root of each tree, once a year. If any farmer doubts the efficacy of this simple mode of increasing the quantity of fruit, let him treat one tree so, and, should the season prove dry, he will certainly see the advantage so clearly as to induce a continuance of the practice, and the application of it to every fruit tree. It shall only be further remarked, before closing this number, that muddy water will be preferable to clear water, and that if the soap suds, &c. from the kitchen or wash-house should find its way to the water intended to irrigate the land, a considerable additional advantage will accrue.

[To be continued.]

FOR THE HALCYON LUMINARY.

C. B. ON WAR—No. I.

M'Fingal says,

*"That war itself is nothing further,
Than th' art and mystery of murder:
And who most methods has essay'd,
Is the best general of the trade."*

And Hudibras adds,

*"That as the teeth in beasts of prey,
Are swords, with which they fight in fray;
So swords in men of war are teeth,
Which they do eat their victuals with."*

Is defensive war virtuous or vicious? This is really no improper inquiry to every man who desires to cease from evil, and learn to do well. They who do not *desire* this from the bottom of their souls, are destitute of that which is essentially necessary to their character, as good men, and useful citizens.

Bellum est ratio regum; War is the reason and resort of kings: and warriors, in one respect, may be denominated beasts of prey, which they resemble; but belligerent nations are worse than carnivorous animals; as these

devour for food and hunger, but these for avarice and ambition. Besides, men devour their own species, but this is not done by wolves, vultures, or tigers. Man, look at thyself in this mirror; and behold the honor and renown of the Christian heroes of war. It is glorious to murder a million of human lives, and rob nations; but it is infamous to murder and rob individuals on the highway. Hence Bonaparte is certainly a great and honorable man; and so was the great Alexander of Macedon. How is this to be accounted for? In the following method: "The serpent's head is to be crushed. Every wicked government (and all are said to belong to the old serpent, the devil) is emblemized in Egyptian hieroglyphics, by the figure of a *serpent*, or lizard, which is also an animal of the serpent kind, and so is the dragon. Now, how shall the serpent's head be crushed, except by violence and war? And except the serpents, or kingdoms of this world, with their policies, are destroyed, how can they become the kingdoms of God and Christ? Every wicked man is a serpent of the old serpent; therefore crush his head *sans ceremonie*. Hang, burn, knock his brains out. Do not let the tares grow with the wheat, till harvest: because the harvest is the *end of the world*, and then persecution could not be practised. Do not reason and persuade, but force and destroy. The greater the destruction, the greater will be the horror: the greater the horror, the greater will be the sublimity: the greater the sublimity, the more beautiful and celebrated. For what is greatness but a kind of magnanimity?" Such seems to be the practice, if not the way, in which workings reason and defend their conduct.

But if a serpent is the symbol of a nation, its head is the emperor, monarch, or ruler; or its head is the constitution, and its tail will, consequently, be the ruled, and more especially the lowest in the nation. Now a question arises; does the head or tail suffer most in wars? Unhappily the poor suffer most, whether famine, pestilence, or war makes ravages among human beings.

I know of scarcely a greater absurdity than that of calling a warrior a hero, or great man. For nothing is really deserving the epithet of magnanimity or heroism, but that which is good and disinterested.

Warriors are madmen, rather than heroes; wicked men rather than good and honorable ones. "For whence come wars? even from your lusts," says the apostle James: "from the lusts of the flesh, the lust of the eye, and the pride of life." If these things are wicked, their streams also are iniquitous, and they all ought to be subdued, mortified and regulated by right reason, and the divine principle. Pride, which produces contention, misery, and war, is a remarkable sin, is opposed to meekness and humility, consequently to the example of Christ; and if so, it is opposed to Christianity. The honor of a title, a ribbon, star, garter, &c. has produced the misery and destruction of thousands: ambition has destroyed its hundreds of thousands; but the love of money its thousands of millions!! These roots of murder and war are base, and vile must be their consequences; and vile the promoters and agents of them. If so, they are Homer's madmen; see his second book and 3d satire. They are fools; and Socrates proves to Alcibiades, in the 2d dialogue, that goes under his name, that wicked men are fools. So, too, Seneca observes, "*insanira omnes stultos decimus*:" and the scriptures speak the same sentiment.

If these ideas are correct, then it follows that all nations are unwise, anti-Christian, and mad; because no nation exists but what has risen or is supported by the sword and arm of flesh. If nations are so, what must we think of their politics? Socrates was forbid by his good spirit from interfering in politics. Our Saviour was tempted by Satan with the kingdoms and glories of this world, but he would not meddle with them: but hundreds of thousands, nay, millions, who call themselves from his name, are daily laboring and sweating in politics, for the power and glory of this world.

Objection. If men would not fight to defend themselves, they would be enslaved and plundered.

Answer. This objection is a good one, if life is of less value than liberty and property: But not so, if slavery and poverty are not to be avoided so much as the destruction of our own lives, or the lives of our neighbors. All that man hath, he will part with, save his life; and to fight others with deadly weapons, is endangering our own lives, as well as those of our neighbors and enemies, whose lives we are commanded to preserve.

Obj. Fighting was commanded by the Mosaic law.

Ans. And so were many other things of that shadowy dispensation, which are now ended by the advent of the spiritual dispensation. Outward wars, and vengeance, and retaliation are now forbidden. For we must now no more avenge ourselves, or take eye for an eye, or forcibly defend our *persons*, *property*, or *liberty*. Therefore, if our *person* is smitten on the one cheek, or our *coat* and property are taken away; or our *liberty*, by being compelled to travel a mile against our will, we are not to resist, but do them good for their evil; bless them who revile, and pray for our persecutors.

Obj. Would not such peaceable people be murdered by wicked warriors? Self-defence is the first law of nature.

Ans. As warriors do not fight merely to murder, but for conquest, wealth, and glory: if arms were not opposed to them they might rob, but the victory and glory of battle could not occur. Self-defence would not be necessary for the same reason; and all that would remain to be done, would be for every meek, just, and pious man so oppressed, to plead, rebuke, and remonstrate against the impropriety, impolicy, and injustice of such offenders; and to convince and turn the current of public opinion against them; which would, as it became general, sweep gradually their oppressors into the fathomless ocean. Religion is supernatural, and checks self-defence.

Obj. Where is the proof of such ideas?

Ans. Has not persecution, when rightly borne, been advantageous to the cause of the oppressed: and so much so, that the blood of the martyrs is proverbial as being a seed to the Church. If so, who need fear but what the Lord will help those who trust in his protection?

Why was not the Quaker administration of Pennsylvania attacked and plundered by the savages, as among the fighting New-Englanders? Why were they not plundered by their neighbors of this, or the other continent?

I am confident that nations now suffer in pillage, fire, murder, ravishment, vice, and villainy, the usual effects and concomitants of war, more harm and misery, than they would by suffering, pleading, and exhibiting in a right way

the injustice and impolicy of avaricious oppressors misusing a meek and harmless people, principled against war and its policies. Now let him who will not agree to this, demonstrate the policy of the contrary, if he is able, and prove war to be virtuous, Christian and benevolent. But please to do it fairly, and not by passionate and windy declamation, which is lighter than the wind that blows; and like it, its blast is often very mischievous: C. B.

FOR THE LUMINARY.

HIGH LIFE AND LOW LIFE.

High life, I think, is distinguished from *low life* by the same rule that riches are distinguished from poverty; for, all those who belong to high life, are rich, or supposed to be so; and all those who become rich, are entitled, by that qualification alone, to rank among the great. This mode of settling rank also determines that the poor must, because poor, belong to the low life, and that, even the leader of high life, if he should lose his riches, must alter stations, and associate only with the poor in low life. A man may thus, by the freaks of fortune, change rank frequently, and alternately become rich, and poor; a member of high life, and low life; a gentleman, and a peasant; worthy of esteem, and fit only to be despised. What does all this prove, but that the mere idea of rank is but a bauble; the epithet conveying no precise meaning, or else is synonymous with equality; for as the same qualification which determines one man's rank, would determine that of any other man, and as that qualification may be acquired, even without merit or industry, and may be lost without imprudence or fault; where then consists any permanent distinction? It existeth not at all; and after all that has been said or written on the subject, it all amounts to this, that even the greatest sticklers for rank, practically, and as if unwillingly, allow a natural equality among the entire human family. The different orders bestowed on individuals, merely to designate which shall move first or last in a procession, has nothing to do with the question: these distinguished individuals are but a part of the great family of high life, and associate, as a matter of course, with every other member of the family; the entire of this family compose all that are rich, and those only.

No inconsiderable distinction is observable in the manners of these two orders of society; and it is curious to note the painful difficulty with which a man, suddenly raised from low life, endeavors to accommodate himself to the manners, and to ape the etiquette, the formal chat, the prim silence, the feigned modesty, and every unnatural attitude of those in high life; nor is it less worthy of observation, to view the pain with which false pride, laying aside all the mockery, insincerity, and formality of high rank, gradually assumes the unaffected simplicity, the unassuming, unguarded and artless manners of the poor. I have seen two gentlemen spend more time in a complimentary contest as to which would first enter a coach, than would be required by a country farmer to move his waggon and family a mile. I have seen a dozen poor rus-

the move through a country dance in less time than was occupied in prevailing on Miss —— to sing a song. Thus we observe a degree of restraint or unhappiness in both stations; and, although the general wish aspires to the rank of high life, yet, to render it well worthy of being sought, it must be weeded of many an excrescence, which stands in the way of rational enjoyment.

O.

 FOR THE HALCYON LUMINARY.

THE GREAT CITY.

Until my twentieth year I lived in my father's house in the country. I then went to visit a cousin in the city. As I approached within twenty miles of it, the number of travellers increased; some were going to, some returning from the great city; some were in coaches, some in chairs, others in waggons, many on horseback, and very many on foot. As I approached nearer, the crowd increased, and the wind shifting, directed a volume of something black towards me; I at first supposed it a cloud, but soon I discovered it was smoke; I thought of the burning mountains, of which I often read, and felt apprehensive, on my nearer approach to the seat of this artificial volcano. The ringing of bells, the grating noise of wheels rolling over hard pavements, the alternate cries from shrill and rough voices proclaiming articles for sale, the crowd no longer distinguishable into small parties, but as one uninterrupted, unlesseing multitude, induced me to believe that I was in the city: it was but the suburbs, divided from the city only by a long and broad bridge, and that so crowded with horses, carriages and people, that I dared not approach it, and waited many hours for a safe passage; but the numbers who passed and repassed, with a safety which surprised me, were not likely to lessen, and I was about venturing my life among coaches, carts, horses, and cattle, when, espying a boat about to start, and numbers crowding into it, I asked for a passage to the city, and was carried over for a penny. Before reaching the bridge I passed through several streets; they were in general narrow, the houses low, the streets dirty, the people ragged and squalid, and my ears constantly grated with such horrid vociferations, such dreadful blasphemy; my eyes astonished with such scenes of inebriety, fighting and debauchery, that I was glad I was only in the suburbs, for had it been the city, I verily

believe I should have returned, without seeing my cousin. I crossed the river safely, though I often feared the crowd would sink or upset the boat, for every where there was a crowd; a crowd in the suburbs, a crowd on the city, crowd in the bridge, a crowd in the boats, a crowd in every house, and crowds even on the tops of the houses. My God! said I, how shall I find my cousin in this crowd?

The houses in the city were large, fine, and uniform; they measured several stories, and were variously occupied; there were some destined for dwellings, and here I perceived lived the finest people in the world, but yet their dresses often surprised me. I observed many fine ladies almost naked; some wearing iron shoes; some enclosed in large hoops like those of my father's whiskey barrels; some carried large shades on tops of sticks to keep off the sun, in whose heat and presence I delighted; some were carried in coaches, and, what surprised me, four horses were engaged to carry one person; some were carried by men on hand-barrows, for such I must call vehicles, the names of which I now forget. The houses, not occupied as dwellings, were shops. There were shops under ground occupied by persons such as I saw in the suburbs. The shops above ground were occupied by gentlemen and ladies finely dressed, who sold goods of all kinds; the upper stories even to the third and fourth, were filled with goods for sale. I traversed this city by night. I discovered that the people who travelled in coaches by day, spent the entire of the nights in gambling or amusement. The shopkeepers acted with little more prudence. The shops in the cellars continued open to a late hour, and exhibited scenes such as I saw in the suburbs. The dreadful noise in a particular quarter of the city induced me to visit it, and I narrowly escaped with my life; a fine dressed woman hailed me from a window, and a bloody-faced bully attempted to arrest me in the street. I fled, amidst much confusion and noise. This part of the city, I afterwards learned, was occupied by —— and lewd company of every kind. I saw numbers entering a large house: it was the theatre. Here also was a great crowd viewing actors on the stage; some were women in men's clothes; some pretended to be fighting; some dying; some represented clergymen; some doctors; some soldiers; some kissed; some sung, and some danced. Pshaw! says I, all this can be *really* seen in the country. I would rather see Billy Punch in the puppet show. So I went away, and sought a lodging, where I slept until morning. When I arose, the crowds, which I left in the streets, were there yet. The noise

of every kind seemed to increase; drums beat, hawkers bawled, sweeps cried, bells rang, some funeral peals, some peals of joy.

I inquired for my cousin—I could neither tell his street nor number—no person knew him, although he had lived ten years in the city. I might inquire for years and not find him—I sought the bridge and river again—I could not, with safety, cross the former—I saw not the boat in which I passed the latter—so, waiting until night, I swam across, and, before another day appeared, I was on my road home, and safe from the vices, follies, and peculiarities of a people I wished never again to see.

ON PRINTING.

Printing is the best gift that Heaven, in its clemency, has granted man. It will, ere long, change the face of the universe. From the narrow space of a printer's press issue forth the most exalted and generous ideas, which it will be impossible for man to resist; he will adopt them even against his will, and the result is already visible. Printing had scarcely been discovered, when every thing seemed to assume a general and distinct bent towards perfection. Ideas became more pure, despotism was civilized, and humanity held in higher repute; researches were made from all parts; men scrutinized, examined, and labored hard in order to overthrow the ancient temple of ignorance and error; every attention was paid to the general good, and all undertakings received the seal of utility. Properly to comprehend this truth, one must not confine one's self within a city; but view the whole face of Europe, see the numerous useful establishments which have arisen in every country, cross the seas, and look at America, and meditate on the astonishing change which has there taken place.

America is, perhaps, destined to new mould human kind; its inhabitants may adopt a sublime code of laws; they may, perhaps, bring the arts and sciences to perfection, and be the representatives of the ancients. In this asylum of liberty, the magnánimous souls of the Greeks may again arise; and this example will prove to the world what man can accomplish, if he will dedicate his courage and understanding to the common good.

The means of arriving at universal happiness are already marked out; the present concern is the expansion of them, and from this, there is but one step to make to put them in practice.

Look back, and you will find whether ideas of this sort, conceived thirty years ago, be not at present realised, and then judge of the strength and sense of human reason. When genius shall have bent against error, the thunder of its majestic voice, what people are there who will not sooner or later hear it, and awake from the lethargy in which they had so long slumbered?

Noble art! thou alone hast been able to counterbalance all the fire-arms of the universe! Thou art the counterpoise of that fatal powder which was going to condemn us all to slavery. Printing! thou mayest truly be deemed an invention from heaven.

The tyrant, surrounded by his guards, defended by two hundred thousand naked swords, insensible to the stings of conscience, will not be so to that of a pen; this dart will find a way to his heart, even in the bosom of grandeur. He would wish to smile and conceal the wound he has received, but it is the convulsion of rage which agitates his lips, and he is punished, let him be ever so powerful. Yes, he is, and his children would also be punished by inheriting his detested name, did they not, by their actions, acquire a different fame.

The labors and succession of several ages will throw light on what is still involved in darkness, and no useful discovery will again be lost.

Printing will immortalize the books that have been dictated by the genius of humanity; and all these accumulated works, and various thoughts, improved by reflection, will form a general code of laws for nations. Even if nature were no more to produce any of those geniuses of whom she is so sparing, the assiduity of ordinary minds will raise the edifice of physical knowledge.

"The mind of one single man may be exhausted, but not that of mankind," has been said by a poet. Genius seems to walk with giant steps, because the sparks which fly from all parts of the globe, may be united in one focus by the aid of printing, which collects every scattered ray. Posterity will then be much astonished at our ignorance respecting many objects which time will have more clearly developed. From this we may infer, that it will be more agreeable to live a thousand years hence than at present, for I have too good an opinion of man, to believe he will reject the truths which crowd around him.

Philosophy is a beacon which spreads afar its light; it has not an active power, yet it directs our course; it only points out the

road; it is the wind that must swell the sails, and impel the vessel. True philosophy has never been the cause of troubles or crimes; it is the sublime voice of reason that speaks to the universe, and is only powerful when listened to. Man becomes enlightened unconsciously; he cannot reject truth, when, cut and fashioned like to the diamond, it is unfolded by the hands of genius.

There have been opinions, which, similar to the plague, have travelled round the world; have caused people to perish in the flames in Europe, to be massacred in America; have filled Asia with blood, and spread their ravages as far as the poles of the earth. The plague has had its run, it has only carried away two thirds of the human race; but these barbarous extravagancies have reigned twelve hundred years, and degraded men beneath the brute creation. Philosophical writers are the benevolent sages who have arrested and disarmed this epidemic disease, more dangerous than the most dreaded calamities.

Lond. Mag.

THE INDIAN PROPHET.

From the Georgia Journal.

MESSRS. GRANTLANDS,

As your paper, among literary readers in the West, is reputed a vehicle of useful information, I feel happy in communicating a few observations relative to the late phenomenon of an *Earthquake*, said to have taken place since the 15th of December, 1811.

Can it be possible that in so enlightened a place as that of the seat of justice in the state of Georgia, every report on this point should gain credit without the strictest inquiry?

It is certain that an Indian, well known under the appellation of the Prophet, on his embassy to the Creek nation, in the month of August last, pronounced in the public square, that shortly a lamp would appear in the west to aid him in his hostile attack upon the whites, and if they would not be influenced by his persuasion, the earth would, ere long, tremble to its centre. This circumstance has had a powerful effect on the minds of these Indians, and would certainly have led them, generally, to have united with the northern coalition, had it not been for the interposition of travellers. On this point, I have not seen a line published by our agent; and, as many may have doubts of this statement, I feel happy in having the privilege of using the names of gentlemen whose characters are fair, and whose veracity is indubitable.

On my arrival at Mr. Stiggins', in the Tensaw settlement, he first informed me of this circumstance, and observed that he was present when the above language was uttered. Messrs. Tate, M'Girt, James Cornells, and several other residents on the Alibama, stated the same. Mr. Samuel Maniac told me he also was present when these observations were made.

At the house of Mr. Alexander Cornells, assistant interpreter for the Upper Creeks, and in the service of the government of the United States, he, without hesitation, declared that he heard the Prophet use the above language.

Being now fully satisfied of the correctness of the statement, I wished to have a more responsible voucher, and felt happy in meeting with Mr. Wade Hampton, jr. at this place, who will testify to the truth of these remarks.

If the above statement should be found erroneous, I have only to say, there are many deceived as well as myself.

So much for the Prophet's observations. Next, let me preface, prior to the solution of this phenomenon, some observations communicated to me by a Mr. Cadbury, an English gentleman from Quebec. Whether correct or incorrect, I should be happy to learn from that district, where gentlemen must be in possession of the fact.

It is said, that at the age of fifteen, this Indian disappeared from his relatives, and was considered as finally lost. That he strolled to Quebec, and from thence to Montreal, where, taken as a pilot to Halifax, he remained several years; and in this space received an education qualifying him to act the part already known. With the calculation of the cometary influence in his pocket, he left Quebec, and proceeded as above stated.

It is well known, that on the 14th of July, two days later than in Paris, the nicest calculations on this subject have been made public; but why printers have not attended to giving these calculations a place in their papers, is to me more mysterious than the appearance of the "lamp in the west."

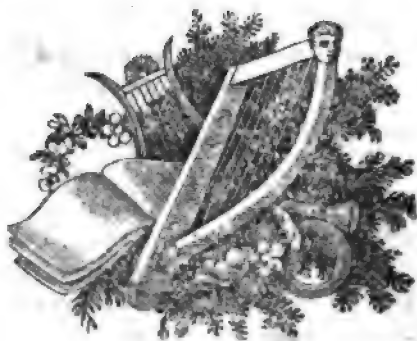
Destitute of mathematical instruments at present, and learning that you are deficient in astronomical type, my calculations of 120 days are withheld. Suffice it at present only to observe, that an earthquake, or volcanic symptom, is far from being the cause of the late rocking of the globe. The earth alternately preponderating between the two attractive powers, has evidently given rise to that tremulous motion so generally experienced in every part of

the globe. This, which frequently has been termed "*shocks*," has certainly been more or less sensibly felt in proportion to the solidity of that *terra-firma* with which we sympathised. Hence the made lands of the Mississippi have been prematurely hurried to that level from which they originally deserted. That, however, any lakes have been created by this cometary influence, is to me as yet a matter of doubt. I have only to state, that I have comfortably reposed in houses where newspapers have announced every disappearance of earth. As your attention to me while in Milledgeville, and the evidence I have noticed of your wish to be useful in the line of your business, have been the leading cause of these remarks, you shall shortly have a demonstration of the late comet, founded on the most attentive observations. In the interim, I hope your press will be open to any decent criticism on the preceding reflections.

FRANCIS M'HENRY.

THE BASILISK.

The serpent called the basilisk is represented, by Galen, to be of a color inclining to yellow; and that it has three little eminences upon its head, speckled with whitish spots, which have the appearance of a sort of crown. Ælian says, that its poison is so penetrating, as to kill the largest serpents with its vapor only: and that if it but bite the end of any man's stick, it kills him! Pliny says, it kills those who look upon it. The generation of the basilisk is not less marvellous, being said to be produced from a cock's egg, brooded on by a serpent. These, and other things equally ridiculous, are related by Matthiolus, Galen, Discorides, Pliny, and Erasistratus. Hirschmayer, and Vander Weil, have given the history of the basilisk, and detected the folly and imposture of the traditions concerning it. In some apothecaries' shops there are little serpents shown which are said to be basilisks. But these seem rather to be a kind of small bird, almost like a cock, but without feathers: its eyes large, and its neck very short. As to those which are shown and sold at Venice, and in other places, they are nothing but little thornbacks artificially put into a form like that of a young cock, by stretching out their fins, and contriving them with a little head and hollow eyes: and this, Calmet says, he has in reality observed in a supposed basilisk, at an apothecary's shop at Paris, and another at the Jesuits of Point-a-Mousson.



FOR THE HALCYON LUMINARY.

SONNET TO HEALTH.

Nymph of the ruddy cheek, and sparkling eye,
 Beneath whose airy footsteps pleasures spring,
 Will Spring's return, with balmy zephyrs, bring
 Thee, HEALTH, for whom I breathe the longing sigh?

Didst thou in mountain clime with shepherds dwell,
 Where colds intense and chilling breezes blow,
 Thy fix'd abode could I but surely know,
 I'd seek thee far by grotto, wood or dell.

Thy magic smile drives pain and sorrow far,
 To hide with sickness in their secret cell,
 Thou bliss of life! oh, come with me and dwell,
 And thou the gates of hope and joy unbar:
 Within my grateful bosom live and reign,
 And banish thence for ever torturing pain.

M. A. W.

FOR THE LUMINARY.

ON THE DEATH OF A DARLING CHILD.

'Twas hard to part! but, EDGAR, thou art blest,
 From ambush'd evils kindly call'd above,
 By angels led, instructed and caress'd,
 Thou leavest a parent's for thy Saviour's breast;
 We lose a son's, but gain a cherub's love.

J. D.

FOR THE HALCYON LUMINARY.

*Reflections on the occurrences of the last year, concluding with the
last earthquake at Caraccas.*

How awful are the times in which we live!
What serious warnings to our souls they give!
Signs in the heavens, the sea, and winds, conspire;
With quaking earth, and all-consuming fire.
Even *here* we've felt the earth rock to and fro,
Tho', spar'd by heaven, we *yet* are free from wo.

Let us endeavor in our minds to span
That burst of grief which thro' Caraccas ran,
When friend and foe in instant ruin hurl'd,
Entomb'd *alive* and hurried from the world.

The rising sun saw thoughtless thousands gay,
Rejoicing in their power, success, and sway;
But ere it set—in ruins cover'd o'er;
Its cheerful beams can glad their hearts no more!

May *we* be wise, nor may we merit here,
Those sad reproofs and threat'nings of the seer,
When he to Israel by the Lord was sent,
To urge them by past judgments to repent,
Reproach'd their hardness for his grace abused;
His *warning* and his mercies all refused;
Foretold those sufferings since they've truly known,
Which God's long suffering had kept back alone:
Entreating them to live nor feel that wo,
Which still obdurate they would surely know.
We read *their* fate, may *we* more wise improve,
Thro' these sad warnings which *our* sins reprove.
Implore our God his chastening hand to stay,
And give us grace to love Religion's way.

M. A. W.

New-York, April, 1812.

Jane her own beauty sees, this gives her pride,
That she sees more than all the world beside.

[Since the following beautiful lines appeared in our first number, they have been set to an appropriate air, by Dr. Jackson of this city, with which we are happy to enrich the present number. An apology for the *re-appearance* of the *poetry* will not, therefore, be necessary. EDITORS.]

TO CONTENT.

Halcyon nymph, with placid smile,
 Tranquil breast and heavenly eye!
 Bless me, sweet CONTENT, awhile,
 To my rural cottage fly.
 Gaunt Ambition ne'er can vex thee,
 Safe within my humble cell;
 Nor can cankering care perplex thee,
 Fiends that with me never dwell.
 Come, sweet nymph, then let me greet thee,
 Free from noise and proud parade,
 Peace, thy sister, comes to meet thee,
 See, her olive is my shade.
 Cheer'd by thee, the laborer's flail
 Loses half its weight and toil;
 Love and joy thy presence hail,
 Envy's baneful arts recoil.
 Nature's charms, delight inspiring,
 Deck'd in brighter colors glow;
 Life's rude passions too retiring,
 Years like rippling currents flow.

[The two following songs, the production of Mr. M'Creery, of Petersburg, (Va.) were sung at the annual celebration of St. Patrick's day, by the "*Juvenile Sons of Erin*," on the seventeenth of March in the present year. The poetical effusions of this Hibernian bard are ever welcome to the friends of genius, taste and refinement. EDITORS.]

Tune—"Hermit of Killarney."

When rolling orbs from chaos sprung,
 A guide for the oppress'd;
 One sparkling star kind nature flung
 And fix'd it in the west;
 Admiring millions view its flight,
 And hail it from afar;
 Enraptur'd, bless its cheering light
 They call it FREEDOM'S STAR.

Beneath its influence, deserts wild
 Are deck'd in Eden's bloom,
 It makes the wintry tempest mild,
 Deep forests cease to gloom;
 And man erect, with eye of fire,
 Th' oppressor's threats can dare,
 May not man's dignity aspire,
 And bless his FREEDOM'S STAR?

It can a brighter mantling glow
 O'er blushing beauty shed,
 A smile of Heavenly radiance throw
 A halo round her head;
 The warrior rouse thro' tented field
 To drive the rapid car,
 Whilst tyrants pale and trembling yield
 To FREEDOM'S BLAZING STAR.

Then sweep, ye Bards, the sounding lyre
 In animating strain;
 Sages consume with pens of fire
 The fell oppressor's chain;
 Then to the field ye brave and free,
 Nor dread the storm of war;
 Your guide to victory shall be
 Dear FREEDOM'S BLAZING STAR.

Tune—Carolan's Receipt.

On bleak Benhedden's frowning steep,
 All clad in green, a female form
 Appeared, as waking from a sleep,
 To raise her head amid the storm;
 Like one she seem'd of hope bereaved,
 Loose waved her streaming cloudy hair,
 Her snowy bosom deeply heaved,
 Her features wore the gloom of care:
 A half-strung harp beside her lay,
 Which to the gale responsive rung;
 Bright flash'd her eye a fiery ray,
 And thus green Erin's genius sung:

"Ah! who hath torn the blooming bays
 Which waved so graceful on thy brow?
 The harp-sung deeds of other days,
 Ill-fated Isle, where are they now?
 From yonder hills the brave descend,
 Barombe the daring phalanx guides,
 Loud cries of death the welkin rend
 As through the stately ranks he rides:
 The sons of Scandenavia came,
 Fierce as their stormy, wintry waves;
 They came for plunder, and for fame—
 In yon famed field,* they found their graves."

Play'd o'er her face a smile of pride,
 A brighter fire shot from her eye,
 "Still hope, my sons, enrapt she cried,
 For Erin's fame shall never die.
 Behold! and hail yon patriot band†
 That firm the threats of tyrants braves!!
 Like Erin's rocks the heroes stand
 Which dash to foam the assaulting waves—
 Let Union, Union, be the word,
 Three on one stalk‡ united strong,
 Draw, for the harp, the flaming sword,
 And dare the world to do you wrong."

MADRIGALUX.

En riant, la jeune Isabelle
 Me défia de la baiser;
 Enfin, à force de ruser,
 J'en viens à bout, je m'em vante. Oh, dittelle,
 De ton adresse à tort t'applaudis-tu,
 Compte que je l'ai bien voulu.

 A translation is requested.

* Clontarf.

† Catholic Committee.

‡ The Shamrock, emblematic of the three prevailing religions of Ireland, which seem at present to be happily uniting.

VARIETY.

" But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

Natural History of the Hare. This weak and defenceless creature is the most persecuted of animals. But to compensate its danger, it is remarkably timid and cautious, which makes it perpetually attentive to every alarm. That it may be apprized of distant danger, so as to effect a timely escape, nature has provided it with such long ears, as convey sounds almost like speaking trumpets. And to enable it still more to perceive its danger, the eyes are so prominent as to be capable of discerning objects almost behind them. It is so watchful as to sleep with the eyes open. And as it depends on flight for its safety, the muscles are strong, and without fat; so that the animal has no superfluous burthen to impede its fleetness, which still to increase, nature has provided it with long legs.

REFLECTIONS ON THE SIZE OF OUR GLOBE.

It is not as easy as we imagine to be certain of the size of our earth. There is indeed but one longitude, yet there are two latitudes, north and south. Both begin at the equator: the one extends towards the north, and the other towards the south, as far as the poles, either arctic or antarctic. But no one has yet been able to go as far as either pole, because the mountains of ice in Greenland, and in the northern seas, have always obstructed the passage. However, thanks to the geometricians, we at present know nearly the size of our globe; and according to the most exact calculations, the surface of the earth is nine millions, two hundred thousand, and eighty-eight square leagues. The water takes up two thirds of that space; so that what remains for terra firma is reduced to three millions and ninety-six thousand square leagues. It has been calculated, that there may be, at least, three thousand millions of men upon the earth; but, perhaps, in reality, there are not more than one thousand and fourscore millions; of which there are, in

Asia, six hundred and fifty millions; in Africa, one hundred and fifty millions; in America, one hundred and fifty millions; in Europe, one hundred and thirty millions. If, then, we suppose the earth is inhabited by one thousand millions of men, or thereabouts, and that thirty-three years make a generation, it follows, that, in that space of time, there die one thousand millions. Thus, the number who die on earth amounts to,

Each year,	30,000,000
Each day,	82,000
Each hour,	3,400
Each minute,	60
Each second,	1

This calculation must necessarily strike us. If the mortality is so great every year, and even every hour, is it not probable that he who reflects on it may himself be one of those which swell the list of the dead? It is at least certain that it ought to lead us often to serious reflections. Now, at this moment, one of our fellow creatures is going out of the world; and, before this hour be passed, more than three thousand souls will have entered into eternity. What a motive for thinking often and seriously upon death! Prodigious as the earth appears, its greatness vanishes at once, when we come to compare this globe to the other worlds which roll over our heads. The earth is then, in comparison of the whole universe, what a grain of sand is to the highest mountain.

But, how does this thought exalt thee in our eyes! How inexpressible and infinite does thy greatness appear, O thou Creator of heaven and earth! The world, and all its inhabitants, are before thee as a drop in the ocean, or as the light atoms which float in the air. And what am I, amongst these thousand millions of inhabitants of the earth? What am I before thee! thou immense, infinite, and eternal Being!

A German dramatic author has published a new play, called *The Benevolent Cut-throat*, in which he has a most felicitous idea, that of the moon fainting away. This is certainly an improvement on Shakspeare, who, by the bye, must be allowed to have had a pretty knack at writing, for he only makes the moon sleep.

"*As good die for a Sheep as for a Lamb.*" This old proverb has been the source of much evil in the world, *because* it is a great false. It is a levelling saying, and what consolidates sin, without just and proper distinctions: it makes all crimes equal, (which neither the all-wise God, nor men who have derived wisdom from him, have any where taught us is the genuine truth) and would have us believe, that it is the same thing, whether we offend little or much; whether, having begun to do wrong, it be not as well to proceed and go on, as to stop and make a stand.

The oracles of God speak of *presumptuous sins*; of the *great transgression*; of *sinning with a high hand*; and, as it were, *with a cart-ropes*. And intelligent and discerning men, when they speak and write of the nature of sin, speak according to the *doctrine of degrees*, guard us against it at first, and bid us even abstain from all appearance of evil. *Ina principio*, oppose sin in its beginnings, is a well known maxim with the moral writers, who equally caution us against proceeding in it, if we have unhappily fallen and given way to it. Whatever has neither the countenance of God, nor the suffrage of good men, should be looked upon with an evil eye, as hurtful and destructive to the soul.

"Shun evil, because it is evil," is a well-digested saying of a well-instructed scribe; dashes this hurtful adage out of countenance, and is the proper antidote to the evil of it. Sin is no exotic, but progresses in its growth and appearance; and the hell it forms to itself, is exactly agreeable to its nature. Here again, the scripture speaks according to the doctrine of degrees, telling us of *many* and of *few stripes*; of *greater damnation*, and of the *lowest Hell*: all which militates and brings to nought the said saying, under consideration, showing it is not of God, but of blind and short-sighted man; the last refuge he takes to, in the last stage of his iniquity; but which will leave him an ugly form of the great and ugly monster, instead of a happy feature in the happy and Grand Man.

Hearer! reader! discard and give it up, as inimical to your peace here, and to your liberty and happiness hereafter.

EXTRACT FROM AN ABRIDGMENT OF COOK'S VOYAGES.

"Their reasoning (that of the Otaheitans) is similar with regard to the meeting of a man and his consort. If the husband departs this life first, the soul of his wife is no stranger to him, on its arrival into the land of spirits. They renew their former intimacy in a capacious building called Tourooa, where departed souls as-

seemble to recreate themselves with the gods. The husband then conducts her to his separate habitation, where they eternally reside, and have an offspring, which, however, is purely spiritual, as their embraces are supposed to be far different from those of corporeal beings.

"They even maintain, that all other animals have souls; and even trees, fruit, and stones; which at their decease, or upon their being consumed or broken, ascend to the Deity, from whom they pass into the destined mansions."

Of apparent Creation. Take of dry mould a sufficient quantity for the purpose, and weigh it; put it in a pot, in which place the seed of some bulky plant; keep watering it till the plant comes to perfection; take the plant from the pot, dry the mould, and it will be found of the same weight as before, be the plant which is taken from it ever so large. Whether this be a creation from the spiritual world, or a transmutation of the water into the plant, I cannot say.

Of apparent Annihilation. Take any natural body, the less dense the easier the process, place it within two crucibles of a known weight, which are to be luted together, place them in a fire till red hot; then taken from the fire, and opened, the inclosed body will be found to have lost part of its bulk and weight, and the crucibles the same weight as before. As a moderate fire is not sufficient to affect them, the greater the degree of fire, the more will the inclosed substance be destroyed.

Quere. If all nature were to fall into the natural sun, and then to the spiritual sun, if it would not be annihilated therein?

God created this natural system from himself, and also man, and can without doubt return so much of it to himself as his good pleasure requires; the nature of our Lord's human flesh may be proved from his miracles; for instance, when he said to them with withered limbs, be whole, a creation of flesh must come forth at his word, for it is well known that withered limbs are always scant of flesh. So also in respect to the miracles of the fishes and loaves, his transfiguration, &c. From the above it is evident our Lord could create and annihilate his own flesh instantaneously; instance his appearances after his resurrection; and without doubt the Lord was equally the same when the body was on the cross, or in the grave; for it was not the human flesh merely the Lord came to glorify, but the humanity, or that nature of equilibrium in which man is created.

M. K.

[The following fragment we consider as the most genuine, the truest picture that ever was drawn of the state of mankind.]

"Man comes into this passing world in weakness,
And cries for help to man—for feeble is he,
And many are his foes. Thirst, hunger, nakedness;
Diseases infinite within his frame;
Without, inclemency, the wrath of seasons,
Famines, pests, plagues, devouring elements,

Earthquakes beneath, the thunder's rolling o'er him ;
 Age and infirmity on either hand ;
 And Death, who shakes the certain dart behind him !
 These, surely, one might deem were ills sufficient.
 Man thinks not so ; on his own race he turns
 The force of all his talents, exquisite,
 To shorten the short interval, by art,
 Which nature left us. Fire and sword are in
 His hand, and in his heart are machinations,
 For speeding of perdition. Half the world,
 Down the steep gulph of dark futurity,
 Push off their fellows, pause upon the brink,
 And then drop after."

MAYOR'S CHARGE.....MAY SESSIONS.

Gentlemen of the Grand Jury,

It is certainly not necessary to detain you from your important duties by describing their nature and inculcating their obligation. They must be familiar to you all, and can never be executed with propriety, unless impartiality is united with vigilance, and a high sense of justice is tempered by lively feelings of benevolence.

As present evils make a deeper impression than remote ones, we are too apt to give in to the common complaint of the growing and alarming violation of law and morality. That these do exist in this city, to an extent that demands the animadversions of the magistracy, and coercion of the laws, cannot be doubted without believing in a miraculous change in the human character. But it may be said, without any exaggeration, and in the strictness of truth, that considering the temptations to vice, and the many powerful causes which combine to produce crimes, there can be no doubt, but that there are as few offences committed here, as in any place of equal population in the world, and that the habits of our fellow citizens are peaceable, and their sentiments favorable to the supremacy of law and good order. On the day consecrated by religion to the worship of God, we observe exemplary good conduct, and an almost entire abstraction from business or amusement. These observations are made not to relax your vigilance nor arrest the arm of punishment, but to render a just tribute of praise, and to protect the character of this great community from unmerited reproach.

The predominant vices of the day are those which receive their origin and derive their aliment from disorderly houses ; and these it is almost impracticable to subdue : when one set of disorderly persons are put down, another rises up in their place ; and when one quarter of the city is cleared of these incumbrances, they are immediately transferred to another. In the dispensation of Tavern licenses, no vigilance nor caution has been as yet able to guard against the introduction of bad characters ; when refused, they soon return armed with the most respectable recommendations, which are too often yielded to importunity, or given without investigation, and if the denial is persisted in, then substitutes are

provided, who cannot be repulsed without apparent injustice, because their past conduct is not known to be improper, and their characters are represented in a favorable light. After considerable reflection, there appears but one remedy under our existing laws, which is however of doubtful tendency, and that is, to mark the house as well as the individual, and not to give the new applicant permission to act, until it is made evident that a new and a better set of individuals possess it. At all events, whatever preventive measures may be adopted to put down an evil, which is more pernicious in all its effects than any other calamity with which society is afflicted, it is your duty, gentlemen, to apply the remedy which the law has committed to your hands. And in so acting, the benedictions of parents, of wives and of children, will attend you—the cause of morality and religion be greatly indebted to you, and the blessings of Heaven will smile on your virtuous exertions.

The calendar of the City Prison will show you the state of our criminal proceedings since the last court of Sessions. Nothing particular has occurred to demand your pointed attention, except the setting fire to some buildings in Broadway, which in all probability was done with design.

We are required by three different statutes to request your particular notice of all violations of the acts for the prevention of Lotteries, of Fires, and of Duelling.

When we consider that this is the first tribunal of justice which has assembled in this magnificent edifice, that will, in all human probability, adorn and accommodate this great and growing city for centuries—and when we reflect that after our mortal remains have mouldered into dust, and perhaps the very memory of our existence has passed away, our remotest posterity will occupy these seats that are now filled by you and those assembled in this place, we cannot but feel the most solemn emotions of a mingled character: If, in the wise dispensations of the almighty, it is decreed that our government and our laws shall flourish in their primeval purity, unsullied by corruption, and uncoerced by tyranny, then indeed we may cherish those exalted feelings which ever accompany the contemplation of virtue and national prosperity; but if a scene of a different description shall be exhibited—if justice shall be measured out by favoritism, and governed by turpitude—and if courts and legislatures shall be overawed by the bayonet, then we might perhaps devoutly wish that those who are to succeed us had never been called into being. But whatever futurity may have in store for our posterity, and our country, it is our duty to submit, with humble resignation, to the will of the Almighty dispenser of all good, and to act well the parts allotted to us. And remember, gentlemen, that without a pure, a wise, and impartial administration of justice, government is an enemy instead of a protector, and society a curse instead of a blessing. And as you are the first Grand Jury ever convened in this building, (which reflects so much honor upon the taste, the liberality, and the public spirit of this city) let your conduct be worthy of yourselves, worthy of the imitation of your successors, worthy of the station you occupy, and worthy of the approbation of your own consciences.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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No. 7.

CORRESPONDENCES.

[*In continuation from page 243.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

But it may possibly be objected to such a spiritual method of apprehending and interpreting the word of God, that it has a tendency to disparage and lessen the authority of the *letter*, if not totally to annihilate and destroy it. This objection, if well grounded, is indeed of great importance, since the *letter* of the word, like the Lord's coat *without seam, woven by a divine hand from the top throughout*, has ever been, and will ever be, esteemed sacred and inviolable by the wise and good of all ages. But surely due consideration will teach, that this objection is so far from being well grounded, that a spiritual apprehension and interpretation of the sacred scriptures, will produce effects directly opposite to what the objection implies. For who will say that the dignity or the reality of the human body are at all lessened, by supposing it to be the habitation and repository of the soul within? Or who will say that the visible things of creation lose any part of their glory, or their substance, by being considered as the material forms, images, and clothing of invisible and spiritual things?

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Nay, who doth not see that in both these cases, the dignity, value, and reality of that which is material, are infinitely heightened by connecting it with that which is spiritual? Just so it is with the holy word of God. A right apprehension of its celestial and spiritual contents is so far from robbing the *letter* of its just authority, or tending to destroy it, that it will be found of all other considerations most effectual to exalt, dignify, and preserve it entire, in every candid and well disposed mind. We would, therefore, be particularly cautious to guard our readers against any violation or disparagement of the *sacred letter*, but assure them that the Holy word is therein in all its power and fulness, and that the *letter* ought carefully to be read and attended to, as being the rich repository of so many holy and inestimable treasures, which are thereby preserved and secured from violation, yet ready to be revealed unto all such teachable minds, as by a diligent observance of the *letter* are rendered meet to receive and improve by them.

Another objection to this spiritual method of interpreting the holy scriptures may arise from the *uncertainty* of it. It may be said, that all such interpretations must needs be vague and indeterminate, without any solid foundation of truth to rest upon, and that consequently they may lead men into various fanciful and whimsical conceits respecting the true sense of the holy word, whereby they may pervert its genuine meaning, and thus fall into grievous error and delusion. In reply to this objection, it must be confessed, that great is the danger of a mistaken, ill grounded construction of the sacred writings, and that men cannot be too cautious how they suffer themselves to be led away by the false light of their own imaginations in searching into the deep mysteries of God's wisdom. But still it should be remembered, that the danger is equal on the other side, and that men may be alike sufferers by not searching at all into the spiritualities of the sacred scriptures, as by searching into them with a wrong spirit. This is particularly observable in the case of the Jews at the time of the Lord's coming amongst them; they rested so much in the *letter* of the holy word, which seemed to promise them a mighty *temporal* prince, to deliver them from their *temporal* enemies, and establish their dominion over all nations of the earth, that they were blinded thereby to the knowledge of that *spiritual* Prince who came to deliver them from the tyranny of their *spiritual* foes, and to establish his *spiritual* kingdom in their hearts. We may

be led astray by false lights, and we may be led astray too in consequence of having no light. What then is to be done in this case, or by what rule should a wise man be directed herein? Are we to reject all spiritual interpretation of God's Holy word, merely from a supposition that it *may be* false? And are we to disclaim all acquaintance with the mysteries of sacred wisdom, only from a supposal that they *may be* fanciful? Surely this is but a poor expedient, to think of securing ourselves from the darkness of error by discarding the light of truth along with it. The holy oracles whereof we are speaking suggest to us a very different rule of conduct, where it is written, "*Open thou mine eyes, that I may see the wondrous things of thy law;*"* and in another place, "*The secret of the Lord is among them that fear him;*"† and again, "*If any man will do his will, he shall know of the doctrine, whether it be of God.*"‡ Here we have an infallible rule for our safe interpretation of the holy scriptures, and also for our examination of the pretensions of such as would expound them unto us: It is to *pray unto the Lord* for divine illumination, and at the same time to prepare for such illumination by setting our hearts to *fear him*, and to *do his will*. Humility and sincerity in these duties will assuredly preserve us both from being deceived by false and fanciful explications of heavenly mysteries, and from being betrayed into the no less fatal delusion arising from an indolent supineness in our spiritual conduct, which would make us content with our spiritual darkness, and dispose us to reject every messenger of heavenly light without examining his credentials. P. A. C.

[To be continued.]

DICTIONARY OF CORRESPONDENCES.

[Continued from page 245.]

ADAMI, a city of the children of Naphtali, (Josh. xix. 33.) a doctrinal having respect to temptation, and deliverance therefrom.

ADD, in a spiritual sense, to *add* signifies to unite faith with charity; also to multiply and make fruitful.

ADDER, or *serpent*, denotes the sensual principle in man.

In the spiritual world the interior of man are represented visibly under the forms of animals of various kinds; and hence the word,

* Psalm cxix. 18.

† Psal. xxv. 13.

‡ John vii. 17.

in many parts, describes their qualities in a similar manner. Thus Dan is called a *serpent* by the way, a *darting serpent* in the path: the Jews are called a generation of *vipers*; Herod is called a *fox*: and our Lord himself is described as a *lamb*, a *lion*, and was also prefigured by the brazen *serpent* which Moses set up in the wilderness.

In a good sense, *serpent* signifies prudence and circumspection: but in an opposite sense it denotes, in general, all evil, the various kinds of which are distinguished by the different kinds of *serpents*.

ADITHAIM, one of the cities of the tribe of Judah, (Josh. xv. 36.) a doctrinal having respect to the celestial church.

ADJUNCTION, differs from *conjunction*, in that the former is respectively external. To those who are in the externals of the church, merely in consequence of their being trained thereto from their infancy, spiritual good is said to be *adjoined*, not *conjoined*. With such the affection of charity occupies only the intellectual faculty, which constitutes *adjunction*; whereas in order to constitute *conjunction*, it must enter into the will of man, and thus be appropriated by him.

The Lord is *conjoined* to his New Church, which is the New Jerusalem; but is only *adjoined* to the pious in the Old Church.

To every man are *adjoined* angels from heaven, and spirits from hell.

All spirits in the world of spirits (which is an intermediate state between heaven and hell) are *adjoined* to men on earth.

ADJURE, to call upon for confirmation, as in Matt. xxvi. 63. where the chief priest says to Jesus, "I *adjure* thee by the living God, that thou tell us, whether thou be the Christ the Son of God."

ADMAH and *ZEBOIM*, in general signify the lusts of evil, and the persuasions of what is false.

ADMIRATION, signifies the reception and acknowledgment of a thing both in thought and affection.

ADOLESCENCE, that state when man begins to think and act for himself, and not from the instruction or direction of others. From infancy to childhood man is merely sensual, all his ideas and thoughts being confined to terrestrial, corporeal, and worldly objects. His innocence then is the innocence of ignorance, and consequently not genuine innocence, which has its residence in wisdom. From childhood to *adolescence* he learns the rules of decorum, civility, and honesty, as well by the instruction of parents and

masters, as by his own studies. But from *adolescence* to juvenile age, he opens the communication with his rational principle, by learning the truths and goods of civil, moral, and even spiritual life, by hearing and reading the word. Then, in proportion as he imbibes goods by truths, or puts the truths he has learnt into practice, in the same proportion his rational faculties are opened more and more, and his natural, sensual propensities gradually brought into subjection. This continues till adult age, when his regeneration progressively advances till the end of life, and after death in heaven to all eternity.

ADONI-BEZEK, king of the city of Bezek, (Judg. i. 5.) which was inhabited by the Canaanites and Perizzites, signifies the false from evil. The Canaanites denote evils, and the Perizzites falses. The reason why *Adoni-bezek's* thumbs and great toes were cut off, was, in order to point out the deprivation of the power of evils and falses; for as the hand signifies the power of truth from good, and in the opposite sense the power of falses from evils, so the thumb of the hand has the same signification, because without the thumb the hand has no strength to engage in battle. The *hand* particularly denotes the power of truth from good with respect to the spiritual man; and the *foot* denotes the same power, as operative in the natural man. But as *Adoni-bezek* was an enemy to the Israelites, by whom was represented the true church, therefore the above passage is to be understood in the opposite sense; and consequently the cutting off his thumbs and great toes signifies the destruction of all the power of evils and falses, which oppose man in the spiritual warfare of regeneration.

ADOPTION, signifies reception into the spiritual kingdom of the Lord. The reason why they who constitute the spiritual kingdom are called the *adopted* sons of the Lord, is, because they are not sons derived from the essential marriage of good and truth, as celestial men are, but from a certain covenant not so strictly conjugal; they are indeed from the same Father, but not from the same mother; that is, from the same divine Good, but not from the same divine Truth. These were represented by the children which Abraham had by his concubines; for in ancient times a concubine represented the spiritual church, and a wife the celestial church. Celestial men never reason about truth, but have an immediate perception of it, so that with them the conversation is yea, yea, or nay, nay. Spiritual men, on the contrary, have no knowledge of truth from any perception with them, but believe a thing

to be true, because they have been told so by their parents and masters; wherefore with them there is not the genuine marriage of good and truth. Nevertheless, the truth which they so believe is *adopted* by the Lord as truth, in consequence of their being in the good of life. Thus, properly speaking, they of the spiritual church are *adopted* sons.

ADONIJAH, who assumed the kingly office, (1 Kings, chap. i.) without the concurrence of David, and to the prejudice of Solomon, signifies the scientific principle, which is desirous of exalting itself, but which, nevertheless, in the end, must be subservient to what is spiritual.

ADORATION, is an acknowledgment, both in life, doctrine, and worship, that the Lord Jesus Christ is the only God of heaven and earth; and ought solely to be paid to him in his divine humanity. The worship of the present Christian church, being directed to three distinct Persons one after another, but for the most part to the Father alone for the sake of the Son, is not the *adoration* which is acceptable to God, or consistent with the principles of genuine Christianity; for in such worship he who is the one true God is not acknowledged as such, but degraded to an inferior situation, in which his humanity is separated from his divinity, and he himself only worshipped as to the latter. The consequence of which is, that Jesus Christ, whom they call the second Person in the Trinity, is in fact divided into *two Persons*, the one of which is divine, and the other merely human: so that, strictly speaking, only the *one half* of the Son of God is worshipped by modern Christians, since no one pays *adoration* to what is not divine. Thus it appears plain to a demonstration, that the faith of the old church in reality acknowledges a *fourth* Person, although it will not allow the honors of divine *adoration* to any more than *three*. But the truth is, that wherever three Gods, or three Persons, are worshipped, there the church can have no real existence; but the foulest idolatry is introduced, under the cloak of Christianity.

True Christian *adoration* is what our Lord himself teaches in these words: "The first and greatest of all the commandments is this: hear, O Israel, *The Lord our God is one Lord*; and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. And the second is like unto it, Thou shalt love thy neighbor as thyself." Mark xii. 29, 30, 31.

ADORN, has respect to divine truths, because all ornaments are *external*, and truth is the *external* form of good. The virgin

and daughter of Zion and Jerusalem are represented in the word as *adorned* with ornaments of gold, silver, precious stones, &c. by which are signified truths derived from good in the church celestial and spiritual.

The New Jerusalem is said to be prepared as a bride *adorned* for a husband, Rev. xxi. 2. because it will be conjoined with the Lord by means of the word.

The natural desire which is implanted in women to *adorn* their persons, is a correspondence of the affection of truth; for man represents truth, and woman the affection thereof.

It is a mistaken idea which some have entertained, that the ornaments of dress, &c. are incompatible with the precepts of the Christian religion. Those among the sectaries, and others, who have distinguished themselves by their clamors against such ornaments, have thereby only proved, that they are ignorant of the true nature of religion, and that themselves are destitute of those genuine truths, which in the word are signified and represented by ornaments of gold, silver, precious stones, &c.

Ornaments, in the opposite sense, signify the perversion and abuse of the divine truths of the word. Such is the signification of the ornaments with which the whore of Babylon is *adorned*, in Rev. xvii. 4.

ADULLAM, a city mentioned Josh. xv. 35, and Micah i. 15, signifies truth from good, and in the opposite sense the false from evil.

ADULLAMITE, one principled in the false from evil.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

I observe in your elucidation of different texts of scripture, and other parts of your work, that there is something quite new and pleasing, and at the same time interesting. How far it is really consistent with the genius, tendency, and spirit of Christianity, I will not take upon me to say. Let the words of Gamaliel suffice on this point: "If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it." However, I find myself drawn by your invitation to ask, among other of your correspondents, a second favor at your hands, which

is, What do the words which we find written in the 9th chapter of Ecclesiastics, verses 14 and 15, allude to? *There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man.*" Now should you be so obliging as to point out, in some future number of your work, the allusion of the above words, you will much oblige

ALBERT.

In answering Albert we would first observe, that we do not consider *all the books* in the Bible as the **WORD OF GOD**, but those only which contain the *internal sense*, as was observed in the fifth number of this Magazine, page 200. Those which were composed on this wonderful plan (and, of course, by divine inspiration) are as follow: the five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) the books of Joshua, Judges, Samuel, Kings, the Psalms, and all the Prophets; also, the four Evangelists, and the Revelation: And that the other books, not having the *internal sense*, are not the **WORD**. It is not therefore to be expected, that an *internal sense* should be pointed out, where that sense does not exist. Yet it is well to be attended to, that several of the books in our common Bible, besides those which the New Church acknowledges as canonical, or divine authority, in many parts contain an *internal sense*, though not in series, or strict connection, like those which are divinely inspired. Such are, the books of Job, Ecclesiastics, Solomon's Song, &c. which being written by men who were unacquainted with the science of correspondences, are more or less perfect, according to the degree in which their respective authors were principled in that science. This is a distinction, of which our readers should always be aware. The book of Job, particularly, was written by a member of the Ancient Church, among whom it was usual for the learned to write according to correspondences; and he who could best treat his subject in that manner, and reduce his descriptions nearest into the *shape* or *form* of *historical facts*, (although they were never intended to be so understood) such an one was by the ancients reputed the wisest man.

But widely different are those books which are of divine inspiration. These, inasmuch as they proceeded from the mouth of

God himself, are in themselves absolutely perfect and complete ; not depending, like the former, on the personal talents or qualifications of the prophets who uttered them ; not receiving any tincture of imperfection from the organs or subjects through whom they passed ; but by a divine and powerful agency preserved inviolate from the contagion of man's proprium or selfhood, during their descent from heaven to earth. These are the books, of which it is said, particularly in regard to their *internal* sense, " In the beginning was the word, and the word was with God, and God was the word, and the word became flesh," John i. 1, 2, 14.

Having premised these observations, which we thought necessary to make in the present instance, we shall now briefly remark on the passage which our correspondent ALBERT quotes from Ecclesiastes ix. 14, 15. In a natural sense, it appears to be an observation made by the preacher on the general disposition of mankind, in that they are more apt to neglect the good counsel of an obscure, indigent person, than the words that issue from the lips of one in dignity and wealth, even though the former should be replete with the most consummate wisdom, and the latter have nothing to recommend them but the false merit of a pompous or splendid name. This has been a common case in almost all ages of the world, and is as general in the present, as it has been in any former period. Let an obscure individual pronounce the greatest truth, no matter whether of a political, civil, or ecclesiastical nature ; let that truth be published either with or without the name of its obscure author, and (generally speaking) notwithstanding its intrinsic superiority, it is no sooner brought to the light, than it is again immediately consigned to oblivion, and we perhaps never hear of it more. But let the same truth (or even one of inferior moment) be uttered by an archbishop, a judge, or a minister of state, and instantly the whole nation resounds with the loudest plaudits of admiration : nor are the limits of a nation wide enough to contain and terminate the burst of applause ; it passes the ocean, and gaining new vigor in the flight, fills the astonished ear of distant kingdoms with the thunder of its voice. Such is the way of the world, which Solomon seems well to have understood.

In a spiritual sense, (allowing it to be written by correspondences) the passage alluded to will bear the following explanation : *There was a little city*, signifies a doctrinal of the church, or the church itself with respect to doctrine. *And few men within it*, signifies having the remains of genuine truth ; *few* denotes re-

mains, and men signify genuine truth, or those who are principled therein. *And there came a great king against it, and besieged it, and built great bulwarks against it*, signifies false doctrines derived from evil, opposing and endeavoring to destroy the remains of truth in the church; by a great king is signified the false derived from evil; *king* has respect to truth, and the word *great* to good; but in the opposite sense, as in the present case, they allude to what is false and evil. *Now there was found in it a poor wise man*, signifies the acknowledgment that all good and truth come from the Lord alone; a man is said to be a poor wise man, when he acknowledges, that of himself he possesses nothing good or true; and that of himself he can do nothing. *And he by his wisdom delivered the city*, signifies that salvation or deliverance from hell is of the Lord alone: in the *literal* sense it appears as if the man delivered the city, but the *internal* sense attributes it solely to the Lord; nevertheless, it is necessary that man should co-operate with the Lord, and during such co-operation it *appears* as if the man delivers and saves himself; wherefore in compliance with this appearance, and in order to excite man to greater activity in the resistance of evil, the scripture is written, in many parts of the *literal* sense, in such a manner as to attribute to man the work of salvation, when in reality it belongs to the Lord alone. *Yet no man remembered the same poor man*, signifies that those who are in self-derived intelligence do not acknowledge the Lord, nor his divine assistance; man, in the opposite sense, signifies self-derived wisdom and intelligence; but the poor man signifies the wisdom not derived from self, but from the Lord.

 REMARKS ON THE DOCTRINE OF THE TRINITY.

[Continued from page 249.]

It is a fundamental doctrine of the present christian church, on which depends every other in the whole system of modern theology, that there is a Trinity of Three divine Persons existing from eternity; but how plain is it to see, that in this mystery, representing Three divine Persons, and yet but One God, and this One God not as one Person, reason hath nothing to do, but is lulled to sleep, still compelling the mouth to speak like a parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate things? Or when the mouth speaketh

what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the divine Trinity, human reason is bound, like a man tied hand and foot in a prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a divine Trinity ought to shine like a lamp in the mind of every member of the church, since God in his Trinity, and in his Unity is all in all in every thing that is holy either in heaven or the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead and murder him!

That a Trinity of divine Persons existing from eternity is a Trinity of Gods, appears evidently from these passages in the Athanasian Creed: "*There is one Person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three Gods, nor three Lords, but one God, and one Lord; for as we are compelled by the christian verity to ACKNOWLEDGE every Person BY HIMSELF to be God and Lord, so are we forbidden by the Catholic religion to SAY there be three Gods or three Lords.*" This creed is received by the whole christian church, and from it is derived all that at this day is known and acknowledged concerning God. Every one who readeth this creed with his eyes open may perceive, that a Trinity of Gods was the only Trinity thought of by those who composed the council of Nice, whence this creed, as a posthumous birth, was introduced into the church. That a Trinity of Gods was not only thought of by the members of the Nicene council, but that the same Trinity is still received throughout all Christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. From the words of this generally received doctrine concerning God, it is as clear and transparent to the sight, as water in a cup of crystal, that there are three Persons, each whereof is Lord and God; and also, that according to christian verity men ought to confess, or acknowledge each Person singly to be God and Lord, but that Religion, or the Catholic or Christian faith, forbids to say, and make mention of, three Gods and three Lords; and thus that verity and religion, or truth and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is asserted, indeed, that

there are not three Gods, and three Lords, but one God, and one Lord ; but this assertion was plainly added to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world ; for who can forbear derision on hearing of three Gods ? And who doth not see a manifest contradiction in his palliating assertion, that although there are three Lords and three Gods, yet they are not three, but one ? Whereas had they said, that Divine Essence belongeth to the Father, and to the Son, and to the Holy Ghost, and yet there are not three Divine Essences, but only one individual Essence, the mystery in this case would have been easily explained, whilst by the Father men had understood the all-begetting Divinity, by the Son the divine humanity thence originating, and by the Holy Ghost the divine proceeding, which three are constituent of one God ; or if the divinity of the Father had been considered as the soul of man, the divine humanity as the body of that soul, and the Holy Ghost as the operation proceeding from both ; in this case three essentials are understood as belonging to one and the same Person, and therefore as constituting together one single individual Essence. M. K.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

(*Continued from page 252.*)

Many are already come in Christ's name, and have deceived very many, crying, Lo, here ! Nation is now risen against nation, and kingdom against kingdom ; and there are famines, pestilences, and earthouakes : that is, one principality, power, and dominion of darkness, is risen up, opposed to, and warring against another. This must be clearly seen by all whose eyes are in any measure open, and who have escaped this great confusion and spiritual calamity.

It doth not appear absolutely necessary to attempt a particular explanation of all our Lord's words on this important matter ; but rather to speak of the general import of the whole, remarking those that illustrate and confirm it. This having been already touched upon, may be sufficient, since the spiritual discerners will clearly see that all our Lord's words here are to be *spiritually* understood, not respecting any *outward* thing, but the *internal* powers and workings of the spiritual kingdoms. The working of error, falsity, and sin, in the kingdom of darkness, and its final destruction

by the power of the kingdom of light and truth, which is the coming of Christ.

“Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall the coming of the Son of man be.” By these words of our Lord we are cautioned to beware of the doctrines of the present Christian church, and to give no credit to what its teachers say either in respect to goodness or truth. The *desert* means the old church as to *false*s, where the Lord is not. And by *secret chambers* are signified *human institutions* arising from the love of dominion, and thus originating in *evil*. The *lightning coming out of the east, and shining even unto the west*, signifies the dissipation and rejection of divine truth, when it is preached and declared to those who are confirmed in the doctrines of the old church. The lightning from the east is divine truth from the Lord ; but its going to the west, and there vanishing, plainly implies that divine truth at the Lord’s second advent will not be received by those who are in *false*s derived from evil : wherefore it immediately follows, “So shall the coming of the Son of Man be.”

Previous to this coming of the Son of Man, which meaneth the power of the kingdom of light, which is Christ the truth, it is foretold, that the powers of darkness shall so prevail in falsehood and error, that such injury, oppression, and tribulation shall be brought upon the truth, that “the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” We find nearly the same things expressed by the prophets in several places, as in Isaiah ; “Behold, the terrible day of the Lord cometh, when the stars of heaven and the planets shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine.” In Ezekiel ; “When I shall put thee out, I will cover the heaven, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon this land.” In Joel ; “The day of the Lord cometh, a day of darkness : the sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come. The day of the Lord is near in the valley of decision ; the sun and the moon shall be darkened.” All which not

only directly pointed to the third revolution, or the destruction of the Jewish church ; but also extended and pointed to the fourth change, or end of the present antichristian church.

St. John also saw and spoke of these last terrible days of spiritual darkness, when he saith, "The third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the day shone not for a third part of it." And again, "The sun became black as sackcloth of hair, and the moon became as blood."

These are very expressive of that gross and horrible darkness that has covered the professing world ever since the time of the council of Nice, when a way was made for the introduction of every abomination into the church, by those who broached the doctrine of three divine persons in the Godhead. This is the mystery of iniquity that has worked, till the whole church is now laid desolate by the powers of the prince of darkness.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." When these things are duly weighed and understood according to their *internal spiritual* substance and meaning, it will evidently appear, that by the sun here is meant love in illumination; by the moon is meant faith, or divine truth; by the stars is meant the clear knowledge and understanding of goodness and truth, which consisteth in the possession of them: so the powers of heaven are truly shaken, when these cease or fail; for these are the properties of the divine kingdom, or heaven itself. Now it plainly followeth, that when these things come to pass and are fully accomplished, then will be the end of the Christian church; for it must be clearly understood, that there will be no Christian love, no true faith, nor any genuine knowledge and possession of goodness and truth.

Now that these predictions are accomplished, is very evident; it being clearly seen, that such thick clouds of darkness, error, and falsity, are spread over the whole Christian church, that there is scarce any appearance of sun, moon, or stars. And as these clouds have now covered the Christian church in general, they seem to be thickest over that which is called reformed; and most thick over that part which is last reformed, who esteem themselves the most enlightened.

The time of the Son of man's second coming in the power of the truth, and light of the word, which is himself, is arrived; for

immediately after this fulfilment he telleth us, "Then shall you see the sign of the Son of Man in heaven;" that is, the appearance and plain manifestation of divine truth in the word, as revealed by the Lord from heaven. "Then shall all the tribes of the earth mourn;" that is, all who are principled in good and truth, will be in states of grief and lamentation, that such great abominations have overspread the Christian church (so called.) "And they shall see the Son of Man coming in the clouds of heaven with power and great glory;" that is, the *spiritual* sense of the holy word shall be clearly seen through its *literal* sense. The Son of Man is the Lord as to the divine truth of the word, the clouds of heaven are its *literal* sense, and power and great glory mean its *spiritual* or *internal* sense.

Now this very coming of the Son of Man (which is the power of light and truth) must necessarily make that grand separation between truth and falshood, that darkness shall no more be put for light, and light for darkness, &c. Antichrist shall be dethroned, shall no longer sit in the temple of God; but be cast out, and his power overcome forever: the sincere, seeking, heaven-desiring soul, shall no more be deceived: they shall be gathered from the four winds, from one end of heaven to the other; that is, all those who have hitherto been ignorant of the truths of the word, and not attached to any particular sect or party of professing Christians, but are desirous of truth for the sake of truth, shall be brought to see the glorious light of the New Jerusalem, and by a life of purity and holiness be conjoined in spirit to the Lord.

I shall not now (as before hinted) endeavor a particular explanation of all our Lord's words in Matt. xxiv. and similar places; the whole of which is the coming on and fulness of that distress and tribulation of darkness, error and falsity in the church, violence and oppression done to the truth of doctrine; nor of that which is the deliverance from it, which our Lord more fully mentions in chap. xxv. which men call the last judgment; but will hasten to point out some of these errors and falsities, being as principal fountains from whence innumerable streams flow; for the fountain being foul, the streams must necessarily be polluted. But before we proceed, we may just mention, as a farther proof and confirmation of the truth of these things, that as many of the circumstances which were to precede the great event and important end, are already fully accomplished; so it may be clearly seen and undeniably true, that that of nation rising against nation, king-

dom against kingdom, wars and rumors of wars, has long since taken place, and raged in the church; ignorance and error contending with, and opposing the same; one power of darkness and falsity warring with, and opposing another; so that destructive famine and devouring pestilence, as the necessary consequence, has already taken place in its *spirituality*; a total famine of doctrines of truth, and the people perishing, and in a dying state for lack of wisdom.

[To be continued.]

TO THE EDITORS.

GENTLEMEN,

It was not without considerable surprise that, on perusing your last number, I found myself personally addressed, by "A CONSTANT READER," and very politely invited to take the command of a battalion of fierce warriors, and lead them forth against an innocent and unoffending people!

In my former humble attempts to explain to "THEODORE" some difficult passages in the sacred scriptures, (through the medium of your instructing and pleasing "*Luminary*,") I remarked, that it must not be expected I should hold myself bound to answer every future question, of a similar nature, which might be proposed through the same medium, as I had neither time nor talents for such learned and extensive services. I confess it was with much pleasure I learned, that a "*Theological Repository*," or spiritual treasury, was opened in your city, for the reception of such *free-will offerings*, as the pious and scientific of all denominations might be inclined to throw in, as an offering unto the LORD; yet, it was not without considerable hesitation that I ventured, in imitation of the poor widow of old, to draw near, and cast in *my two mites*, into your third and fifth numbers.

But, as it is not esteemed generous to *spur a free horse*, particularly if old and nearly worn out in the service of his master, I trust, that in future, I shall be left *free*, to use my pen or not, and not be called out to break a lance with *every* hero, who may be ambitious to gather some laurels in the noisy fields of religious controversy.

There is no Quaker upon earth, more fully convinced than I am, that all the *wars* which have ever desolated this fair globe of earth, have originated from "*men's lusts, which war in their mem-*

bers." The lust of the flesh, the lust of the eye, and the pride of ~~the~~ *the*, are the *fuel* which evil spirits, by blasts from hell, kindle oft times, to an infernal blaze, in the hearts of the children of men.

But, if I rightly understand "A CONSTANT READER," the true merits of his question is, not so much respecting the *origin* of wars, as the lawfulness of resisting the unjust aggressions of wicked men, in their mercenary or ambitious attempts to rob us of those inestimable blessings, and unalienable rights, which nature, or rather nature's God, has bestowed upon us, in order to promote our happiness, and the happiness of our posterity; and under this view of the subject, and this view only, I am free to offer a few remarks.

That infernal spirits can only effect their evil designs, in this world, through the medium, or agency, of such unhappy mortals as have, previously, been brought under their wicked influence, is a truth, which no christian, I presume, will deny; and hence by a transposition as logical as any in algebra, the question before us, when stript of all external terms and forms, appears to be this. "*Is it lawful, upon gospel principles, to arrest or oppose the movements of infernal spirits, in attempting to deprive us of those blessings which a bountiful and gracious providence hath bestowed upon us, as men, or as christians?*"

And upon this view and statement of the question, I hesitate not to say that neither reason nor revelation require of us "passive obedience and non-resistance;" for if so, then self-preservation can no longer be considered as the first law of nature; neither can we understand the meaning of our LORD's remark. *If the good man of the house had known when the thief was to come, he would have watched, and NOT SUFFERED* his house to have been broken up."

Again, viewing the subject in this light, we may affirm, that so far from being unlawful to *resist evil*, it is our bounden duty and our greatest glory; the Almighty himself being continually engaged in checking and controlling the influence and evil designs of infernal spirits, as far as is consistent with heavenly order, and the rational free agency of man.

Hence the LORD is styled "*a man of war*," and hence we read so much of *wars* in the sacred pages, in which *spiritual* wars are to be understood, as to the *internal* sense of the holy scriptures. Indeed, we are informed, that among the sacred and correspondential writings of the ancient church of God, which existed in Asia

prior to the Israelitish church, there was one book, (now long lost) which was called "*The wars of Jehovah.*" (See *Numbers* xxi. 14.)

That the words of our LORD, in his inimitable and divine sermon on the mount, involve lessons of heavenly wisdom, will not be denied; and that in order to understand or comprehend them, it is necessary to lose sight of the mere *letter*, in the splendor and glory of the *spirit* of the words, is equally clear, not only from the slightest perusal of the text, but also from our LORD's own remark, and that of St. Paul, viz. "*The letter killeth, it is the spirit that giveth life; the words that I speak unto you they are spirit and they are life.*"

That the most pious christians will feel themselves compelled to forsake their former honest attachments to the *literal* sense of the precept, in this discourse of our LORD, will soon appear on reflection; for who is it that will contend that we should *literally* turn the left cheek to every rude and insolent disturber of the peace of society as should incline to insult us? Did even the enlightened apostle Paul do so, when smote upon the cheek by order of Ananias, (see *Acts of the Apostles*, xxiii. 20.) No, on the contrary, he replied to this insult in a very spirited manner—"God shall smite thee, thou whited wall," &c. Indeed, if this sacred discourse be taken only in its mere *literal* sense, it would follow, that our social communication with each other must be abridged to the repetition of two solitary monosyllables, "*yea, yea, and nay, nay,*" for it is there added, that "*Whatsoever is more than these cometh of evil.*"

And may I not ask, where is the *quaker* even, who, if deprived by force or fraud of his *coat*, would be inclined to encourage the repetition of such villany by giving his *cloak* away also? And, much less would he be inclined to pluck out his *eye*, or cut off his *hand*, if they offended him, or could not discharge their accustomed offices. Thus it appears that to take the precepts in this heavenly and *spiritual* discourse in the *literal* sense, is reduced to an absurdity, which cannot be received; as it would also then follow that we must "*give away*" our property, to "*every one that should ask us for it,*" though we were certain that they meant to go straightway, and "*consume it upon their lusts.*" Having thus removed a huge heap of rubbish out of the way, it only remains to offer, in as few words as possible, AN EXPLANATION OF THE PASSAGES IN ITS INTERIOR, OR SPIRITUAL SENSE. By *garments*, in the spiritual sense, are signified *truths*; for every one in the *spirit*-

tual world, as well as in the *natural* world, are clothed with such *truths* as they have been principled and confirmed in, during their abode in this world. If they have been so happy as to become principled in *rational* and *genuine* truths, derived from the word of God, then they will appear "*clothed in linen, white, and clean.*"

Cloak, therefore, signifies *exterior* truths, and *coat*, such truths as are more *interior*. "*If any man will sue thee at the law and take away thy coat, let him have thy cloak also*"—signifies, that if any one should strip us of our *interior* principles of faith, (by convincing us they were fallacious and erroneous) we should, in that case, yield to him those more *exterior* fallacies of doctrine, or of worship, in which we were also principled previous to such instruction and conviction.

The same kind of explanation also will apply to smiting us on our cheek and then turning the other; for the true signification of this passage is, that no good man, if reproved by another, (for innocently and inadvertently, perhaps, sanctioning *erroneous* principles) should prevent this good man from reproving and thereby reforming him from any *evil* principle, also, which he might have formerly sanctioned. Thus, "*give to him that asketh thee,*" &c. signifies, that christians, particularly ministers of the gospel, should always be willing to *give* instruction to all who are in want, and are humble enough to invite such instruction, not from motives of vain curiosity, but to be profited thereby.

I am sorry that my indispensable avocations prevent me from enlarging on this subject; I am compelled to hurry through it in a manner too hasty to do it justice, or to please myself; should it contribute in any degree, however, to gratify "*a constant reader,*" and lead him from the *outward court* of the sacred scriptures, into the *sanctum sanctorum*, it will fully compensate *my* trouble in remitting this cursory scrawl.

JNO. HARGROVE.

Wars. Although all *wars* are of a civil nature, they are *representative* of states of the church in heaven, and are *correspondences*: such were all the *wars* which are described in the word, and, moreover, such are all *wars* at this day. It is not from the divine providence that *wars* exist, because they are connected with murder, depredations, violences, cruelties, and other enormous evils, which are diametrically contrary to christian charity; still, however, they cannot but be *permitted*, for several reasons.

D. P. 251.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[Continued from page 254.]

At a time when the judgments of the most HIGH are abroad upon the earth ; when the manifested crimes of mankind have become the scourge of their transgressions ; when the love of dominion, and the love of self, have so totally absorbed every feeling of the human soul, that we may be tempted to exclaim, *is there no balm in Gilead ; is there no physician there ?*—we perceive men who are placed in high authority, sport with the lives, liberties, and fortunes of their subjects ; and those in private life, alas ! too often by their outrageous folly provoking the miseries they deprecate. Laying aside in their private transactions all those sentiments of brotherly kindness and charity, which would sweeten the term of existence, nay, of common honesty ; what can result but the most lamentable disorders ? In vain do the civil laws erect their mounds against the overpowering forces of frauds, deceit, lies, adulteries, and murders, if the power of conscience is not brought to their aid, if the hopes of eternal retribution, and the fear of eternal punishment, is not taken into the calculation. But how frequently has this been done ? how frequently have the churches of God resounded with this awful theme—yet, still, still—the wicked do not cease from troubling, nor can the weary faithful soul, bowed down with wrongs, often not its own, find any rest. The whole head sick, the whole heart faint, how can a single member of the great mystical body remain in health ? Surely, if this view of things is any way correct, Christ is dead in vain, and ye are yet in your sins, and the promises are of none effect. The condition of things, my dear readers, may well be enquired into, and at this momentous period particularly. But, oh ! glorious consolation, we sorrow not as they who have no hope, for we have a hope within the vale sure and stedfast, which no man can take away, and the ways of providence are just and right. That excellent word of God which hath redeemed our ancestors from the savage state, enabled them to form definite ideas of laws and social order, as the guarantee of all the blessings incident to a temporal state ; hath in its holy *literal* sense given light to a Gentile world, even sufficient to regenerate the *external* system of human affairs. For who can deny that every christian nation hath, if properly executed, and faithfully obeyed, an abundance of legal regulations, to ensure the

greatest degree of order and good government. Perhaps this was, with respect to temporal affairs, as much as was to be expected from the mere *literal* sense of the word. It was referred for this present period of time, by a revelation of the *spiritual* sense of the Scriptures, to perfect that which was 1800 years ago. That man, adding to his acquisitions in the sciences of natural, civil, and moral things, a pure and holy intention, derived from the highest intellectual light, and the deepest conviction that wisdom's ways are ways of pleasantness, that every evil of the heart, however concealed from the eyes of mortals, has, by the immutable decrees of Divine Providence, its own punishment inscribed upon it, and to make men more intimately acquainted with their state and condition here and hereafter—the nature and extent of their duties; thereby giving them the most clear and rational evidence that godliness is profitable for all men, both in this life, and that which is to come.

That this hath not yet been done by the respectable labors of the old church, the conditions of man is a lamentable testimony. Need it then be wondered at that the expanding power of divine love should prompt us to make known to our dear readers, that there is the most glorious, the most precious, the most delightful display of *Truths Divine* revealed to us in the internal sense of the word of God. Such as eye hath not seen, ear hath not heard, neither the heart of MAN conceived. Whilst we daily see men taking up those broken cisterns, which will not hold water, they labor like the Danaides, and labor in vain; for doctrines that are irrational, inconsistent, and vapid, cannot, in the nature of things, have an abiding place, whilst the weightier matters of the law are neglected.

A knowledge of the divine law appears to be so needful to all ranks, orders, and conditions of men, that a neglect of it, to those who have considered the subject attentively, appears to betray the grossest dulness of apprehension in regard to its expediency, and the most vain ideas of our own self-derived wisdom, which disdains to accept the aid of Omniscience in the illumination of its own. Too sure a confidence in the efficacy of human knowledge, though shown to us by the existing condition of uncivilized men, to be totally inefficacious. In human laws, which are in themselves but shadows and types of those real and substantial forms which are given us in the institutes of the Most High. The respect and attention that is paid to moral and civil regulations, and also their

efficiency, are found to exist universally in the same equal proportion that divine institutions are regarded. The Aborigines of our deserts, could not, in their present unregenerate state, derive any advantage from those excellent constitutions of government, which our sages have penned, and which we so zealously maintain. They are uninformed of the first rudiments of social order, being ignorant of the essential character of the Deity, the design of creation, and the ultimate tendency of created beings; consequently, they set no value on those codes of law, and forms of government, which insure *external* order to society; such *external* order being in itself a result merely of the pre-established *internal* order, existing in the mind of a regenerate man, and for the better security of which, the former is most estimable, for it may be easily imagined how much the well being of the inner man depends upon the good order and condition of the *external*, or corporeal. All civil and political regulations, are to religious and moral principles, what the body is to the soul, an increment, or covering, in themselves distinctly dead. The political condition of the world, therefore, follows its religious and moral condition, as the shadow follows its substance.

Such is, also, the state of every people, nation, and tribe, under the sun, who are destitute of the knowledge of that Alpha in the code of divine Law: that there is a supreme Lawgiver, whose laws are immutable, and that nothing enjoys a right existence that is not under the rule of this law. The robber whose crimes drive him into the woods, skulking from human society, might just as well boast of his freedom and enjoyments as a citizen of the United States, as for a man to suppose he was participating in the advantages of the Supreme Being, whilst he was in a state of actual rebellion to his authority. That in this respect there should be a difference of opinion between the savage and the civilized man, may at first appear extraordinary, as *all men*, whether civilized or wild, are supposed to understand what relates to their own interest; yet, when it is considered that the civilized man, being in part, at least, regenerated by religion, is more enlightened, the surprise abates; for he readily admits that comfortable clothing is preferable to nakedness, that houses are a desirable accommodation, that a regular supply of food is better than a precarious one, and so forth. The red man, also, will yield his assent to these facts and conclusions, as well as the white; and if *human reason* merely could produce the same effect, he would also set about its

accomplishment. But suppose he makes the attempt, his rule of action, formed with a view to that end, having merely a temporal aim, can have no other than a mere temporal sanction of self-interest—they are of course disobeyed whenever that sanction ceases to operate on any, or every individual of society, which of course, admits a state of caprice, inconsistent with the necessary stability of law, from which it follows, that the members of such community require an habitual coercion; a state more irksome than that of nudity with freedom; he therefore reasonably prefers his former savage state. But, if the community is under the influence of *Divine Law*, a tenet of which is, that it is proper to obey the civil laws of the society to which you belong, when their tendency does not infringe those of paramount obligation—the case then assumes quite a new aspect, for civil laws will then operate by the assistance of conscience, which every one will admit is an excellent substitute for the offices of coercion, the sheriff, the constable, and the jailor, and will operate more forcibly too, because conscientiously, being the result of a rational motive, the parent of free will.

Now, if these remarks are well founded, and they appear to be self-evident, a knowledge of divine law is absolutely necessary to every society, from an individual man, to a nation, whenever the rights of person and property are secured in a civilized state; and that without this knowledge such society or state cannot exist in freedom, if civilized. It is morally impossible; no refinement of human invention is adequate to that end, nothing else but an acknowledgment of the divine Law, and a consequent obedience to its precepts.

T.

[To be continued.]



TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 262.]

28. In the same manner as the earth had produced from her herbs and trees, reptiles, fowls, and four-footed beasts, the green banks and oozy channels of the rivers produced their different kinds of *aquatic* animals; quite in the same order as the earth cast off the too great quantity of moisture. And first of all, those which enjoyed a more obscure degree of light, such as shell-fishes

and snails, with their pearly mansions glistening like gems of all colors and wreathed in continual spirals, or voluted, after the manner in which heaven revolves on itself; these they carried about on their backs. After these the fishes, furnished with finny oars, by the help of which they darted through their gross atmosphere, and some unfolded them like wings, by which they rose at intervals into the air; some were also *amphibious*, who after they had feasted themselves in the waters, crept to tables ready-furnished for them on the earth. Lastly, there came forth the huge monsters, which gambolled on the deep water as if it had been dry-land. Every place now was full of animals, or *spirits living in bodies*; and every blade of grass, plant, and grove, exulted, as it were, that they could now open their central pores, and be able to furnish their new inhabitants with the first fruits and choice dainties they had prepared for them. Nothing was deficient; for the atmosphere and the waters received their inhabitants, and nourished them, furnishing them freely with every thing needful from their plentiful resources. But what farther exhilarated this paradise, and elevated its perpetual spring with the animal life which nature had bestowed upon it, to a higher pitch, was, that there was nothing which did not represent in itself some new seedplot as in a type; particularly those animals, which generally, specifically, and individually, referred themselves to the future kingdom of the same class, which should be perpetually animated. That flourishing garden also referred itself in like manner by its vegetables, to whatever processes of vegetation should proceed from it in future ages; entirely after the example of the common mother earth, which, like one vast egg, contained at the same time the total rudiments of her offspring, and as the spring advanced, excluded them in order, one after another. Thus particular representations are as mirrors in which generals are contemplated. So the earth in itself is an effigy of the great solar egg of the universe; for the sun conceived and produced this globe as the pattern or idea of the seeds or ovaries proceeding from him, in one complex figure of whatever existed in his universe, and the planets resembling our earth, and what in process of time should proceed from them. What must be the case then, in regard to the principal of all principals, or the divine and infinite *mind* before the rise of the sun and stars; which is present, as well individually as universally, at one *complex view*, not only with this solar world, but also with the *universe of universes*, and the *heaven of heavens*, having formed

them and excluded them *successively* out of their respective eggs, without the least mischance or confusion.* This is the second scene of representations on the theatre of our globe, attended with such festivity, and decorated with so many entries of living animals.

BIRTH OF THE FIRST BEGOTTEN, OR ADAM.

29. The earth, now well stocked with animals, and so amply supplied with ornaments and delicious fruits, pushed on her progress by degrees, to the middle station of her spring, or its most mild temperament, whereby all things administered in the highest degree to her emolument. The milky juices distilling from fertile branches of trees, late pregnant with young, having suckled their offspring, were now copiously diffused all around, and returned by new channels to the roots of their fostering leaves, on the maternal branch. The bee-hives stood clustering, and cohered together with honey distilling out of the combs upon the grass, from the labors of so many swarms of bees. The silk worms plied their toils, and their silk lay scattered in wreaths upon the surface of the earth, like stuff of no value. There was no species of animals which was not exercised officiously in its proper task, wherein they seemed to contrive something of *use* or value, or set forth some document for posterity; every one enjoying some natural endowment as its peculiar property: and while it seemed celebrating its own birth-day, joined in the general festivity which all nature observed in this her universal spring.

30. The earth was now at her elevation, and neither wanted any sense which might recreate her life, or fill her spirits with delights. For the touch, there was the gentle warmth of spring itself, shaded

* We may contemplate an idea of this creation plain enough in our minds; for our minds first propose to themselves *ends*, which are their first and last resolves, at which the purpose is fixed. Then they meditate on the means or causes subordinate by which their ends may be effected for the uses proposed. Hence they may be compared to an egg in the *first intuition*, which being animated by the mind, and conceived by a love of the end proposed, are then hatched and excluded from the shell, producing a vital offspring, conformable to the pre-conceived ideas. By this it appears, that the ends and uses proposed, are quite different from the causes and means, though present in the mind; for they succeed each other in a series of causes, which before they appear to have an existence, yet co-existed together in a complex view of the mind. What then must be the case in the divine and infinite mind!

with oleous essences, which made every nerve tutulate with their soothing contact. For the smell, there was the fragrance exhaled from every pore of the leaves and flowers, which being diffused through the air, and hence to the intimate net-work recesses of the lungs, expanded the breast itself beyond measure. For the taste, there was the most exquisite relish of fruits, and of clusters from the vine-branch creeping on the ground, the grapes whereof being crushed in the mouth, its juice, as wholly alive from intimate essences, was stimulated almost to the reservoirs of the chyle and blood, with their adjuncts and preparing vessels. For the hearing, there was the melodious harmony and mingled tunes of so many singing-birds, which made the fields resound with their concerts, so as to penetrate the interior recesses of the brain, and make them vibrate in symphony. For the sight, there was the whole prospect of the visible heaven and earth, whose objects, from the greatest to the least, were so distinctly adorned, that the mind would easily lose itself in the enjoyment of its pleasures. But there wanted yet something, which might refer these delights of the senses to a self-conscious mind, with a proper knowledge and perception of its own acts and their operations : one who could judge from the proper gift of his own intellect of all these harmonized beauties from their beauties ; could receive delights ; and from those delights, as flowing from a true origin, could deduce finally what was good, and from the *practice of goodness*, might enjoy happiness. There wanted, I say, this earth-born son, or a soul in a human form, which might look up to heaven out of this paradise, and again from heaven to this earth ; and so by a certain interior vision comprehend and conclude of both, so as to relish fully and perfectly the pleasures resulting from the conjunction of both ; and in consequence thereof, from a certain genuine fountain of delight and love, worship and venerate the giver and Creator of all. Nothing indeed existed, even in the minute particulars of nature, wherein the Deity was not manifested, and which did not so dispose of itself as for the enjoyment of such a subject, which for itself, and every creature, was in a capacity of celebrating the praises of that immortal Being which had produced them.

31. Nature, according to the order instituted by the Supreme Wisdom, concentrating all the orders of the universe in herself, first exhausted her store of common gifts ; then the next in order ; and lastly, the highest ; and so by degrees elevated herself to the best, which were first in her intention, and included the rest. Every

one of her productions in like manner explicated itself from its first stamina to its last stage in nature ; and from this, as from another starting-place, brought itself back to the first stage again. Thus by a constant law, that which was first, having made its half circle to the last state of its process, reflected itself backwards in a returning fluxion to its beginning.* In like manner, that most eminent order, which opening and bringing forth the rest, directed the universe now by the excursions and the interventions of middle causes, brought itself to the ultimate stage of its process, and proposed to return from that point to the first ; or to such a subject, whose nature and condition of life might bring back all and singular the things in this universe, to the fountain whence they were derived ; or by contemplating this perfect system from its eternal original, might refer it to a supreme and creating mind. Therefore, every thing upon earth expected now this last precious gift : heaven also, as by intuition, saw it already ; namely, *man* ; who, because he was first in the divine purpose, was the completion or ultimate glory of creation. For in him the Deity had united the lowest with the highest, or nature to life ; and the highest with the lowest, or life to nature ; not like those animals already produced in the world prepared for him, who refer the institutes by which their lives are governed, to principles not in their own power, but to something merely *natural*, from which nothing can be elevated towards superior causes and effects, but it is immediately retorted back, and reflects itself into their animal nature, wholly employed in the concerns of the body.

* Whatever is produced from eggs or seeds, or by any operation of the mind, as was indicated in the note to No. 22 [page 222] is constrained to perform this revolution ; plants, flowers, and trees, unfold themselves from their natural seeds, and grow into trunks with branches, as into the extremities of their bodies, and return again from these to their beginnings ; or they conceive and exclude seeds ; so that all their revolutions are only excursions through a mediating cause to the end that they may return back to their first stage again, and so produce fruit for use. It is the same in the animal kingdom ; such an order was established, and took place in the great egg of the world ; for seeds and eggs of the most perfect nature took their first rise, and afterwards their more perfect growth, in this manner, only in an inverted order, excluding themselves from the lowest in a series to the highest. In like manner also, insects, and then larger animals. But that this revolution might be made perfect, whereby the last should be joined with the first, or return to its beginning, the human mind, clothed with a body, was to be introduced. This was the great revolution of creation : there is yet a greater, of which in the following series.

32. There was a grove in the most temperate region of the globe, not under the meridian sun, but in a certain middle station between the arctic circle and the equator; where the sun neither darted his fervid rays directly down, nor shone upon the earth too obliquely; but where a middle state of heat and cold took place, and so tempered the air, that a most mild spring prevailed throughout the year. This grove was one entire orchard, whose verdant branches were so closely interwoven together as to exclude by its shady canopy the heat of noon; rendering the season more refreshing, and producing as it were a new spring in the midst of that general verdure which smiled round about. Out of the ground-plot beneath there issued small rivulets, branching every way, from which vapours continually arose to the boughs of the trees, and pendant there, continually refreshed the ground with distilling dew. This was *paradise in paradise*, a continued scene of groves and gardens, the glory and delight of the earth, for every thing here rose to its highest perfection, and the sun crowned its centre with his rays; in the middle of which there was an apple-tree, which produced the most precious egg of all, wherein nature, as in a choice casket, inclosed herself with her supreme powers and riches, the most exquisite rudiments of a future body: hence this apple-tree was called the tree of life.

(*To be continued.*)

THE FINE ARTS.

[*Continued from page 264.*]

There is still another cause that never fails to undermine a fine art in a country where it is brought to perfection, abstracted from every one of the causes above mentioned. It is remarked a little above, that nothing is more fatal to an art or science, than a performance so much superior to all of the kind, as to extinguish emulation. This cause would have been fatal to the arts of statuary and painting among the Greeks, even though they had continued a free people. The decay of painting in modern Italy is, probably, owing to this cause: Michael Angelo, Raphael, Titian, &c. are lofty oaks, that bear down young plants in their neighborhood, and intercept from them the sunshine of emulation. Had the art of painting made a slower progress in Italy, it might have there continued in vigor to this day. The decline of an art or science proceeding from the foregoing cause, is the most rapid where a strict comparison can be instituted between the works of different masters, as between those of Newton and other mathematicians. In Italy a talent for painting continued many years in vigor, because no painter appeared with

such superiority of genius as to carry perfection in every branch of the art. As one surpassed in designing, one in coloring, one in graceful attitudes, there was still scope for emulation. But when, at last, there was not a single perfection, but what one or other master had excelled in, from that period the art began to languish. Architecture continued longer in vigor than painting, because the principles of comparison in the former are less precise than in the latter. The artist who could not rival his predecessors in an established mode, sought out a new mode for himself, which, though perhaps less elegant or perfect, was for a time supported by novelty. Useful arts will never be neglected in a country where there is any police; for every man finds his account in them. Fine arts are more precarious. They are not relished but by persons of taste, who are rare; and such as can spare great sums for supporting them are still more rare. For that reason, they will never flourish in any country, unless patronized by men of power and opulence. They merit such patronage, as one of the springs of government; and a capital spring they make, by multiplying amusements, and humanizing manners; upon which account, they have always been encouraged by wise magistrates.

The essence of the polite arts, as before observed, consists in *expression*. The end of all these arts is *pleasure*; whereas the end of the sciences is *instruction and utility*. Some of the polite arts indeed, as eloquence, poetry, and architecture, are frequently applied to objects that are useful, or exercised in matters that are instructive, as we shall show more particularly in their proper place; but in these cases, though the ground work belongs to those sciences which employ the understanding, yet the expression arises from the inventive faculty. It should therefore be constantly remembered, that the essence of the polite arts consists in *expression*. This expression lies sometimes in the words, and sometimes in the pen; sometimes in sounds and their harmony, and at others, in corporeal attitudes; sometimes in the pencil, or in the chisel, and at others in the graver; sometimes in a proper disposition, or judicious employment of the mechanic arts, and at others, merely in their manner of acting.

The object of all the polite arts is *BEAUTY*. It is not, however, so easy as it may seem, to give a clear and determinate idea of what we mean by that term. Many able writers, who have treated expressly on the subject, have shown that they were ignorant what it was. It is one of those expressions that we comprehend immediately, that leave a distinct impression on our minds, when it is simply written or pronounced; but which philosophers envelope in darkness, when they attempt to elucidate it by definitions and descriptions; and the more, as mankind have different ideas of beauty, their opinions and tastes being as various as their understandings and physiognomies. We may say, however, in general, that beauty results from the various perfections of which an object is susceptible, and which it actually possesses; and that the perfections which produce beauty consist principally in the agreeable and delightful proportions which are found. 1. Between the several parts of the same object; 2. Between each part and the whole together; 3. Between the parts and the end or design of the object to which

they belong. *GENIUS*, or invention, is the faculty of the mind by which *beauty* is produced. *TASTE*, disposition, or rather the natural sensation of the mind refined by art, serves to guide the genius in discerning, embracing, and producing, that which is beautiful of every kind. Hence it follows, that the general theory of the polite arts is nothing more than the knowledge of what they contain that is truly beautiful and agreeable; and it is this knowledge, this theory, which modern philosophers call by the name of *æsthetica*, or *ESTHETICS*.

A reflection naturally arises on the polite arts in general: No rules whatever are capable of making a great poet, an able orator, or an excellent artist; because the quality, necessary to form these, depends on the natural disposition, the fire of genius, which no human art can confer, but which is the gift of heaven. Rules, however, will prevent a man from being a bad artist, a dull orator, or a wretched poet; seeing they are the reflections of the greatest masters in those arts, and that they point out the rocks which the artist should shun in the exercise of his talents. They are also of use in facilitating his labors, and in directing him to arrive by the shortest and surest road to perfection. They refine, strengthen, and confirm, his taste. Nature, abandoned to herself, has something wild. Art, founded on just rules, gives her elegance, and dignity. These general rules are of no great number. 1. The first is, that whoever would devote himself to the polite arts, should above all things CONSULT HIS GENIUS. This precept has been often applied to poetry, but it is equally applicable to all the polite arts; in each of which, a man's most happy success depends upon IMAGINATION. By this term we understand, in general, a faculty of the mind, a particular genius, a lively invention, a certain subtle spirit, which gives a facility in discovering new. But it is necessary also to prescribe just bounds to this term *new*, which must not be here taken in an absolute sense. Solomon remarks, that, even in his time, "there was nothing new under the sun." The fine arts in their imitations of nature, in their expressions, can borrow images, figures, comparisons, from those things only that exist and are known. But the novelty, of which we here speak, consists in the ingenious use of combinations of all the various objects of nature, that are new, happy, and agreeable, that have not yet been exhausted, and which appear even to be inexhaustible; and of the use which the artist makes of all new discoveries, which he turns to his advantage, by a judicious application. Invention therefore supposes a considerable fund of preliminary knowledge, such as is capable of furnishing ideas and images, to form new combinations. But there is no art by which invention itself can be produced; for that gift of heaven is an endowment, which even those possessed of it cannot always use at pleasure. We would rather say, therefore, that invention consists in producing, in works of genius, *that which is unexpected*; an object, a harmony, a perfection, a thought, an expression, of which we had no idea, that we could not foresee, nor hope to find, where the artist has so happily placed it, and where we perceive it with delight. This idea appears applicable to such of the polite arts as affect the mind by the hearing as well as by the sight; and it is a matter that is highly essential. 2. The second rule is, that every artist ought incessantly to labour in the improvement of his *taste*; in acquiring that refined, and clear discernment, by which he will

be enabled to distinguish the real beauties in each object, the ornaments that are agreeable to it, and the proportions that subsist among the several parts : and by this faculty, he will be regulated in the employment of his natural talents. This labour consists not only in the profound reflections he will make on the properties of objects as they relate to the fine arts, but also in a constant, assiduous study of the grand models of beauty. 3. The third rule to be observed in the practice of the polite arts, is *the imitation of nature*. Every object in the universe has its peculiar nature, of which the artist should never lose sight in his manner of treating it. In vain will he otherwise ornament his work with the most refined and most brilliant strokes ; for, if nature be not justly imitated, the work will forever remain imperfect. Homer himself has sometimes sinned against this rule. Not to mention the ridiculous and unnatural passions attributed to his deities, (: herein the general belief of the Grecian mythology might perhaps justify him) it was surely not imitating nature, to put into the mouth of a hero, at the moment of a decisive battle, a harangue tedious by its excessive length, and which certainly could not have been heard by the thousandth part of a numerous army. Indeed, the imitation of nature, which appears at first view so simple and so easy, is of all things the most difficult in practice ; and it requires a discernment so sagacious, and an expression so happy, as is rarely bestowed on mortal man. 4. *PERSPICUITY* forms the fourth rule of expression. In all the fine arts, an obscure, perplexed, ambiguous, and elaborate expression, is always bad. The true striking beauty must be manifest and perceptible to the most ignorant of mankind as well as the most learned. Those are ever false or inferior beauties that have occasion for a covering, a kind of veil that may make them appear greater than they really are : true beauty wants no veil, but shines by its native lustre. From the union of the true imitation of nature with perspicuity of expression arises that *truth* which is so essential in the productions of the fine arts. 5. In all the polite arts, and in all the subjects they embrace, there must necessarily reign an elevation of sentiment, that expresses each object in the greatest perfection of which it is susceptible ; that imitates nature in her most exalted beauty. This makes the fifth general rule. The design of the fine arts being to excite pleasure by the expression of that which is beautiful, every artist should raise himself above his subject ; and, choosing the most favorable light wherein to place it, should there embellish it with the greatest, most noble, and beautiful ornaments, that his own genius can suggest ; still, however, observing a strict imitation of nature. 6. From the observation of these two last rules results the *SUBLIME*, which is the union of the greatest perspicuity with the strictest truth and most exalted elevation possible. It is necessary to remark here, that the most simple and common subjects are susceptible of a sublime that is agreeable to nature. An idol or landscape may be as sublime in their kinds as an epic poem or a history piece. When Moses begins the book of Genesis with these words, " In the beginning God created the heaven and the earth ; " or when he tells us, that God said " Let there be light, and there was light ; " these expressions are sublime in the highest degree, because they are perfectly clear, true, and elevated. Every author should therefore endeavor after the sublime in every

subject that he undertakes ; and this makes the sixth and last general rule in the practice of the polite arts. But if he cannot attain to this, it is indispensably necessary that he constantly make use of expressions that are *noble and refined*. Every thing that is *low, indecent, or disagreeable*, is naturally repugnant to the sublime, and ought to be banished from all that would proceed from the liberal arts.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. IV.

"By irrigation, good pasturage may be procured in the beginning of March ; and if the season be mild, much earlier. This crop is particularly excellent for feeding such cattle as have been *hardly* wintered ; and so great are the benefits attending the flooding of lands, that the farmers of Gloucestershire are enabled to commence the making of cheese at least *one month* earlier than those who do not possess the same opportunity. The expense of irrigation is computed at from 3*l* to 6*l* a year." *Domestic Encyclopedia, Lond. Ed.*

The above quotation is important, inasmuch as it is evidence of the superior advantages derived by those counties of England where irrigation is practised. By flooding lands in winter, the roots of the grass are preserved from being injured by the frost, and the farmer is repaid by an early crop which proves a supply for such cattle as have been "hardly wintered." The cheese-makers, in these counties, are enabled to commence making cheese one month before their neighbors who do not practice irrigation ; and the expense is calculated at from three pounds to six pounds (£13 3*s* to £26 6*s*) per acre. This last circumstance is no bad criterion to judge how productive must be an improvement on which so much can be expended. "I have (says Mr. Flood, of Middlemount, in the Queen's county, Ireland) improved, by water alone, about forty acres of light, sandy, mossy soil, not worth more, when I began with it, than fifteen shillings (£3 7*s*) an acre, to be now worth from six pounds (£24 6*s*) to eight pounds (£32 8*s*) an acre" yearly. Mr. Young, in his observations on the watered meadows in Hampshire (England) states—"The more close and bare they are eaten by the sheep, in the spring, it is so much the better for the meadow. At Nine-mile-water, in Wallop (where watered meadows are brought to great perfection) Mr. Matton, the tenant, said that the sheep gnaw the very roots of the grass, *and so much the better.*" Here is a proof of the good quality of grass

produced by watering, as every farmer knows how fond sheep are of sweet grass, and how far they will travel in search of it. Mr. Young further remarks : " In countries where the husbandry of watering is unknown, such facts (alluding to the statements of increased profit to the farmer) are treated as chimeras, or, if allowed, none have spirit enough for the practice."

Dr. Edwards, (an American) who seems well acquainted with the watering of lands, observes, " a good meadow, with a fine large stream of water thrown over it, will certainly last as long as grass will continue to grow, that is, for ever ; and all that I have ever seen, are better now, by the unanimous testimony of their owners, than they were when first made ; and the burdens of hay they produce, are certainly equal in point of quantity (if not superior) to any other. If, therefore, this be the case, what a valuable property is land, that will always be producing a crop equal to that of grain, (for such is hay estimated) without any considerable labor of hands, horses, or other expenses."

Sir John Sinclair, in his view of the northern counties and islands of Scotland, concludes with the following remarks on the advantages to be derived from watering land.

1. " It is by far the easiest, the cheapest, and the most certain mode of improving poor land.

2. " The land, when once improved, is put in a state of perpetual and increasing fertility, without any occasion for manure, or any additional expense.

3. " The land is not only made fertile, but becomes extremely productive, being capable of producing two crops of hay, besides pasture, every year.

4. " The land is not only extremely productive, but, under proper management, produces grass early in the year, when it is doubly valuable, at least for sheep, especially ewes and lambs, coming before any other spring growth, and when one ton of hay is probably worth two at any other season.

5. " Not only is the land thus improved without the necessity of manure, but it produces food for animals, which is converted into manure, with which other lands may be enriched.

" Lastly, not only is the manure arising from the watered meadows a new acquisition, but also all the manure acquired from the land, that would otherwise have required dung from other parts of the farm."

It has already been suggested, that a cheap and effectual machine for raising water, and irrigating land, would be an acquisition of the first importance to the agriculturist. The following plan and description of a machine for raising water is copied from the *Domestic Encyclopedia*. It is not expensive, and is given partly with a view to engage *American genius* in the invention of some plan still cheaper, for cheapness is particularly material to the farmer.

"In the year 1801, the society for the encouragement of arts, &c. adjudged their silver medal to Mr. H. Sargeant, of Whitehaven, Cumberland, for a *machine for raising water*, of which we give an engraving.

"This engine was erected at Irton-Hall, which is situated on an ascent of sixty or sixty-one feet perpendicular height. At the foot of this elevation, about one hundred and forty yards distant from the offices, there runs a small stream of water: and, in order to procure a constant supply of that necessary fluid, the object was to raise such stream to the house, for culinary and domestic uses. With this view, a dam was formed, at a short distance above the current, so as to cause a fall of about four feet; the water was then conducted through a wooden trough, into which a piece of leaden pipe, two inches in diameter, was inserted, and part of which is delineated at A.

"The stream of this pipe is directed in such a manner as to run into the bucket B, when the latter is elevated; but as soon as it begins to descend, the stream passes over it, and flows progressively to supply the wooden trough or well, at the foot of which stands the forcing-pump C, being three inches in diameter.

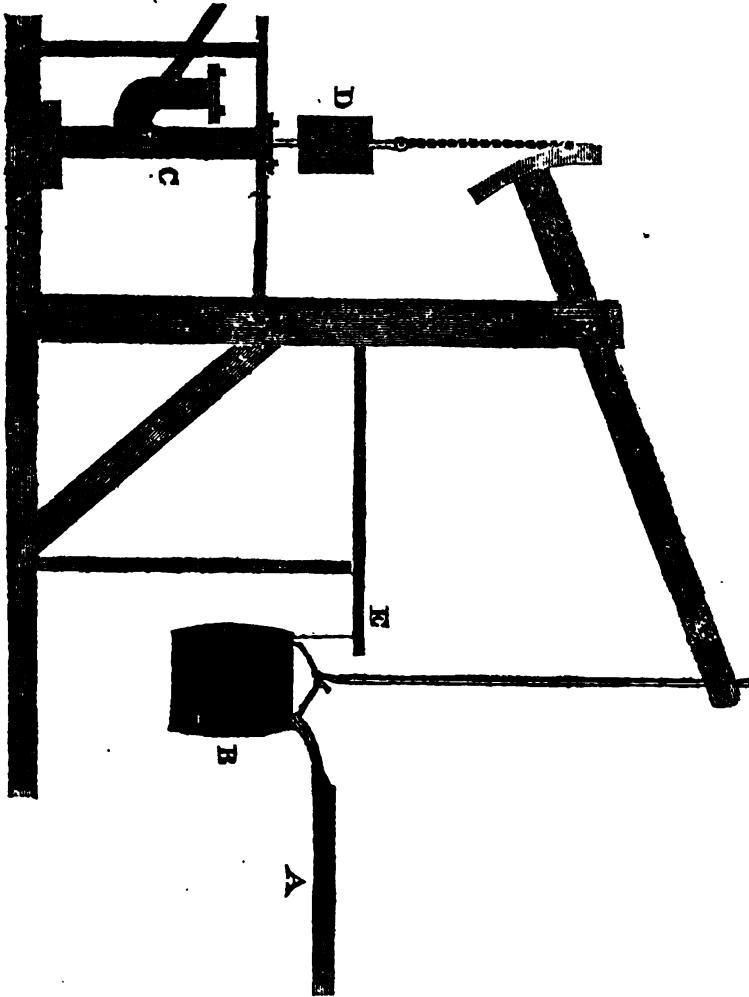
"D, is an iron cylinder, attached to the pump-rod, which passes through it; such cylinder is filled with lead, and weighs about two hundred and forty pounds.* This power works the pump, and forces the water to ascend to the house, through a pipe, one inch in diameter, and which is four hundred and twenty feet in length.

"At E, is fixed a cord, which, when the bucket approaches to within four or five inches of its lowest projection, extends, and opens a valve in the bottom of the vessel, through which the water is discharged.

"The machine here described had, at the time of Mr. Sargeant's communication to the society above mentioned, been six

* The farmer, who looks more to real use than to neatness of execution, may make the cylinder of wood, and fill it with stones, bricks, or other convenient matter.

months in use, and fully answered the purpose for which it was designed. The artisans employed were a plumber, blacksmith, and carpenter; the whole expense, exclusive of the pump and pipes, did not exceed five pounds," (§22 23.)



The following, written by Mr. Thomas Purdy, of Castle Acre, in the county of Norfolk, (England) is extracted from the communications of the Board of Agriculture, and strongly elucidates the great advantage of irrigation, and the vast expense which the resulting advantage will justify.

"As I am now watering at least twenty acres, in a most complete manner, by forming them into beds of from ten to twelve yards breadth, and introducing the water upon the crown of the beds, to be carried off by parallel drains, I desire to state, that the meadows I am irrigating are situated in a neighborhood which consists almost entirely of arable land, let generally for not more than from ten to eighteen shillings per acre per annum.

"That meadow and pasture land do not bear a greater proportion than of one acre to fifty of arable land, and that notwithstanding this great want of feeding land, yet the meadows which I am irrigating were not in their old previous state, worth more than seven shillings per acre to let, being two thirds of it boggy, and the remainder full of sedges, and all sorts of aquatic rubbish.

In the present state, and with the prospect of future advantages to be gained by this irrigation, a neighboring farmer has already offered me to hire the whole of these meadows for any length of time, and to give me for such hire, five guineas per acre per annum, not doubting but they will produce in the first crop of hay next summer, at least two tons and a half per acre.

"The method I have taken to irrigate the above meadows is, by taking water out of its natural cause, at the distance of at least thirteen chains above my first meadow, by a ditch, upon the average twenty feet wide, seven feet perpendicularly deep, and six feet wide at the bottom. The water thus introduced, divides itself into two feeders, one of which conveys water to my first meadow, and then runs off to water my last meadow, and the other, to the other intermediate meadows. All the meadows are formed into beds, as I have stated above, which are raised so as to have a fall on each side from two to three feet, and so well formed, as to be watered in every part. The work is all done by laborers with spades, and will cost altogether about thirty pounds (£133 33) per acre. This expense, however, I think by no means considerable, when I take into consideration the circumstances of value above stated, and when I consider, what perhaps may not occur in those countries where irrigation is more practised, viz. that the turnip crop, as food in winter, is becoming more expensive, and (what is of great consequence) more precarious; to supply which deficiency, I expect the hay of these water meadows to be such a resource as is almost inestimable."

Agricultural societies, composed of active intelligent persons, would tend much to the general promotion of agriculture. A

number of local societies might be established, and each of these be represented by one of its members, so as to form one board of agriculture to meet in a central or convenient place in each state. Through this board, might be communicated to the public the progress of agriculture in each part or county, and also all improvements and experiments; and such measures generally adopted as, while they would prevent the farmer from the prosecution of visionary projects, would lay before him a candid display of every thing useful. The following copy of a letter from General Washington to Sir John Sinclair, on the establishment of a board of agriculture in Great Britain, shall finish the present number.

“ I have read, with peculiar pleasure and approbation, the work* you patronize, so much to your own honor and the utility of the public. Such a general view of the agriculture of several counties of Great Britain, is extremely interesting, and cannot fail of being very beneficial to the agricultural concerns of your country, and to those of every other wherein they are read; and must entitle you to their warmest thanks, for having set such a plan on foot, and for prosecuting it with the zeal and intelligence you do.

“ I am so much pleased with the plan and execution myself, as to pray you to have the goodness to direct your bookseller to continue to forward them to me, accompanied with the cost, which shall be paid to his orders, or remitted as soon as the amount is made known to me; when the whole are received, I will promote, as far as in me lies, the reprinting of them here.

“ I know of no pursuit in which more real and important service can be rendered to any country, than by improving its agriculture, its breed of useful animals, and other branches of a husbandman's cares; nor can I conceive any plan more conducive to this end, than the one you have introduced, by bringing to view the actual state of them in all parts of the kingdom, by which good

* The “ work” alluded to is a periodical publication, to comprise the following heads.

1. A corrected report of the present state, and local agricultural practices of every county in the United Kingdom.
2. Distinct dissertations, or collections of papers, on each of the most important subjects connected with agricultural improvements; as Farm-buildings, Cottages, Roads, Inclosing, Draining, &c.
3. A General Report, the result of the whole inquiry.

and bad habits are exhibited in a manner too plain to be misconceived. For the accounts given to the British Board of Agriculture, appear in general to be drawn up in a masterly manner, so as fully to answer the expectations formed in the excellent plan which produced them, affording at the same time a fund of information, useful in political economy, and serviceable in all countries."

FOR THE LUMINARY.

PUNISHMENT OF CRIMINALS.

Whatever motives may have influenced the decisions of legislators, certainly the results, most generally wished and expected from the punishment of criminals, are a reform of the culprit, and the deterring of those yet innocent from indulging in vicious inclinations. In apportioning the duration and determining the mode of punishment, these two salutary objects should be equally provided for. Without a reform of the culprit, it would be better that his imprisonment should be for life, as, otherwise, his return to society would endanger the general state of morals; yet humanity recoils at the suggestion of a sentence so afflictive, and even stern justice seldom demands it. The discretionary power vested in judges, by which two persons may be differently punished for crimes of equal magnitude, is an admission that the object of the law is not merely to punish in proportion to the crime, but also to reform by apportioning durability of confinement or degree of severity to the apparent ease or difficulty with which reform may be accomplished, and this principle is extended to imprisonment for life against those who, after repeated trials and convictions, have proved themselves incorrigible. Reform then is certainly one great motive of the treatment of criminals, and this leads into some inquiry as to the best mode of effecting so desirable an end.

After the number of discussions which the subject has already undergone, it may be expected that little of importance can be added, and it is but fair to apprise the reader that he shall probably, in this essay, find but repetitions of what he did or might already have read elsewhere; but the subject is of such prime and general importance to society, that every effort to produce a salutary system, although the suggestion should not be new, will be

received, with indulgence and kindness, by the philanthropic reader, who will see that it is only by frequent disquisition the world can arrive nearest to that perfectability in its criminal code, which would best secure it against the erroneous dictates of ill placed humanity, and the exterminating policy of a furious zeal.

Persons, who suffer under the operation of criminal law, consist of two classes; those merely accused, and those who have been convicted. Those of the first class, although supposed innocent, are, for want of sufficient bail for their appearance, held in confinement, but are, under these circumstances, entitled to every indulgence not absolutely inconsistent with a due regard to their safe keeping; and they should have easy access to their friends' papers, counsel, and every means necessary to enable them to remove those charges, the establishment of which would not only ultimately effect their liberty and property, but also their characters. How cruel and unjust, how degrading to innocence and morality must be that policy which drives the untried and probably innocent man into the society of the convicted; or, by establishing unnecessary restraints and embarrassing formalities, deprives him of those comforts and conveniencies, which innocence would entitle him to, and that easy access to friends, &c. which may be necessary to establish this innocence. It must be evident to all, that the apartments intended for the accused should be separate from those of the convicted, and that, in their erection, view should be had to every convenience compatible with the safe keeping of the prisoner.

Prisoners of the second class forfeit, by their crimes, that consideration due to those of the first class. That punishment which is due to their offences may be necessary to their reform, but it should be inflicted with all possible view to this latter, as the more important effect. The employment of the criminal in some laborious pursuit is proper on various accounts; it inures him to industry, it renders him, in the only possible manner, useful to society, and it transfers the expense of his punishment from the public to himself. The indiscriminate association of criminals is dangerous to their morality and preventive of reform: it should therefore, as far as possible, be avoided; or, if their necessary employment at labor would admit, solitary confinement should, in all cases, be resorted to; and, where such could not conveniently be adopted, the prisoners ought to associate in the smallest companies that circumstances would admit. It seems cruel to advise solitary

confinement in all cases, but it is proposed with a quite different view. Solitary confinement will leave more time for reflection, and will promote reform quicker and with more certainty than by living in the sin, noise and turbulence of numbers; and as it should be hoped that the power of pardon would often be exercised towards the repentant, it may likewise be wished that the continuance of punishment would not be deemed necessary after evident proof of reform.

It may seem unaccountable that many, after suffering all the hardships of a laborious imprisonment, should resort to a repetition of those acts which led to their first disgrace. In some instances this proceeds from an incorrigibly vicious disposition of the mind, but, in most cases, it very probably proceeds from that great parent of evil, *poverty*. The unfortunate prisoner, after years of durance, is discharged without property, friends or patrons. His first efforts to procure employment generally prove fruitless, and even his subsequent endeavors are scarce sufficient for his subsistence; he encounters cold, hunger, and rags; he feels displeased with a world that seems to cast him off; in despair, he wishes even for that retreat from which he but lately so joyfully escaped, and, in his despondence or frenzy, he seizes that which must relieve him in one way or another; if he avoids detection he sets up business and ceases to be a thief; if detected, he pleads guilty and finds happiness in the midst of felons.

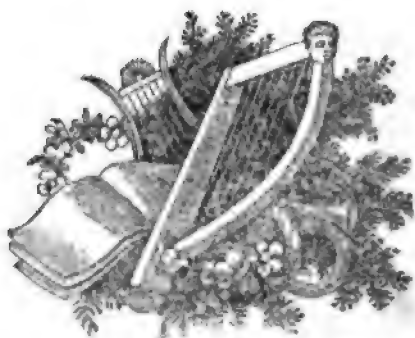
It has been conceded that it is right by employing the criminal at labor to transfer the expense of his punishment from the community to himself, but it must not be inferred that the public ought to profit by his labor. Such an idea would suppose that the community was interested in the immorality of individuals, whose misfortune would thus become a source of revenue. The paying to the prisoner, before his enlargement, a fair valuation for his labors, after a due deduction for the expense of his clothing and maintenance during his confinement, would be an act of justice, and would give him a new interest in practising industry.

The next consideration respecting criminals is, whether their punishment should be in a situation exposed to public view, as in the making of public roads; or apart from public view, as in close penitentiaries. It requires no argument to prove that the latter should be preferred, and that the former will, in general, produce an obduracy that unfits the unfortunate sufferer for any other situation.

In order to deter the yet innocent from committing crimes, it is not necessary that they should be spectators of the punishment inflicted on the guilty : to hear the sentence pronounced, and to know that the criminal has been sent to expiate his crimes by imprisonment and labor, is not only sufficient, but productive of more good than could be derived from the daily exposure of the criminal in the performance of his allotted labor. Man is naturally fond of his liberty, and averse to restraint; the idea of being separated from his usual society and confined in solitude, or forced to associate only with a few, and these the worst portion of society, is so abhorrent to his feelings and wishes, that, independent of any other consideration, it must have a salutary influence on a conduct which, by its direction, may produce or prevent so unhappy a catastrophe. It is well known that the pain of confinement is alleviated by indulging the sufferer with the frequent visits of his friends; it should also be known, that an effect somewhat similar is wrought on the visitors by lessening the horror and aversion to an imprisonment which they never experienced. It then becomes doubly necessary that imprisonment of criminals should be solitary whenever practicable, and that unnecessary visits should be excluded.

One objection only occurs to such arrangement, and that is, the supposed additional expense of guarding them; but surely it must be more difficult and expensive to guard one hundred men, employed in one room by night, than it would be to guard twice that number if confined to different apartments.

One object more, connected with this important subject, should not be forgotten. The person to be employed as principal jailer should be remarkable for firmness, but suavity of deportment; he should be bold, enterprising, discerning, and capable to report properly on each person's conduct, but he should not be unnecessarily severe, brutal or dishonest; he should love his prisoners, without their knowing it. In short, he should be inflexible in the performance of his duty, but he should not delight in cruelty, nor wantonly insult the unfortunate; much less sell his favors, or rather his forbearance for money. As often as a jailer transgresses, in these particulars, he should be dismissed from employment; humanity, justice and policy require it. The extra severity of a jailer is an addition to the culprit's punishment which was not contemplated by the law, and the force of his example must have considerable influence on the contemplated reform of the criminal. O.



FOR THE LUMINARY.

AN ADDRESS TO THE SUN.

Oh thou stupendous vehicle of light !
 By heavenly wisdom form'd to bless our sight ;
 Thy inexhausted source of radiance pure,
 From time's first infancy dost still endure ;
 Thro' boundless Chaos dark, the mighty bands
 (Endless to number as the grains of sand)
 Of flaming cherubim the Godhead bore,
 And gloom and darkness reign'd alone no more ;
 Thy orb resplendent burst the bands of night,
 And at his powerful word began thy course of light.

From thy magnific fountain, genial flow
 The various blessings changing seasons show ;
 Thy rays enliven solitude profound,
 Thro' thee, prolific showers enrich the ground ;
 Thy fervid influence hastens on the spring,
 Whose dewy sweetness, health and pleasures bring ;
 By thee, we nature renovated view,
 Glowing in life and animation new ;
 The fields, with verdure sweet, refresh our sight,
 And branching forests glow in foliage thick and bright.

From its plum'd tenants, while they playful fly,
 Harmonious, grateful strains resound on high ;
 By thy assistance, Summer's liberal hand
 Scatters her plenteous blessings o'er the land ;
 Unfolds her beauties to the enquiring mind—
 Ah! who to Nature's beauties can be blind!

By thy congenial warmth gay flowers arise,
Whose odors sweet with fragrance fill the skies ;
While each clear stream, whose waters murmuring glide,
Reflects their colors gay which crowns their mossy side.

 Matured by thee, rich Ceres' golden grain
Spreads joy and gladness o'er the fruitful plain ;
Then when to autumn, glowing summer yields,
Embrown'd and falling leaves bespread the fields ;
Each varying prospect fading on the sight,
Scorch'd by thy beams in summer's lustre bright ;
No more abroad the playful zephyrs stray,
Where sweet unfolding roses meet the day ;
Their sweets they pilfer, then on pinions light,
Fluttering, expanding rise, and melt in æther bright.

 Thy fostering powers most prominently shine,
In that rich fruit which clustering decks the vine ;
Nor do thy beams benignant smile less sweet,
When frosts and storms in cheerless winter meet ;
Whose hand despotic strips from earth away
The last remaining fruits of autumn gay ;
Thy rays alone can soften and control
The gelid atmosphere that chills the soul ;
Dispel the sorrows of the aching breast,
Enlivening thoughts inspire, and hush sad care to rest.

 The weary exile, destined far to roam,
From his loved country, friends, and peaceful home,
Thro' bleak Siberia's frozen regions wild,
To wander still where comfort never smil'd ;
Enraptured he descries thy orient light,
Tho' snow-crown'd mountains ever meet his sight.
The poor distressed seaman, nearly lost,
By night's hoarse tempests on the ocean tost,
With transport hails thy first faint beams of light,
Dispersing clouds and storms, with heart-appalling night.

 Fairest of all created beings, thou !
To thy great maker humbly would I bow :
Whose awful fiat caus'd thy wondrous birth,
And gave those laws which guide our circling earth.

May glowing gratitude my mind inspire,
 And all my soul be touch'd with holy fire;
 Like thy refulgence may my conscience shine,
 That peace may bless me in my life's decline;
 Then, like thy setting splendor, mild and clear,
 Resign'd, await for death, dismissing every fear.
New-York, June 18th, 1812.

M. A. W.

For the Halcyon Luminary.

TRANSLATION,

Of the MADRIGALX, in the Luminary of last month.

Isabel, smiling, dared me to pilfer a kiss,
 Which, partly by force and by stratagem gain'd,
 So flatter'd my powers that I boasted the bliss,
 And the cunning manœuvre by which 'twas obtain'd.

"Boast not of your skill," the arch fair-one replied,
 With air, smile, and accent, bewitchingly killing,
 "For tho' you obtain'd what you *fancied* denied,
 You conquer'd, believe me, because *I was willing*."

OLIVIA.

ANOTHER.

A challenge the sprightly young Isabel gave,
 That, if I could gain one, a kiss I might have:
 I watch'd, till she turn'd, then by strength and address,
 Contriv'd on her lips a warm kiss to impress.
 When she saw me exult in my conquest so sweet,
 Said she "my dear friend, be more just I entreat;
 Nor boast, and be proud, since *I wish'd to be beat*."

M. A. W.

A GENEROUS CREDITOR.

"I owe you a drubbing," cries Frank in a pet;
 "Never mind it," (says Tim) "I forgive you the debt."

SABBATH MORNING.

Hail, happy day ! the type of rest,
 When all the faithful shall be blest,
 And cease from toil and pain :
 So we to-day the emblem prove,
 Cease from all work, but praise and love,
 And solid pleasure gain.

To-day our mighty Conqueror rose,
 In triumph o'er his numerous foes,
 And death a captive bound ;
 So we from every evil rise,
 Mount up, in thought, toward the skies,
 And walk on Zion's ground.

Begone, ye every worldly care ;
 My soul, to study, praise, and prayer,
 To-day be wholly given ;
 I'll humbly wait at Jesu's feet,
 The saints in solemn worship meet,
 And learn the way to heaven.

Jesus will kindly condescend
 To teach my soul, my heart amend,
 And fill me with his love ;
 That every Sabbath I may know
 An antepast of heaven below,
 The rest of saints above.

 TO A LADY.

WITH FLOWERS FROM A ROMAN WALL.

Take these flowers, which, purple waving,
 On the ruined rampart grew,
 Where, the sons of Freedom braving,
 Rome's imperial standard flew.

Warriors from the breach of danger
 Pluck no longer laurels there :
 They but yield the passing stranger
 Wild-flower wreaths for Beauty's hair.

WALTER SCOTT.

VARIETY.

" But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

TASTE.

So various are the conceptions which people entertain of *taste*, that it is impossible to define its proper signification, or to confine it within any specific bounds; it possesses a fanciful airiness that soars to the highest expanse of the human intellect, and an humble, or degraded unimportance, which lowers like the mercury in a thermometer, even below the freezing point. It governs in the proudest castle, and presides in the lowest cottage. It fixes rules for arranging the pearls that deck the queen, and orders the disposition of those rags which half cover the wretched peasant. The pulpit, the forum, the camp and the cabinet, the public school and the private study, are all influenced by that universal taste, which, by its omnipresence, affords, by general concurrence, one proof of a ubiquity. As variously inclined as is the mind of man, equally diversified is his conception of what constitutes taste, and so fond is he of his prerogative to judge, that one in a thousand is not willing to submit to the decision of another. For the sake of being in *fashion*, many adopt a particular dress, but are generally at such war with its want of taste, or they introduce so many innovations, that it soon disappears, or becomes so diversified as to preserve few features of its original uniformity, and thus the wearers assist some ingenious deviser of a new fashion, or a new mode of taxing and exercising the taste of the *beau monde*. The powerful empire of taste is not confined to dress: it exercises its freaks in architecture, from the most uniform and equally ranged windows, and the greatest symmetry of parts, to that tasteful or tasteless design, the incongruity of which, outleaping all rules, presents a building, no two windows of which are on a range, and no two rooms on a level. It enters into the garden, the parterre, and the pleasure ground, diversifying the plan and the walks from the perfect square to the circle; from the octagon to the indescribable form; from the straight or uniform design, to the meandering or intricate maze, which en-

tangles the saunterer, and tries the patience of the fretful. In statuary the well proportioned likeness of a man has been seen, placed near that of a horse bearing the head of an ox, and the feet of a lion. Thus it is in painting and every other art, "so many men, so many minds."

These observations might be carried to a great length, and an inquiry into every art or form in which taste contributes to variety would, like taste itself, prove boundless, intricate, or embarrassing, and might produce, in its prosecution, little real benefit. An inquiry naturally arises from these ideas, the investigation of which seems more interesting and would very probably prove useful, to wit, whether the effects produced by a general display of individual taste, and the time and money consumed in modelling general plans to suit individual caprice, be useful to society. O.

THOUGHTS ON VOLCANOS,

WITH THEIR NATURAL CAUSES AND CORRESPONDENCES.

The earth, among an innumerable variety of other matter, contains no small quantity of mineral substance, called *pyrites*: this is what constitutes the inflammable matter in coals; the more of this mineral in them, the longer they burn; so that some kind of coal will continue burning for many hours, without any apparent diminution. The basis of this mineral is iron, variously combined with sulphur, copper, and arsenic; but in general, the iron and sulphur prevail, which lie very quietly together in the earth, till water finds its way to them, which, though strange to tell, cause those matters that before lay quiescent, to burst out into a flame, the violence of which is in proportion to the various combinations and quantity of the matter thus compounded, producing earthquakes, and all the different tremendous et-ceteras of volcanic phenomena.

As a proof of this, take steel filings, and flour of sulphur, equal parts, formed into a kind of paste, with a due proportion of water; bury this in the ground, it will by degrees heat, and begin to heave up the earth that is over it, and at last burst out into a flame, and produce, artificially, in miniature, most of the real phenomena of volcanos.

When the above is viewed in a *spiritual* point of view, what a striking correspondency appears! It is in the earth, (that is, the church) never in a valley, always on the top of a mountain, (the

summit of pride) iron, (natural truth) and sulphur, (the evil of self-love) abide very quietly together, till water (heavenly truth, or truth from a celestial origin) flows in, and then the collision begins, and earthquakes (change of state) and fire (the false principle derived from the evil of self-love) ensues, with all its various attendants. There is a general idea in the world that earthquakes are judgments, which is most certainly true, but from what ground, or how, the world knows not; but when the church is in the above state, surely judgment is already begun.

It may further be observed, that these volcanic mountains always increase by their internals being brought outward, and also, that if a person is courageous enough to look into their hollow bosoms, even at their most quiet seasons, it will be found, that there is a continual ebullition of the volcanic matter. Thus when the church is come to the above state, there is a continual increase of the evil and the false; and though it may not always appear to break out, yet it is continually working within. M. K.

RECEIPT TO DYE HATS.

For forty hats, take one pound Roman or blue vitriol, pounded, and one pound pearlash; dissolve in a small quantity of water, taking care not to put the whole in at once, least it should ferment and overflow; this is to be used as verdigris usually is, that is, by pouring the usual quantity of the liquor into the kettle at each suit. The quantity of copperas and logwood may be the same as when verdigris is used. By this method a most excellent bright and glossy black may be made, equal if not superior to any made with verdigris, and with a considerable saving of expense, as verdigris at the present price (3 dolls. per lb.) would cost at least \$1 50, whereas the above articles will not cost 50 cents.

A convict in the Penitentiary of Virginia has found out a way of weaving *three* pieces at *one* operation. They are fixed on one loom with three shuttles, which fly to and fro from twelve to eighteen inches. These are moved by one cord which plays over two pulleys at opposite ends of the beam, and the cord is moved by a handle in the manner of a fly-shuttle. This mode is chiefly to be used in the weaving of narrow pieces of stuff, such as girths, boot-strops, &c. In twills, where the feet shift from one treadle to another, about 30 yards may be wove in a day; in the simple stuffs, where the feet are stationary, and the shuttles move as fast as the hand can jirk them to and fro, 60 yards can be executed in a day.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I.

AUGUST, 1812.

No. 8.

CORRESPONDENCES.

[*In continuation from page 291.*]

Seek ye first the kingdom of God and it's righteousness, and all thi gs shall be added unto you. Matt vi 33.

It may be objected further, that by thus prying curiously into the secret counsels of God, and the mysteries of his wisdom, men may be led to neglect the *weightier matters* of religion, such as love, mercy, charity, humility, patience, and the faithful discharge of those duties to which they are called in their respective stations; they may fill their heads full of speculative knowledge, and leave their hearts empty of substantial good; they may labor more to the enlightening their understandings, than to the reforming their corrupt wills and lives; and thus they may fall under that severe denunciation pronounced by the Lord against all such deluded persons, "*That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes*;"* and in another place, "*If ye were blind, ye should have no sin, but now ye say, we see, therefore your sin remaineth.*"† It

* Luke xii. 47.

† John ix. 41.

is very true: Nothing can be more dangerous ; nothing, therefore, is more justly reprehensible, than a mere curious opinionative knowledge even in divine things, if it be not attended with, or doth not lead to a suitable PURITY OF HEART AND LIFE. It was this consideration which drew from the apostle that censure ; when comparing knowledge with charity he saith of it, " *It shall vanish away ;*"* and in another place, " *Knowledge puffeth up, but charity edifieth.*"† And yet we find the same apostle in other places passing high commendations on knowledge ; as where he prayeth for the Ephesians, " *That God would give unto them the spirit of wisdom and revelation in the knowledge of Jesus Christ ;*"‡ and for the Philippians, " *That their love might abound yet more and more in knowledge and in all judgment.*"§ And agreeably to this prayer of the apostle's, we read in other parts of the sacred writings, the great advantages and even necessity of *spiritual* knowledge in order to the soul's attaining unto perfection in a godly life, as where it is written, " *It is not good that the soul be without KNOWLEDGE ;*"** and again, " *My people are destroyed for lack of KNOWLEDGE ; because thou hast rejected KNOWLEDGE, I will also reject thee ;*†† not to mention many other passages to the same purport. The truth therefore seems to be, that it is not knowledge, but the abuse of it, which is hurtful, and consequently reprehensible. Men, therefore, should not be discouraged in the pursuit of *spiritual* knowledge, only so far as they pursue it with wrong motives, or in a wrong spirit. If they seek to pry into the deep mysteries of holy things, merely to indulge a vain curiosity, or to build themselves up in a proud conceit of superior wisdom, without regard to real reformation of heart and life, through the humble spirit of love and charity, they then deserve the greater censure, as they will subject themselves to greater condemnation. But if in humility and the fear of the Lord, they seek the illumination of divine knowledge, as a principle of heavenly light for *spiritual* direction, to lead them in the ways of righteousness and regeneration, to confirm their faith, to purify their love, and thus to build themselves up in a godly life ; if they study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in their wills, their understandings, and actions ; what pursuit in this case can be more profitable, what

* 1 Cor. xiii. 8.

§ Philip. i. 9.

† 1 Cor. viii. 1.

** Prov. xix. 2.

‡ Ephes. i. 17.

†† Hosea iv. 6.

more commendable than that of *spiritual* knowledge, or a diligent searching for the treasures of divine truth! Surely we may say of knowledge, sought after in such a spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre, "*Her merchandize and her hire shall be holiness unto the Lord.*"*

"Every part of the *WORD OF GOD*, historical as well as prophetic, the (apparently) most trivial and insignificant circumstance recorded, as well as the most remarkable and important event, contain in them an *INTERNAL OR SPIRITUAL* sense, perfectly distinct from the sense of the *LETTER*, and yet veiled under it; and that whilst the sense of the *LETTER* of the sacred records treats only of *EXTERNAL* and *NATURAL* things, such as relate to persons, places, and events of this lower world, the *INTERNAL OR SPIRITUAL* sense treats at the same time of *INTERNAL OR SPIRITUAL* things, such as relate primarily to Jesus Christ Himself, and secondarily to His kingdom in the heavens, and His true Church here upon earth." Under the influence of such a persuasion in our own minds, we are willing to enforce it also on the minds of those for whose *spiritual* instruction all our labors are intended; believing it to be a thing of the utmost importance for all christians to be fully satisfied, not only concerning the authenticity and genuineness of the sacred scriptures, but also concerning that *spirituality* contained in their letter and history, by which they are so eminently distinguished from all other writings whatsoever, and which alone properly constitutes them what they are so generally called—*THE WORD OF GOD*.

In making this repeated avowal of our sentiments, we are well aware that they are at once supported and opposed by many high human authorities, which would render it difficult to decide where the truth lies, if the decision rested only on the opinions of men. But it is happy for the christian church that this is not the case, inasmuch as the evidence of truth, in this, as in all other instances, is to be sought for, and found, not in the testimony of man, but of God; not in the human and fallible speculations of finite minds, but in the divine and consequently infallible attestations of the supreme and infinite intelligence. To determine, therefore, in what manner the sacred scriptures are written, and whether they contain an *internal spiritual* sense distinct from the *letter*, or are to be understood merely according to the sense of the *letter*, we are not left to the uncertainty of our own vain conjectures, nor yet to the greater hazard of calculation on the conjectures of others. We may possibly tremble, whilst we hear it asserted by one learned

* Isaiah xxxiii. 18.

prelate, "That the sacred penmen were, in some cases, *left wholly to themselves*; and that *their natural qualifications were sufficient to enable them to relate things with all the accuracy they required.*"* And we may, perhaps, be equally concerned and surprised, to read in the works of another learned and right reverend author, that "When it is said that scripture is divinely inspired, *it is not to be understood that God suggested every word, or dictated every expression*;"† and in another place, (though without saying a word of the contrary declaration of St. Paul) "We may venture to pronounce, that in no one book of the Old or New Testament, which professes to relate past occurrences, *is there a single instance of allegory.*"‡ We may be told again by another celebrated writer, in one line, that "The word of God, like His book of nature, *teems with life*;" and in the next line, we may find him darkening, if not contradicting his own position, by his own explanation of it, where he says, "*Every part thereof is animated by incident and character.*"§ On the other hand, we may be taught by authorities equally respectable for piety, for learning, and for dignity, that the sacred scriptures of the Old Testament contain a sense "*which is styled by divines the prophetic, evangelical, mystical, and spiritual sense.*"¶ We may hear one to this purpose assert, that "The Therapeutæ (an ancient sect of the Jews) interpreted the scriptures of the Old Testament *allegorically*, and that being wont to *seek out the spiritual meaning of the law*, they more readily embraced the gospel, *than those who looked no further than the outward letter.*"** We may read in the writings of another, that "As the historical sense of the holy scriptures is fetched from the signification of words, *so the spiritual from the signification of those things which are signified by the words.*"†† We may, in like manner, hear a third testifying to "*the double sense of prophecy*;"‡‡ and a fourth to "*the conduct of the myetic allegory of the scriptures*;" and also to "*the two-fold character of David, literal and allegorical*;"§§ and a fifth to the testimony of the

* See Bishop Law's Theory of Religion, quoted and sanctioned by the Bishop of Landaff in his Apology for the Bible, p. 108.

† See the Bishop of Lincoln's Elements of Christian Theology, part I. chap. i. p. 21.

‡ See ditto, p. 69.

§ See Sermons by the Rev. T. Gisborne, p. 174.

¶ See Bishop Horne's Preface to his Commentary on the Psalms, p. 10.

** See Archbishop Wake on the Catholic Epistle of St. Barnabas.

†† See Bishop Hall's Works, folio edition, p. 533.

‡‡ See Bishop Hurd's Introduction to the Study of the Prophecies.

§§ See Bishop Lowth on the Hebrew Poetry, Lect. XI.

primitive fathers, "Who (says he) were unexceptionable witnesses to us of this matter of fact, that *such a [spiritual] method of expounding the Psalms, built upon the practice of the Apostles in their writings and preachings*, did universally prevail in the church from the beginning."* We may next consult Vitringa, Glassius, Witsius, Waterland, and other eminent writers who have discussed the subject; and yet, after all, the grand question will still remain to be asked and answered, viz. What is the testimony of God himself on this important point? In other words, what do the sacred scriptures themselves testify concerning themselves, the manner in which they are written, and the sense in which they are to be understood?

[To be continued.]

DICTIONARY OF CORRESPONDENCES.

[Continued from page 295.]

ADULT age, that state of life in which man acts according to his own judgment and understanding. This is what properly constitutes an *adult*, and not so much the number of years which a person may have lived; although it is usual to say, that such or such an one is an *adult*, when he has passed his twenty-first year, because in that time he generally attains to such a state of intelligence and discretion, as to enable him to judge and act for himself.

They who are in the affection of truth for the sake of truth, when they arrive at *adult* age, and come into the exercise of their own understandings, do not abide in the doctrinals of their particular church merely because they were educated therein, but examine and compare them with the word, to see whether or no they are agreeable to the truth; and then, after deliberate inquiry, and full conviction, they reject whatever is contrary thereto.

They who die infants, are after death educated in heaven; and as they receive the instructions of intelligence and wisdom, they gradually put off their infantile appearance, till at length they become adult angels.

They who die *adults*, carry with them into the other life the memory of terrestrial and material things, and with it a natural

* See Bishop Horne's Preface to his Commentary on the Psalms, p. 21.

corporeal affections, which however are then quiescent, but fixed. This memory and this natural corporeal affection form the plane or ground-work of their future life, into which their *spiritual* thought flows and terminates. Hence it is, that whatever a man's prevailing affection be in this world, such will the *fixed habit of his life* be in the next. But infants, who die such, and are educated in heaven, have no such plane as *adults*, formed from the material things of this world, but a natural-spiritual plane, formed from the things of the *spiritual* world. Hence all their affections and thoughts are of a more pure and *spiritual* nature, than those of persons who have lived to *adult* age. Moreover, infants after death are ignorant of their having been born in this world, but consider themselves as natives of heaven, acknowledging no other father than the Lord. Nevertheless, the state of men who live to be *adults* in this world, may after death become as perfect as the state of infants in heaven, provided they are careful to remove from themselves the corporeal and terrestrial loves of self and the world, and in their place receive the *spiritual* loves of the Lord and their neighbor.

ADULTERATION, the perversion of what is good and true, but more particularly of what is good. Thus we say, the goods of the word are *adulterated*, and its truths *falsified*.

ADULTERY, the perversion and falsification of the goods and truths of the holy word. Strictly speaking, *adultery* means the perversion of good, and *whoredom* the perversion of truth. They who are not in the good and truth of faith, cannot possibly be in conjugal love: and they who place their delight in *adulteries*, cannot have faith in the Lord. Whenever a man commits *adultery* in this world, and finds a delight therein, heaven is shut against him, and the influx from hell reaches him. As the essence and life of heaven consists in conjugal love, so the essence and life of hell consists in *adultery*. The reason why *adulteries* are now so common in the Christian world, is, because the church is *at an end*, and thus there is no longer faith, because there is no charity.

ADUMBRATION, the covering of what is *internal* by something *external*. Thus the *external* worship of the Jews was an *adumbration* of *internal* worship; the *literal* sense of the word is an *adumbration* of its *spiritual* sense; the body is an *adumbration* of the soul; and, in general, the natural world is an *adumbration* of the *spiritual* world.

ADUNATION, conjunction by mutual love, as is the case with all the societies in heaven, whereby they form *one* man. But in

hell, *adunation* is effected by *external* bonds, such as the fear of punishment, &c. whereby all the infernal societies, collectively taken, form *one* monster.

ADVENT. The Lord's first *advent* was in person, when he assumed the humanity : but his second *advent*, which has taken place at this day, is not in person, but in his word, by a revelation of its *spiritual* sense.

ADVERSARY, evils and falses which oppose man in his regeneration.

ADVERSITY. Those dispensations of providence, which seem *adverse* in the present world, are in reality conducive, though in a most hidden way, to the future happiness of the righteous. The reason why the wicked are in general more prosperous in this life than the good, is because it is foreseen by the Lord, that to the latter, riches and honors would prove a snare ; wherefore to them *adversity* is rather a blessing than a curse.

ADVOCATE. Jesus Christ is said to be an *advocate* with the Father for the whole human race, because divine truth signified by the Son, which proceeds from divine good signified by the Father, is the only medium of salvation, and as it were *pleads*, *intercedes*, and *mediates* for man. Mediation, intercession, and *advocateship*, are predicated of the divine humanity of the Lord, because the humanity is the *medium* of conjunction with the divinity, just as the body of a man is the *medium* whereby his soul may be approached.

They who believe that the divine essence consists of three persons, which altogether make up one God, form to themselves, while reading the *literal* sense of the word, no other idea of mediation and intercession, than as if the Lord sat at the right hand of his Father, and conversed with him, as one man converses with another ; and as if he made supplication to the Father on behalf of men, and thus became their *advocate*, pleading his own merits in suffering the death of the cross, and praying that he would on these considerations have mercy upon them, and pardon them. Such is the idea which every simple person first forms to himself from the *literal* sense of the word, concerning the Lord's intercession and mediation. But it is to be observed, that the *literal* sense of the word is accommodated to the comprehension of the simple, in order thereby gradually to introduce them into genuine *interior* truths ; for the simple have no other idea of the heavenly kingdom, than as of an earthly kingdom ; nor of the Father, than as of an

earthly king; nor of the Lord, than as of the king's son, who is heir to the crown and kingdom. That such is the idea of the simple, is very evident from the notions which the apostles themselves entertained of the Lord's kingdom; for they at first supposed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest king upon earth, and that he would exalt them above all the nations and kingdoms of the whole world. But when they heard from the Lord himself, that his kingdom was not of this world, but in heaven, then they could not but imagine, that his kingdom in heaven was like an earthly kingdom; wherefore two of his disciples, James and John, requested as a favor, that they might be permitted to sit, the one at his right hand, and the other at his left. On which occasion, the rest of the disciples, who were also desirous of being great in that kingdom, began to be displeased with their two brethren, and they contended among themselves which should be the greatest. Now as this idea of worldly glory was rooted in their minds, and could not be suddenly extirpated, therefore the Lord answered them according to their states, and told them that they should sit upon twelve thrones, judging the twelve tribes of Israel; but they knew not what the Lord meant by twelve thrones, nor what by the twelve tribes of Israel. See Mark x. 37, 41. Luke xxii. 24, 30. Matt. xix. 28. From all which it is easy to see what idea the disciples entertained of the Lord's mediation and intercession with the Father, and whence they received it. But the man, whose *spiritual* eyes are opened to discern the interior things of the word, has a very different view of the Lord's mediation and intercession, considering it not like that of a Son with his Father the king, but like the Lord of the universe *accommodating himself* to the wants and necessities of his sinful creatures; for He and the Father are not two, but one, as he himself teaches in John xiv. 8 to 11. The reason why he is called a Mediator, Intercessor, and *Advocate*, is, because by the Son is meant divine truth, and by the Father divine good; and Mediation is effected by divine truth, as thereby access is obtained to divine good; for divine good cannot be immediately approached, being in its nature like the intense fire of the sun; divine truth, however, may be approached, this being like the light proceeding from the sun, which is the medium of communication between it and man. This then is the true meaning of mediation and intercession.

But as this is a subject of the greatest importance to be clearly understood, we shall take this opportunity of explaining more ful-

ly why the Lord, who is essential divine good, and the real sun of heaven, is called a Mediator, Intercessor, and *Advocate* with the Father. When the Lord was in the world, previous to his complete glorification, he was divine truth; wherefore he was then a Mediator, and interceded with the Father, that is, with the essential divine good, John xiv. 16, 17. Chap. xvii. 9, 15, 17. But after his humanity was fully glorified, then he is called a Mediator and Intercessor on this account, namely, because no one can form an idea of the essential divinity, except under the form of a divine man; much less can any one be conjoined to the divinity, except by such an idea. Whoever thinks of the divinity, without having the idea of a divine man, thinks indeterminately; and indeterminate idea, or an idea that has no object or form whereon to fall and be terminated, cannot with propriety be called an idea; it is a mere vague notion, that ultimately falls into nature, and becomes like nothing, and consequently has no power of effecting conjunction with the divinity either by faith or love; for all conjunction necessarily requires an object wherewith to be conjoined; and according to the nature and quality of the object, such is the conjunction. Hence it is, that the Lord as to his divine humanity is called a Mediator, Intercessor, and *Advocate*; but then it is to be understood, that he mediates, intercedes, and as it were pleads with himself for mankind, and not with any Father distinct from himself; for he and the Father are one person, like the soul and body in man.

[*To be continued.*]

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page 316.*]

33. But this egg was not yet fecundated; only nature, as in a most sacred cabinet, there deposited her most precious treasures and choice things, and had set forth in it such a noble apparatus, like a bride in the expectation of her spouse, waiting in the bride chamber for the consummation of their new covenant. When nature had thus finished her part of the work to her satisfaction, and as it were brought her whole circumference into this egg as a centre, the supreme mind met her in the process, and of himself, as the sun of life, with *concentrated rays*, he conceived a *super-*

celestial form, or soul; a life, *as of itself*, infinite, and capable of infinity; and infused this noble treasure into this little egg.* This was the first connubial pledge of that union which should take place between the spiritual essence and the supreme *emanations* of nature, for this end, that the causes proceeding from infinity conceived in the egg of the great world, and communicated to this little egg, might finish their processes in nature, and afterward, by a connexion with the infinite, be rendered infinite; so that by such conjunction, this earth might be united as a court to the celestial palace. Hence, from the continual influence of ends upon ends, and uses upon uses, it would appear plainly, that every thing proceeded from the supreme source of intelligence and wisdom; for it is only intelligence that can consider ends, and dispose of means in proper order to obtain them, and nothing but wisdom has the ability to foresee, and so direct its operations, that all things in producing the effect, produce also the desired end. One only Providence then it is, that can direct the chain of consequences, in which every link or minute connexion fills its place to constitute the perfect firmness of the whole; and moreover, that such a chain of consequences should be productive of perpetual uses, so associated, that whichever of these links seems to finish a series in the chain of uses, only ends where it began; and again proceeds to the re-production of its series, in which respect it never ends.

* The nature and quality of the human mind can hardly be perceived in a description of words, according to their general acceptation; for the soul is a spiritual essence, and therefore not easily expressed by such terms as are applicable to natural essences. But because terms and forms of expression must be used, they are to be sublimed, by raising the ideas annexed to them, and subtracting the finites annexed to them, by nature, which may be done by the capacity of the intellect; and thus the eminent faculties of the soul may be represented to the mind. How, therefore, a distinct idea of the soul may be in some degree insinuated into the mind, I shall endeavor to deliver in the following. It appears then, that the soul is the only thing in our body which lives; so that the ability in us to live and to be, is only of, or through the soul; other things pertaining to nature, which are supposed to live, only act from her life; wherefore the soul is a substance so real, that by it we immediately exist and subsist, and without it we are not bodies, but dust. Hence there is nothing truly substantial in living bodies, but the soul; the rest, as accessories, are assumed on her account, that her intentions, by the mediation of nature, may produce effects or causes in a series. For the sublimer life is that of the understanding, and to understand is only to propose ends, and so dispose of effects by the ministration of nature, that the uses intended may have a final consequence in the proposed end. By a little reflection on the operation of our minds, it is sufficiently plain, that to propose ends, and dispose of or foresee them, is quite different from the causes and effects adjoined to these; that ends by intermediate ends, and causes by mediating causes, should succeed, and so perfect the whole series.

34. This soul, so infused, as a spark struck out of the supreme mind, was no sooner inspired into the egg, but it began actually to represent the universe to itself, by the intuition of pure ends and ideas; not only the universe of nature, like brute animals, but also universal heaven, with its riches and intelligence. It began, therefore, as with a certain sacred fire, to glow inwardly, and dispose itself as furnished with wings to descend from that superior height, whence it was produced to the surface of the earth, in the lowest part of the atmosphere, even to that paradise where its natal egg was produced; and when it had enjoyed the delights there, by means of organical doors, or the senses, to ascend again, and turning them into so many felicities, affecting the interiors of the soul itself to relate her experiences in heaven; while she weighed and considered these things most distinctly in her ideas, she contemplated the means suited to obtain her purpose, which once possessing, she might obtain her wishes; where behold nature was ready with her needful assistance, being a joint guest with the soul in the same egg, and offered her most ready aid, whensoever called upon, to accommodate herself most faithfully with all her concentered powers to the intentions of the mind: for these were so ordinally disposed in the egg, that while the soul only, from the point in it answering to the naval, contemplated the ends she had represented in herself, and proposed to put them in execution, *these*, as only waiting for her orders in the first rudiments of their forms, spontaneously obeyed her will. For nature with her substantial powers of the world, and the world with the substantial powers of nature, as excited into action by nothing, were so formed and disposed, as to obey, like bond-slaves without any choice of their own, *intelligent minds* or *spiritual essences* as their Gods of creators, and in all that was ordained by them, to conform themselves most obsequiously; upon which account nature was only constituted as subservient to mind, that she might bring the *purpose* or *decrees* of the supreme mind into effects, and thus might continually turn them into use; for all the intermediate ends or intentions in act and effect are called *uses*; and so far they may be truly called uses, as they conspire and tend, in a series after their own manner, to produce the last term or principal end of the series.

35. The soul glowing with such a desire, as a mind in the image of the Supreme Being, began also to form herself a little world, or microcosm, after the pattern of the great one, but not out of nothing; from an eternal decree it was purposed, that she should

clothe herself with nature, as a body, and act in it as a deity, that should govern it by her free will with understanding, and so manage the reins of its nature according to her intuitions, that she had only to propose her intentions, and all the powers of nature, concentrated in the structure of the nerves, would rush into action, conformable to these intentions, of their own accord; by which means also, universal nature would evidently represent in herself, as in a little image, a perfect obedience to the great Creator of all things. Nothing prevented her intention; from the fountain of her life, as from a little star in the apparatus of the egg, her virtue began to vibrate rays, by which she first of all described little spheres, revolving in and out of the celestial form, and constituted of these a certain olympus, or little heaven in miniature, which was to be the residence of the intelligences, and their attendant sciences and experiences. From this last production, and its fine winding stamina being in appearance like clouds drawn out, she deduced all the principal nerves, that by them she might fashion and finish the organical texture of the body, with its bowels and members; after this manner she began to make herself as it were stairs, whereby she might descend from the supreme view of nature, where now she resided, to its lowest, and so into paradise.

36. But all was as yet in the egg, where such rudiments of life, according to the augmentation of matter, began to swell gently; and that the work might be completed under the divine favor, there was nothing in nature which did not concur vehemently and diligently to assist in it. The tree of life itself, which bore this golden apple of life, formed its branch into a soft and yielding *uterus*, and covering this with tender rind and the softest of its leaves, extracted from the surrounding foliage nourishing sap, consulting its own support only. The other trees stationed round this, which crowned the centre of the grove, directed their roots thither, delighted that soothing of life from their vegetable juices might be shared among them. The sun dared not approach too near this last egg of his world, in which the spiritual light glowed so ardently; only his rays were transmitted through the lucid apple, which tempered the heat, as when the channelled tubes of flowers break their force. The air with its soft breathing zephyrs indeed hovered near, but was withheld from approaching farther, lest it should disturb the fine web of life in its origin, by ruder blasts, or expand the delicate lungs, now in their first rudiments, before the

proper time. The bushy shrubs expressed their care of the growing birth, stretching out their arms as it were to sustain the burden of the leafy mother, and receive the birth when excluded. Others prepared a cradle, and collecting soft down which was scattered in the air, made a couch of cotton for it. In a word, every thing around was diligently and officiously employed, that nothing might be wanting to this new-forming image of the world; for all things were so circumstanced, as to accommodate themselves, at the pleasure of the mind, to assist in this her operation.

37. Neither was nature only present with her ready helps and assistances, but also heaven favored the work; for her inhabitants were dispatched on purpose to second it, and direct the operations of nature; as likewise to prohibit any thing from infesting this sacred grove, for instantly when any ferocious animals passed the limits marked out for them by the heavenly inhabitants, they were seized with a sudden tremor, and fled far distant into their dens, or crouching down with bended knees, did reverence as to their Prince and Lord. Parts also of these angels kept watch at a distance, at the entrance into this grove; for pure spiritual essences or minds free from nature, by the mere redundancy of power issuing from them, can strike with such an awe, that inferior beings, as stupid and impotent, fall into convulsive motions.

38. All things were now ready prepared, and the prolific branch, according to the time of its pregnancy, bowed itself down to the ground by degrees, till at last its burthen was deposited in the soft couch provided for it. The heavenly essences also, clothed with white cloudy garments, stood attending, and saw that all things, as it was provided, were administered conformably, accurately, and obsequiously by nature. Hence the months being completed, then being so many years; the child, well knowing its appointed time of exclusion, (for to that the first stamina of his existence prompted) broke through the membranes which included him, and by his own proper efforts sprung into this world and its paradise, so much longed for from the first moment of his life; and immediately opened his mouth to the air by his own instantaneous act, drawing it into his nostrils and breast as a new inmate and *spirit of life*,* for which he had already prepared these as re-

* By the breath of lives breathed into Adam, Gen. ii. 7. according to the external sense of the word, is not understood the soul, but the air by which the respiration exists, and the active life of the body, &c. [What is understood in the internal sense of the word, by this passage, may be seen in the heavenly mysteries, viz. the endowing man with the perception of what is

ceptacles : opening by the admission of the air the lobes of his lungs, as a place of exercise, he began to exercise such parts of the body as were already in his power, so as to fit them for their offices. The most choice flowers round about his cradle breathed odors from their inmost pores, and infused them into the air, which was satiated with sweets, and exhilarated all the blood of this infant, now rushing from the heart to the lungs with choice dainties. Whatever was in the kingdoms of nature, with a certain pleasing festivity seemed in their own manner to celebrate this natal hour, as if conscious of the fact ; for all the effulgency of heaven then beamed forth to publish the glad tidings, the angels in chorus vibrating the rays of glory which encircled them, as so many marks of light and applause terminating this scene, which was the third in order.

SECTION THE SECOND—CONCERNING THE INFANCY OF THE FIRST BEGOTTEN, OR ADAM.

39. It was the time of midnight, and the stars of heaven, as hailing the glad occasion, shined not with twinkling rays, but glowed with a certain flamy refulgence, hastening their flight to the west ; when Aurora in her rise dissipated their splendor, and immediately opened the day for the rising sun. The celestial intelligences, as was observed before, stood round the infant, and with their vibrating glories of essential light took care, lest the rays of any other luminary should first kindle up the lamp of this new life. They rejoiced also to behold that infant, the first born and the hope of mankind, lying supine on his face and breast, with his tender hands joined together, and elevated to heaven in a worshipping posture ; his lips also moving as in the most pure act of thanksgiving to his supreme Creator and Parent, who had now finished the creation of the world in him, not only to be revered with the mind, but also with a certain correspondent posture and habit of the body.

40. The infant was naked, but surrounded with the most mild spring like a vaporous bath, of so fair and elegant a countenance, as if born to a divine, not a mortal life. Innocence herself shone forth in his face in all her native candor and purity ; for the features

good and what is true, or the will of good, and the perception of truth, and thus a soul lives. By this part of scripture is also signified, that man is an organ of life, and not life itself ; for life and light are not creatable, but man was created a form receptive of life, and the eye a form receptive of light.

were such an exact index to the mind, that every nerve transmitted some of its lucid rays into the lineaments of lines or the face; and stamped its original in the mind so exactly there, that it was no other than the mind in an human form. Every thing was also transacted (in the compound) under her auspices and direction; for as the body existed from the mind, so it subsisted from her; insomuch, that while she was inwardly delighted with her body, the countenance immediately smiling, represented the delight of its mind, which greatly heightened its beauty. Thus the soul, as a certain active power, governed the powers of this her body, and united it to the performance of all necessary functions; and taught it to incline itself to the breasts, many of which were held forth by its maternal branch, to press them with its fingers, and draw the milk into its mouth; revolve that nourishment over the tongue and palate, in order to swallow it; after a copious suckling, to lie down again; and many other particulars, which were only and peculiarly inspired into this infant. Born and educated under the tutelage of celestial beings, in the very order of life and nature, without a nurse, for in such a case, not the least circumstance of its trifling actions could be hid from the omniscient Creator before the rise of worlds; neither indeed could the least of these evade his providence.

[To be continued.]

FOR THE HALCYON LUMINARY.

ON THE CHARACTER OF SOLOMON.

It appears somewhat difficult to determine the precise point of view in which we ought most truly to estimate the character of Solomon, a man so favored as to be deemed more worthy than any of his numerous brethren of succeeding to the throne of his father David. It was he to whom the building of the first temple was especially consigned by the divine command. It was he who ruled over Jerusalem forty years, with unexampled prosperity, and uninterrupted peace. Yet, in the decline of life, he fell to idolatry, seduced by the intimate connections he had formed with the *strange women* of the land.

To take a more distinct view of the character of Solomon, we should consider him as a man merely, and also, as a prince. In

his private capacity the scriptures have said little of the king, unless where the close relation betwixt that and his public capacity required it. He is said to have been skilled in commerce, and endowed with extensive knowledge of natural history. His proverbs exhibit to us a proof, that man is a homogeneous being, all the world over, from first to last. This book containing the same shrewd common sense vernacular as is current at the present day, amongst our most sagacious fellow-citizens.

The government of the Jews being a theocracy, it may be fairly admitted that the king of Israel was the terrestrial representative of their heavenly King. A temporal authority, correspondent with that of heaven. It is in this public station particularly that it behoves us to contemplate the character of Solomon. As to the mere man, and his private transactions, it would not comport with the dignity of the sacred penman, to gratify our sensual curiosity by giving details of them. It was wisely withheld; for in that age and nation the practice of polygamy, being universally admitted *by law*, any discussions on such domestic affairs would not be very desirable in a more enlightened day, whilst the more noble functions of the king of Israel are detailed throughout. On these we may dwell, and from their history draw many precious lessons.

Those who view Solomon as a royal minister, dispensing all manner of political blessings to his favored country, are not only to consider him in those his immediate relations with his own country, but as an emblem of the king of the promised Jerusalem, the Lord himself. He was by natural correspondence, king of Jerusalem actually. He is by spiritual correspondence, king representatively, of the Jerusalem promised spiritually. Such are the sublime views attached to the name of Solomon.

His connection with Hiram, king of Tyre, appears to have been mutually advantageous, and of course friendly. Hiram was eminently skilled in architecture; he directed the building of the temple, for which he had as a recompense twenty cities in Galilee, bordering on the dominions of Tyre, besides many commercial advantages, which the context leaves to presume. It appears from the sequel that the choice of Hiram did great credit to the king's judgment, the work being completed in the most elegant style. There is too a trait of political ability in this part of the history, for by a natural propensity, the power of the king of Tyre would be engaged to protect so conspicuous a monument of Tyrian genius. Similar to this may be reckoned his matrimonial

alliance with Pharaoh, whose daughter he espoused. Thus was two opposite points in his territory covered from attack by the wisest policy. He connected himself intimately with Tyre, whose mercantile habits and domestic requirements peculiarly fitted her for an alliance with the agricultural Israelites. With the scientific Egyptians, he did not disdain to connect himself and kingdom, for this "store-house of literature" was a necessary adjunct to a flourishing theocracy. So, *there was peace all the days of Solomon*. Nor did the king seem ignorant of that important maxim in affairs of state: that, for a nation to enjoy peace, it must be prepared for war; we find accordingly, that the army, consisting of infantry, cavalry, and chariots of war, are described as being numerous, and well appointed; for Solomon, though possessing the highest degree of confidence in the protecting power of Jehovah, was too well acquainted with the laws of divine order not to be aware of the necessity of man's co-operation with omnipotence, by the natural means appointed for such purposes; and that however peaceable and just his own policy might be, he knew that with his barbarian neighbors, who were not under the influence of divine injunctions, the possession of adequate means of defence was the proper guarantee against their lawless ambition. So, *the kingdom had peace all the days of Solomon*.

The foregoing remarks, derived merely from the literal, might be lengthened considerably without lessening the interest excited by the history of so famous a king; but as the principal end in view is to give some lessons from the *internal* sense of Solomon's history, to this part of the design we shall immediately proceed.

When David (*Divine Truth*) had established the Lord's kingdom, by adherence to the law, by virtue of which, power and victory were given him over his enemies, he prepares to build a house of God, or for God. The truth having so far regenerated the kingdom, preparation was made for the enjoyment of the advantages thus obtained, by the initiation of the people into *celestial good*, called the Lord's house. This is the *spiritual* state of peace and prosperity signified by the reign of Solomon, generally, when the whole man or church is under the influence of celestial love. But as David was a "man of war," this distinguished honor was withheld from him. David was obliged to contend for the establishment of the people in the land which God had given them, and the internal dissensions of the nation were amongst the most unpleasant of the scenes of his life, particularly in surmounting the

power of a family he was called on to supplant. So those, who in the present day are called to the pleasing and necessary office of teaching the truths divine of the *New Church*, are like David, men of war, and incapable of enjoying, from the militant state of the church at this time, the higher pleasures attainable hereafter in the reign of Solomon. For every man of the new church will sensibly feel how much this mental warfare obstructs that plenitude of peace he might otherwise enjoy, were all co-operating in a state of cordial charity and brotherly love.

We perceive that Solomon was anointed king by Zadok and Nathan, by command of David, hereby representing, that by the means of the supreme power of Truth (David) and its subordinate powers of rational, natural, &c. Celestial Good is inducted on the throne, (or chief-place) in man's affections. Hence it is that we read of so many changes among the principal officers, at the accession of the new sovereign, many of his father's principal servants having been displaced; indicative, (in the *spiritual state*) of the different powers and qualities of the mind, accessory and auxiliary, in the different stages of the regeneration; what serves in one state will not serve for the succeeding one, but is dismissed to make way for what is suitable to the existing state.

Pharaoh signifies, throughout, natural science; by Solomon's taking his daughter to wife, indicates the close conjugality existing between love to the Lord, or celestial love, and an affection of the knowledge of the means necessary for producing natural uses. So Solomon was skilful in all manner of noble improvements, such as public buildings, fountains, aqueducts, and roads, for the conveyance of water, military stores, merchandize, and provisions, some of which, according to the testimony of travellers, are yet remaining, the mouldering monuments of his advantageous alliance with Pharaoh's daughter.

It is worthy of remark, however, that she had a house set apart for herself alone; she was not admitted to occupy the apartments allotted for noble uses; for in the mind of a wise man, every thought or idea is arranged in its proper place and order, so that no confusion may arise between natural things, spiritual things, and celestial things; each dwelleth in its own house.

But that part of Solomon's history, which more than any other attracts the attention and excites the risibility of ignorant scoffers, is the vast number of wives and concubines dedicated to his use, a point which will not be passed over silently in this review of the

state of that great king, persuaded as we are that there is nothing peculiarly repulsive to a reasoning mind even in this part of his history.

In order to judge of an individual fairly, we must not judge him by *ex post facto* laws, which were not intended to operate on him, which had no existence in his time, nor at all suitable to the period of time we are treating of, however excellent they might be intrinsically, and necessary at a subsequent period. Such are the laws which establish monogamy, introduced long after Solomon's time under the christian dispensation.

There was no limit in the revealed Jewish law, to the number of wives. It was discretionary with the Jews, though the number engaged, we are informed, seldom exceeded four; and a cause can be assigned for this indulgence, which sufficiently justifies the ways of God to man, in the practice that prevailed in Palestine and its neighborhood, of destroying female infants, for which the admission of polygamy was a sure political remedy, independent of whatever advantages, profitable or pleasurable, might have been anticipated by connexions formed with the women of the land, who were spared from the general destruction at the conquest.

Under such circumstances, with entire liberty to pursue the dictates of his fancy in regard to concubines and wives, we can no more wonder at their number, than we can at any other magnificent object of his establishment. It was not the possession, it appears, of so much of this kind of superfluous luxury, that became the base of a censure against Solomon, it was from his being led away by the *strange* wives, that is, those who were not Jews, to participate in the idolatrous rites of their worship.

No man could be more thoroughly impressed with the thralldom of his existing state and condition, at the conclusion of his life, than Solomon himself, on perceiving his own aberrations from the divine law, the light of which still illuminated his understanding, whilst the heat of affection for it no longer warmed his heart, or influenced his will; for even in the act of sinning we find him loudly deploring the prevalence of a power over him, which, springing up insidiously in the bosom of his own family, had stript him of his Divine Master's favor, and rendered him incapable of any longer representing the majesty of *ГЕГОВАН*, in the Jewish kingdom and church.

To the extensive range of sensual pleasures enjoyed by Solomon, we would direct the eye of the debauchee, in order to teach

him how best to multiply the quantum of his pleasures. First ask and receive divine wisdom, and the pleasures attendant on these he will find far beyond what any mere sensualist can enjoy. For whilst the appetites crave for enjoyment, it is this divine wisdom which constantly directs the most refined and delicious methods of enjoying, and, as in the example before us, multiplies the capacities of enjoyment, by awakening a thousand sensations, to which mere corporeality is otherwise dead. The enjoyment is even enhanced by the rapid glances of conscience into futurity, into the end of all worldly enjoyment, however refined. So the judicious painter leaves a barren heath, or rocky summit, in the rear of his beautiful parterres and meadows and cornfields, to enhance, by contrast, the nearer and more exquisite tints of nature and art.

The wives and concubines are, by *correspondence*, illustrative of the great and multiplied powers of will, by means of various affections in the king. We would appeal to the best of living men whether, like Solomon, after a long period of prosperity, when almost forgetting there was an enemy in existence, they were enjoying the pleasing contemplations of the past, and relaxed by continuous enjoyment, they have not found themselves, almost before they were aware, in the arms of temptation. Yet it is the whole life, and not by any incidental acts of life, the result of perhaps fortuitous but imperious circumstances, that man will be finally judged; by his ruling love, and not by casual passions, permitted often for gracious purposes; a lesser evil to exterminate a greater; as in the admission of polygamy, infant murder is radically extinguished, without any express authority from the law for a practice which was to be afterwards invalidated by a more perfect dispensation.

Whilst Solomon's strange wives, or base affections, led him from the *Holy Temple*, wherein was the *Divine Voice*, to the hills and groves, representing those external opinions, and loves, which are still left unsubdued in the natural mind of man, as were those higher places and groves of Canaan by king David, and which had their subordinate uses. But not for the king nor the Jews to worship in. That those devoted hearts, who adored the splendor of Urim and Thummim, should suffer themselves to be again entangled in the yoke of bondage, is eviactive of those alternations of state to which our nature is subject by the immutable laws of creation, and that in the church of the *New Jerusalem*, there will be such alternations, by which goodness and truth may be still more

and more effectually elevated and fixed, in the nature of the believing man. As the Spartans intoxicated their slaves that they might afford to their children a frightful example of the evils of drunkenness, we trust that the evils of the human proprium, will operate similarly on every man of Abraham's seed, who, encamped in the desert, turns his back on the leeks and onions and other earthy produce of Egypt.

The subject might be extended to many volumes, but for the present it shall be closed.

T.

FOR THE HALCYON LUMINARY.

C. B. ON WAR—No. II.

Much has been said, of late, against the barbarous and unjust practice of duelling, and all that can be said against it is relatively true against the practice of war, which is a kind of great duel between a couple of nations. If, therefore, duelling is unholy, unchristian, and detestable, war is so. One nation injures or affronts another neighboring one, which demands recompense and acknowledgment of the former; concession and recompense are refused; menaces ensue; the challenge is accepted; and depredation, wrath, revenge, war, carnage, and hosts of evils, ruin the innocent with the injurious.

Christian, to whom does vengeance belong? It does not belong to man, nor to nations; for God says—"Vengeance is mine, and I will repay it." Therefore men are commanded "not to avenge themselves." For to avenge ourselves, is to get into self, and depart from God. Not to avenge ourselves is to deny self; and trust wholly in God, which is the duty of every one. Now, that which is a mean to make us trust the most in Jehovah, must necessarily be best. Self-defence, that selfish principle, has a tendency to confide in the arm of flesh, and deny God, instead of denying self, and taking up the cross, and following Jesus Christ (the price of peace) in the regeneration, or regenerating heart.

My Christian brethren ought, for such reasons, not to avenge themselves, nor resist, by the fleshly arm of violence, the natural injuries, brought on us by impious men. A christian's weapons of war are not carnal, but spiritual. Christ's kingdom is not of this world, else would his servants fight, as he himself said.

But individuals and nations cannot submit to this. They say self-defence is the first "law of nature:" and who can forego it? Answer, those who are united to that which is superior to nature; even to that which causes us, contrary to nature, to love our enemies. For God loved us while we were his enemies; and we, by loving them, become godlike, and godly. He that loves his neighbor as himself, cannot kill, or plunder them; consequently cannot go to war against them; but chooses, not to expose but preserve his own life, or the lives of others. He considers wars as great evils, which originate from wicked lusts that war in them. That we must not do evil or iniquity that good may come out of it. But that we must do good for injury, overcoming it by doing good to them who do evil to us.

No, no! says the unsubdued natures, whose god is self, we will avenge ourselves, and support the dignity and honor of human nature, by violence, against any who injure or insult us. Blood for blood; violence for violence; injury for injury; is the law of justice by Moses. As others do to us we will do to them. Thus they reject the golden rule of our Saviour, and forgive not, that they may be forgiven; nor do to others, as they, on a change of circumstances, would be done unto. They talk a great deal about honor; and think it dishonorable to receive an injury. If so, why did our Saviour receive injuries, when he could have commanded the assistance of more than twelve legions of angels. If it is dishonorable to commit, but not to receive evil; to do harm, but not to receive and suffer ill treatment,

"Honor and shame from no condition rise;
Act well your part;—there, all the honor lies."

This world is a wicked one, and its honor is not the proper kind of honor. It knows not what honor is. It calls shame honor; and true honor, it denominates an ignominy; and hence it is that nations pursue the dignity of a duellist, instead of the dignity of the princely sons of the great king of heaven and earth. The dignity of the former kind is connected with false shame, retaliation, revenge, devastation, murder; the dignity of the latter is accompanied with magnanimity, clemency, forgiveness, kindness, and the relief of our enemies. Virtue only is dignity and fame.

Christians, who are come out from the symbolical and shadowy dispensation, dare not go to law, brother against brother, nor fight,

nor kill. They are come to the substance of shadows, to the *New Jerusalem*, to the spiritual dispensation, into which nothing unclean, or maketh a lie, can enter. They are internal Jews, with circumcised hearts. "Thou shalt not kill;" or murder man, or the holy plants of piety. For no murderer hath eternal life that does either.

Prove war and duelling to be virtuous and honorable, and I will readily acknowledge I err in what I have just said against them, and confess that private and public wars may be pious, honorable, and beneficent, and that heroes in arms deserve the eulogies of the poet and the historian.

The typical wars of the Jews are symbolical of the *spiritual* wars of the inhabitants of the new covenant-dispensation, among whom, swords were to be beaten into ploughshares, and spears into pruning hooks; nations, then, will no more lift up swords against nations, nor even learn the art of war any more; and, then the kingdoms of this world, now opposed to peace and Christ, will become the kingdoms of our Lord and his Christ, and he shall rule and reign in the hearts of his people. If I am in an error, I am sorry; and may God forgive me, as I forgive others; and love me because I love my enemies; and dare not hurt or destroy aught, but what is wrong in myself, and my neighbor. C. B.



FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

"It is of very little consequence to be able to cultivate any crop singly, ever so well, unless it unites properly with others, to form a course beneficial upon the whole."

Young's Eastern Tour, vol. II. 410.

The farmer, having made a judicious arrangement as regards manure and irrigation, has done nearly all that is necessary to secure good crops of grass and meadow. As the great object of manure and irrigation is to ensure a lasting supply of grass, it will appear good policy to apply the same principles, as far as practicable, to tillage lands; and as in the one case, the meadow would not, for want of constant resuscitation by water or compost, be permitted to remain for a season unproductive, so, in the other case, let all means be used to secure a constant productiveness,

and particularly let every thing calculated to unnecessarily exhaust the soil be avoided.

The question, whether *fallows* or *green crops* are most advantageous as a preparation for the culture of grain, is of prime importance to the agriculturist. Until within a few years public opinion leaned almost generally on the side of fallowing, but it should be observed that this opinion gained all its stability from its antiquity, little disposition prevailed to dispute the judgment of our ancestors, and it would be vain to explore the motives for a practice which must have had its origin in a very early age. Mr. Fiske (an Englishman) was the most zealous and successful opposer of fallows; his correspondence with several opponents, who labored to support the old doctrine, has terminated in the conviction of all his readers, that he (Mr. Fiske) was right; fallowing became less used, and experiment, so far as made, tended but to confirm the new doctrine, that *green crops are preferable to fallows*, as a preparation for grain; and that, if kept clean, they produce all the advantages that could be expected from actual fallows, with the valuable addition of a supply of the best food, while they leave the land more fit for the reception of crops of grain. In short, land, while in fallow, produces nothing; but, if under green crops, is producing what will prove nearly as valuable as any other crop. "Let (says Mr. Fiske) the man, who would farm in the best manner for profit, never suffering two exhausting crops (wheat, barley, &c.) to follow one another. Let him avoid fallowing; for, in my opinion, the more the land is ploughed in summer, the more the vegetable food is exhausted." The observation of Mr. Fiske respecting the impolicy of two successive exhausting crops has nothing new in it, but yet should, from its evident and generally-known effect, be carefully avoided; and the principle, if it wanted any argument to enforce it, would find that amply supplied by the animated remarks of Mr. Fiske, whose practice of husbandry was grounded on much thought and reflection, elucidated and enforced by successful experiment, instead of being directed by a blind or unexampled routine*.

In the first of these essays a calculation was given of the produce of a farm of fifty acres; in doing this due respect was had for

* It is to be regretted, that the limits, into which these essays must necessarily be compressed, preclude a more enlarged detail, or, what would in many instances be extremely useful, a full copy of the letters, &c. referred to.

public prejudice, the supposed produce was therefore stated at less than what would be the actual produce under good management. This subject cannot be better elucidated than by giving the arrangement of a farm by Mr. Hamilton, an Irish gentleman of the first experimental knowledge in agriculture, and whose mind was strengthened and improved by extensive reading. The plan here copied comprehends a farm of one hundred Irish, equal to one hundred and sixty-one American or English acres. The farmer who cannot conveniently manage so large a farm will easily calculate the proportion to be expected from a smaller one. The writer deems it essentially necessary to repeat his former advice, that the farmer will not be led, by the lure of gain, into a plan too extensive for his capital; and that, in making experiments, he will confine himself to a scale so small that no insufferable loss can accrue. The following plan could not be abridged without much danger of losing all the beneficial effects expected from its perusal—it is therefore given entire, although it may be necessary so to divide it, that the whole cannot be given in one number of the *Halcyon Luminary*.

SKETCH OF A FARM.

The following tract submits to the landholders of Ireland the arrangement of a farm; comprehending practices which will, if adopted, essentially promote good husbandry, improve the soil, give constant employment to the laborer, and reward the industry of the judicious farmer.

Wheat, barley, oats, and the other kinds of grain, have been cultivated in this country with tolerable assiduity and success; but Ireland has been justly charged with an injudicious neglect of green food for the maintenance of cattle throughout the year; though, for raising food of that kind, the humidity of her climate peculiarly fits her. Could we be taught to substitute green crops in the place of unproductive fallows, the farmer would not only be enabled to support a much more numerous stock in the farm-yard, but would derive from them such a quantity of manure, as would produce food for still increased numbers.

Arrangement of a Farm.

In the following tract it is proposed to describe the arrangement of a farm, containing one hundred acres, plantation measure, of good sound land, which by a certain arrangement will maintain annually a stock of one thousand sheep, two horses, and thirty-two head of black cattle from one year old and upwards, till they are fatted, or otherwise advantageously disposed of in succession.

The work naturally divides itself into four parts. The first treats of the disposition of the lands; the second of the management of the tillage land; the third of the management of the pasture ground; and the fourth of the feeding of the stock.

*First, the Disposition of the Land.**

This is to be so situated, that a rivulet passing through it may divide the whole nearly into two equal parts, viz. forty-nine acres in one, and fifty-one in the other. Let the first part be for tillage, and laid out in four divisions of twelve and one quarter acres each, (the quarter being for head-lands) and called the first, second, third, and fourth divisions; three acres are to be taken off the second parts, of which two in the centre of the farm are to be occupied by the house, offices, garden, hay, and sheep-yards; the other acre to be allotted for the rivulets and the surrounding fence. The remaining forty-eight acres are to be appropriated to grass, and through this ground the rivulet may be conveyed, so as to cut off sixteen acres of lawn before the house. The remainder is to be formed into two equal parts of sixteen acres each, one part for a second pasture-ground, the other for meadow. The sheep should, for the most part, be fed in an inclosure. One containing about two thousand square yards, will be sufficiently spacious to accommodate one thousand sheep. Open sheds projecting about ten or twelve feet into the yard, should be erected along the walls, so that the sheep may always feed under cover, and be at liberty to take shelter, in case of rain or inclement weather, while the remaining space being uncovered, will leave them an opportunity of ranging in the open air, as they may feel inclined. This yard must be always kept well littered with straw, rubbish, dry earth, &c. in order to afford the sheep dry lying, and to secure an increase of their manure, so essential to the success of the tillage, as well as the maintenance of so large a stock. The sheep-yard being always thus kept properly littered, and containing throughout the year this numerous stock, will supply annually abundant manure for one of the tillage divisions. A space inclosed by open paling, adjoining to the sheep-yard and communicating with it, may be useful in warm seasons, by affording free access for air. This addition to the sheep-yard, in the heat of summer, will resemble the mode of folding usual in some parts of England.† The other cattle are to be housed throughout the year.

Hedges and Ditches are not to be allowed to remain as divisions on the tillage land, as forming impediments to the progress of the plough, besides being receptacles for destructive vermin and birds; therefore any within the bounds of the farm are to be removed, the surrounding fence only to exist; one rivulet divides the tillage from the lawn; the other separates the lawn from the other grass lands.

N. B. Forty eight acres of *watered grass lands* are allotted for the stock on the farm, but if there should be *no supply of water*, one hundred and fifty acres at least of grass lands of equal quality will be requisite.

[*To be continued.*]

* The disposition here alluded to, cannot always be made; a situation should be sought as nearly of this nature as possible.

† Mr. Young mentions, "about Brandon in Suffolk, there is a new practice introduced, I suppose from Kent, where it is not uncommon; which is, to fold their flocks for five or six hours in the middle of the day, in *hot* weather. If sheep are left to themselves, they get into ditches, or lie on the ruts of roads, and rarely feed at such time; to fold them, therefore, is no loss of feeding, and subject only to the evil of driving: but a shady, though airy fold, would be beneficial.

TO THE EDITORS.

Jamestown, Prince Edward County, (Va.) July 2, 1812.

DEAR SIRS,

By giving the following a place in the Luminary, you will confer a favor on its friend.

On the twenty-fourth of September last I was requested, by a gentleman of this county, to ride to his house and examine the body of a negro boy of his about seven years of age, who on the preceding evening yielded up his life to the tortures of death. This child, until about three months previous to his death, enjoyed an ordinary share of good health. At that period, he began to be troubled with œdematous swellings in his inferior extremities and abdomen, accompanied with a hard and full pulse, with loss of appetite and strength, and with an increase of morbid actions, until, at length, the whole system seemed to labor under a general *hydropic diathesis*. The aid of a physician was obtained, a gentleman of great respectability, whose knowledge and skill in his profession are justly admired by all who truly appreciate his merits. Under his care, the patient became so far convalescent, that he discontinued his attendance. But the flattering hopes of his recovery were soon destroyed by a recurrence of the disease, into which he relapsed. He now despaired of every prospect of earthly happiness, for every former symptom of his disease brought new aggravations, which gradually increased, till his "blood and spirits, waxing cold and slow within him, and retreating to his heart," ceased at last to animate his feeble frame.

In order to gratify the curiosity of the owner of the slave, with regard to some uncommon symptoms which appeared some short time before his death, I examined the body of the boy, agreeably to the request, assisted by the learned doctor ———, who administered to the patient the means of relief in the early part of his illness.

A body unusually large, alone excited curiosity from an external inspection.

Upon opening the cavity of the trunk, the viscera were found literally deluged in a serous fluid. The *liver* and *diaphragm* exhibited marks of inflammation, and the stomach, intestines, kidneys, bladder and peritœrium, had nothing different in appearance from others in like situations. The lungs and pleura appeared

as expected, except that a *singular phenomenon*, an object of curiosity, presented itself on examining the *right lobe* of the *lungs*. Upon that part of it immediately above the diaphragm, was discovered a wounded surface, about the size of a crown piece, forming, at unequal distances, a number of small protuberances like vibices, whilst the coats of that organ were interrupted in their continuity in the intermediate spaces, as their absence manifested. The cause of such an unusual appearance was not readily accounted for, but upon more minute examination, near the centre of the injured surface was found a small *animal* about half an inch in length, resembling, in form, the *hirudo* or common leech, perfectly white, and adhering closely to the body of that viscus, upon which he seemed preying. The injury of this delicate organ was done, as I suppose, by its ravages.

In what manner it derived its existence and became thus situated, and how much the wounded lung contributed, in causing a suspension of the motions peculiar to the vital functions, are questions, upon the solution of which I have seriously reflected, and now, with deference, offer to the consideration of others. I am, gentlemen, respectfully yours, &c. C. B. ATTWOOD.

FOR THE LUMINARY.

INSOLVENT DEBTORS.

It is much to be regretted that legislative incapacity has hitherto been so conspicuous in the formation of insolvent laws, or that prejudice should stand so much in the way of reform. In order to the enactment of wholesome laws, the mind of the legislator must not be warped by undue influence, or directed by selfishness. Impartiality and wisdom are necessary in promoting a system so desirable as a wholesome insolvent law, but which has hitherto been thwarted by means too often censurable. The impolicy of protracted imprisonment for debt is to be equalled only by the inconsistency of the law and the deleterious effect which it seldom fails to produce; and the weakness or wickedness of the legislator is, in no case, to be more regretted or censured than in that act which disposes of the property, liberty, and even life of the subject.

The objects of imprisoning debtors are generally understood; to wit, the enforcing of payment from the debtor, and the punish-

ing him for committing an act of insolvency. The justice of the first of these is clearly allowable, the latter doubtful. They will require to be distinctively considered.

Properly speaking, an insolvent debtor must be considered as owning no property ; the very act of insolvency should stand as sufficient evidence of this fact, until disproved : the fair conclusion is, that any property remaining in the possession of the debtor belongs not to him, but to his creditors, who should, in justice, be put in possession of it with the least possible delay, and without permitting the debtor, after one or more years of imprisonment, to account for lost property, by saying it was expended in the support of himself or family. Nothing can be more ridiculous or unjust than to charge the half-ruined creditor with the expense of supporting the entirely ruined debtor and his family for years. The law which does not provide for an early surrender of property, is defective, and but ill complies with its profession.

The second object of insolvent laws is the punishment of the insolvent, who is therefore supposed to have committed a crime. The absurdity of this part of the law is glaring. It refuses to the criminal that early trial which he is entitled to in all other cases. The man who steals one hundred dollars is brought to trial at the first meeting of the court after committing the larceny ; the *criminal debtor* must remain for a third or fourth court. The felon is made answerable to the state, and can be pardoned by the executive ; the debtor being convicted is handed over for punishment to an individual, and the executive cannot mitigate the sentence which that individual may choose to pronounce. Two kinds of crime are thus recognized, one against the state, the other against an individual ; in the one case punishment is allotted according to the magnitude of the crime and the opinion of an impartial judge ; in the other, it is regulated by the degree of rancor entertained by an angry or injured creditor. In the one case, cause may be shown in mitigation of punishment ; in the other, such is inadmissible. A man who steals, in order to feed a starving family, urges the motive in justification of the act, and finds mercy. To plead that insolvency was occasioned by fire or shipwreck, is forbidden, and would, if allowed, be useless. It may appear, to some, new, that the word " criminal " is attached to insolvency ; but surely it is better so, as long as insolvency must be punished with a severity not known in many cases actually criminal ; for otherwise the country would be chargeable with punishing a man who commit-

ted no crime. The declaration, which specifies the cause of action, and which may not improperly be called the "indictment," charges the debtor with having committed fraud, and this seems necessary to justify the prosecution; his being subsequently convicted, or, in milder language, judgment being had against him, he must be supposed guilty of the charges specified in the declaration; he must have committed fraud, and, if such be a crime, the judge, as in all other cases, ought to pronounce judgment, and the criminal ought to have the usual advantages; if it be not criminal, he ought to be discharged. It must however be acceded that it is a crime, as the judge always passes sentence; he pronounces imprisonment *at the discretion of a vindictive prosecutor*; he issues not any order to a sheriff to punish him for any particular length of time; he reports not the case to a merciful executive; but he issues a *capias ad satisfaciendum*, an order to imprison the debtor during the will of the creditor. It is impossible to justify this mode of punishment without also justifying every other mode that has ever been adopted towards insolvent debtors. The selling of the debtor, the banishing of him, the enslaving of him, the enslaving of his children and their children, to the hundredth generation, the cutting of the prisoner into pieces, all these were just, if imprisonment at the will of the creditor be so. The reader may startle at these severe punishments, but are any of them really more abominable than imprisonment for life? or, if this latter be more mild, what does it prove, but that a regenerating world is gradually abandoning the errors of ancestry.

An error of no small magnitude, connected with imprisonment for debt, is, that all debtors are treated alike. However the law may consider insolvency, individuals, when uninterested, agree that it is not disgraceful, and all prisoners are not only punished alike, but looked on with equal favor and pity. The unfortunate man, whose insolvency was unavoidable, suffers equally with the knave, while the crime of the latter is sunk or forgotten in the general undistinguished view which the community takes of the whole.

An objection may be made to an early surrender of property, because, in that case, the debtor will not have wherewith to support his family; but it must be observed that the poverty of the debtor gives him a claim on the public which becomes still increased by his imprisonment. He and family become a fair charge on the public as long as he is precluded from earning a subsistence for himself and them.

The many attempts to improve insolvent laws are so many proofs of their insufficiency or injustice. The law which, notwithstanding the sentence of the judge, abrogates the power obtained by the creditor over the debtor, is a proof that such a sentence was wholly or in part founded in injustice; and, if it was partly so, who can say what part of it was right? The law which pronounces insolvency a fraud and provides no punishment, but as an individual creditor may judge, is partial and wrong; it subjects two persons, whose crimes are every way alike, to be differently punished, and it enables the rich to purchase a remission of the punishment.

In order to produce any equitable or wise effect, insolvents must be classed into those unavoidably so, and those fraudulently so. The former must assign their estates for the benefit of their creditors and be free from further punishment; the latter must also assign their estates, and further be accountable to their country, as in all other cases, for the committing of the crime. With this object in view, it is to be hoped that the legislature will succeed in forming a code somewhat better and more satisfactory than any yet devised.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS, BOTH PHYSICAL AND MORAL.

BY A LAYMAN.

[*By Law, is here meant, rule of action. When applied to moral conduct, it will carry the idea of truth, order and sincerity. When joined with material substances, with which our senses are conversant, it will intimate regularity, uniformity, and orderly action.*]

The earth we tread upon, the air we breathe, the clothes which cover our bodies, the sun which shines over our heads, and which warms and enlightens the world, the food we eat, the heart which beats in our bosoms, the speech we use to communicate our thoughts to each other, could neither exist nor subsist, without rule or law.

There is no kind of existence whatever which could possibly come into that existence except by means of law.

No nation can possibly cohere together without law ; without law it must be a mischievous rabble.

No family can cohere without laws of order ; a house filled with irregularity of conduct ; with jarring differences, and with contentious passions ; must, sooner or later, crumble into decay and final ruin.

That individual, whether male or female, who lives without any proper rule of conduct, will most assuredly live also without respect or esteem.

Every person among us, arrived to years of discretion, must, both from feeling and reflection, know, that within the human breast there exist such turbulent passions as, if suffered to burst forth into open act, without restraint, would induce destruction upon the possessor.

On the other hand, when nations are guided by wise laws, they must be both great and happy.

When families are conducted by harmony, reciprocal affection, and tender offices, they must thrive and flourish.

When individuals regulate their conduct by sound principles of moral law, and physical propriety, they must needs be esteemed and respected.

And what is much more, they will enjoy an inward *felicity* and *satisfaction* in well doing, far superior to fortune or to honors ; or to any thing else this world can bestow.

From this cursory view even of the subject, it may appear of how vast consequence is law.

The best things among men, however, have been, and may again be perverted. Law has been perverted. Law, just, pure and holy law, may again fall into unhallowed hands which may pervert it. But woe to the perverter.

CHAPTER II.

When the ALMIGHTY FIAT was expressed, and visible nature came obediently into manifest existence, law, as an inseparable continent, attended the creation from the beginning to the end.

If matter had been a chaos, previous to the impression and regulation of law, then it must needs have existed without or independent of the DEITY ; for where God is, there is order, there is law ; and to suppose a chaos existing without God, is to rob him of one of his attributes, his omnipresence ; and if omnipresence be taken away, God himself is removed from the ideas of the soul.

But matter, or visible nature, is a servant and not an independent existence, and so long as it obeys the laws of order, has the care and superintendence of the GOD OF ORDER, its Master, over it.

The general laws of the visible world are not only in space and time, but they are space and time themselves.

All progressions of space are measured by time, and all periods of time are marked by the spaces or things which they passed over.

Heat and light are, both of space and time; the states of light from dawn of morning to the darkness of night, are marked by the space passed over, together with the time they continue; their increments, decrements, &c.

The various instruments used in the sciences show this.

The shadow on a sun-dial, the hands on a clock or watch, the rising or falling of quicksilver in a weather-glass, or in a thermometer, all show the different changes of the things to which they are applied, by the spaces passed over in a certain period of time.

This visible creation is, therefore, bounded and limited by space and time; nor can possibly, by any means, exceed those limits.

The human body as well as every other part of matter, has its commencement and increase, its bounds, its limits, and is distinctly a subject of both space and time.

Now space and time, in their very natures, exclude the idea of infinity and eternity.

If space were infinite, it could no longer be space, because infinity is unmeasurable, but space can be measured.

In like manner time and eternity are dissimilar; for time has an end, but eternity not.

Infinity and eternity, space and time, are not mere names without implicating things. It would make human language foolishness, were this the case. But as there is time and space visible to the eye, so is there both an infinity and eternity existing beyond it.

Space and time cannot possibly create and change themselves. Their very limited and bounded existence prove demonstrably that this is the case. A self-creating power would not, could not bound itself. Limitations, when they exist, must be imposed by another. But, a self-creating power is an absurdity.

This proves that some other besides space and time does exist, and it also proves that other to be more powerful, greatly superior to both. Limitation by law proves a law-giver.

Above time is eternity. Above space is infinity. Infinity and eternity are, therefore, the lords and masters of time, in the hands of HIM who is both ETERNAL and INFINITE.

And forasmuch as whatever undergoes change must necessarily be a created existence ; it follows that the Creator is without change himself ; consequently that he is uncreated, and self-existent ; THE FIRST CAUSE.

There is no denying such a first cause, so long as changing matter exists. A change is an effect ; and an effect cannot be both *cause and effect at the same time.*

[*To be continued.*]

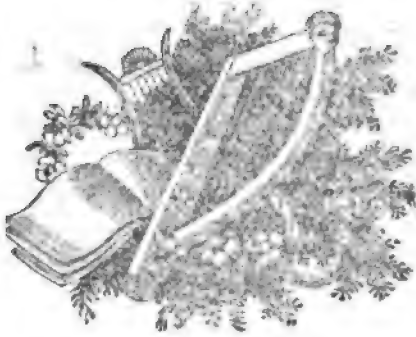
REMARKS ON MODERN GOSPEL PREACHING.

Is it not astonishing that men should think they are preaching the gospel, and doing good to their fellow creatures, whilst they are insulting and degrading the divine law, which is the complex of all wisdom, the power of an endless life ? Some, I doubt not, will be surprised to hear of the following words being delivered in a sermon preached this year. "To be *blessed*, in the first place, is to have one's neck delivered from the legal yoke of *precept*, and one's soul redeemed and delivered from the terrible sentence of the *law*." Huntingdon, p. 9. But what saith the scripture ? "*Blessed* are they who keep his *testimonies* : consider how I love thy *precepts*. In thy *law* is my delight."

"While grace heals all the wounds made by the fiery law, sin and Satan," p. 10. "The law is the only and eternal *rule of righteousness and life*, to all the reprobate, to every bond-child, vain jangler, proud doer, self-righteous, self-sufficient, and independent pharisee," p. 36. Observe then, the law is no rule for a believer.

It is said in the prophet, "I will magnify the *law*, and make it honorable." Mr. Huntingdon classed it with sin and Satan, *calls it the book of death* ; the roll of lamentation, mourning, and woe," p. 38.

Some principles only need to be exposed to confute themselves. These seem to be the last struggles of dying Antinomianism, which has great rage, knowing its time is short. *Lon. Mag.*



☞ The following is inserted for its poetical merits. It was handed us as *original*, and we give it as such.

FOR THE HALCYON LUMINARY.

· TO ———.

The heart that so long sighed so fondly for thee
 Is fluttering no longer, but tranquil and free ;
 I can gaze on the form which I used to adore
 With a careless indifference I ne'er felt before.
 Yes, yes, to the soft, to the magical spell
 Of love I have now bid a lasting farewell.
 For never, alas ! can another excite
 In my bosom such sweet unaffected delight.
 And passion has fled, and tranquil and free
 Is the heart that so long sighed so fondly for thee.

Yet, I cannot forget what soft joys 'twould impart,
 For still the remembrance is dear to my heart :
 When at evening to walk my companion you've been,
 Whilst the rays of bright Cynthia illumin'd the scene.
 And Oh ! if my hand you've unconsciously prest,
 It would fill with a pleasure extatic my breast.
 But now all the charms of the walk could withstand,
 And insensate's my heart to the press of thy hand.
 Thus passion has fled, and quite tranquil and free
 Is the heart that so long sighed so fondly for thee.

Yet long will it be ere I love one so true,
 So ardent, so dearly, as once I loved you ;
 When a word, or a glance, my fond bosom could warm—
 E'en your faults I confess had the power to charm.
 But the pleasing illusions shall never again
 In my bosom excite either pleasure or pain.
 Thus the love that for months and for years was my theme,
 Has vanished and faded, and fled like a dream.
 Yes, passion has fled, and now tranquil and free
 Is the heart that so long sighed so fondly for thee.

ALONZO.

SABBATH EVENING.

BY JOSEPH PROUD, N. H. M.

The day of rest is nearly gone,
 But how have I my duty done ?
 How have I spent the day ?
 Did I in solemn prayer begin ?
 Have I refrain'd from every sin,
 And run my heavenly way ?

For what is given this day of rest ?
 That souls should be divinely blest,
 With milk and honey fed ;
 That we should cease from earthly care,
 Improve in love, in truth and prayer,
 And eat of heavenly bread.

Then O, my soul, thy God obey,
 Keep holy all the Sabbath day,
 And walk in truth and love ;
 Then will thou rightly keep the rest,
 With every solid good be blessed
 And soon sit down above.

EVENING.

'Tis pleasant, when the world is still,
 And EVENING's mantle shrouds the vale,
 To hear the pensive whipperwill
 Pour her deep notes along the dale;
 While through the self-taught rustic's flute
 Wild warbling's wake upon the gale,
 And from each thicket, marsh, and tree,
 The cricket, frog, and Katy-dee,
 With various notes assist the glee,
 Nor once through all the night are mute.

The streamlet murmurs o'er its bed,
 The wanton Zephyrs kiss its breast,
 Bid the green bullrush bend its head,
 And sigh through groves in foliage drest;
 While Cynthia, from her silver horn,
 Throws magic shades o'er EVENING's vest;
 Sheds smiles upon the brow of Night,
 Nor dazzling, like Day's shower of light,
 But as the dew which mocks the sight,
 Till seen to sparkle on the thorn.

'Tis then the hour for sober thought,
 To leave this little world behind;
 To traverse paths which Newton taught,
 And rove the boundless realms of mind;
 Till Pride reluctant lifts the mask,
 And shows the boasting mortal blind;
 Then the warm soul, intent to stray,
 Would joyful shake its clogs away,
 And, bursting from its bonds of clay,
 Pursue its glad, progressive task.

SELIM.

SUICIDE.

When all the blandishments of life are gone,
 The COWARD sneaks to death—the BRAVE live on.

THE WREATH OF LOVE.

[TUNE—*Love's Nan.*]

Let FAME her wreath for others twine,
 The fragrant WREATH OF LOVE be mine,
 With balm-distilling blossoms wove ;
 Let the shrill trumpet's hoarse alarms,
 Bid LAURELS grace the victor's arms,
 Where HAVOO's blood-stain'd banner's move ;
 Be mine to wake the softer notes
 Where ACADALIA's banner floats,
 And wear the gentler WREATH OF LOVE.

The balmy rose let stoics scorn,
 Let squeamish mortals dread the thorn,
 And fear the pleasing pain to prove ;
 I'll fearless bind it to my heart,
 While every pang its thorns impart
 The floweret's balsam shall remove ;
 For, sweetened by the nectared kiss,
 'Tis pain that gives a zest to bliss,
 And freshens still the WREATH OF LOVE.

Give me contentment, peace and health,
 A moderate share of worldly wealth
 And friends such blessings to improve ;
 A heart to give when Misery pleads,
 To heal each rankling wound that bleeds,
 And every mental pain remove ;
 But with these give—else all deny—
 The fair for whom I breathe the sigh,
 And wedlock be a WREATH OF LOVE.

Connubial bliss, unknown to strife,
 A faithful friend—a virtuous wife,
 Be mine for many years to prove :
 Our wishes one within each breast
 The dove of PEACE shall make her nest,
 Nor ever from the ark remove ;
 Till call'd to Heav'n, through ages there
 Be ours the blissful lot to wear
 A never-fading WREATH OF LOVE.

SELIM.

VARIETY.

" But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

REFLECTIONS ON THE MILKY WAY.

When we examine the sky at night, we perceive in it a pale and irregular light over our heads, a certain quantity of stars, whose mixed rays form this light. This apparent cloud, or luminous tract, is commonly called the milky way. These stars are too far from us, to be perceived separately with the naked eye; and between those which are visible through a glass, there are spaces discoverable, which, in all probability, are filled by an immense quantity of other stars, which even the telescope cannot make visible. It is true, that the number already discovered is prodigious; but if we could make our observations on another side of the globe, from a part nearer the antarctic pole, we should then make still more discoveries; we should see a great number of stars which have never appeared in our hemisphere. And even then we should not know half, perhaps not a millionth part of the radiant bodies which the immense expanse of the heavens contain. The stars which we see in the milky way, appear to us no more than shining specks, yet they are much larger than the globe of the earth. Whatever instrument we make use of, they still appear as before. If an inhabitant of our globe could travel in the air, and could attain the height of one hundred and sixty *millions* of leagues, those bodies of fire would still appear only like shining specks. However incredible this may seem, it is not a chimerical idea, but a fact which has actually been proved; for, towards the tenth of December we were more than one hundred and sixty millions of leagues nearer the northern part of the sky, than we shall be the tenth of June; and notwithstanding that difference, we did not perceive any difference of size in those stars. This milky way, so inconsiderable in comparison of the whole space of the heavens, is sufficient to prove the greatness of the Supreme Being; and every star discovered in it, teaches us the wisdom and goodness of God. What are those stars in comparison of

the immense quantity of globes and worlds which roll in the firmament! A late ingenious astronomer, by help of a telescope of remarkable power, has discovered beyond conjecture this account of the milky way, and says, "That even our sun, and in consequence our whole solar system, forms but a part of the radiant circle. Many small specks in the heavens, unseen by mortal eye, he discovers to consist of myriads of stars; being, as he supposes, entire systems of themselves." Here reason stops, and is confounded: to admire and adore is all that remains for us to do.

COLONEL DAVIESS.

Colonel Daviess, who fell in the battle of the Wabash, was a man of high character, a native of Kentucky. He was a Lawyer whose character was tinged with those eccentricities that indicated future genius. There was a difficult question to decide before the court of Kentucky, involving an important question in regard to the title of an estate. The case embraced a long concatenation of facts and sundry technical niceties. When the case was called, a Kentucky hunter, with his musket and bird-bag, loaded with provisions, all equipped and complete, entered the hall and took his seat among the lawyers. There was a grin on the faces of the Bar, Court, Jury and Spectators. He, all unconscious, took out his provisions and began to eat with the most perfect composure. The Lawyer, on the side of the plaintiff, rose, and made a long argument. And who answers for the defendant? inquired the court. I do, replied the Hunter, and rising, broke forth into a torrent of eloquence that astonished the court and jury. Away went the plaintiff, law and evidence; and so complete was the discomfiture, that the opposite counsel made a most piteous reply.

The jury found a verdict for the defendant without retiring from their seats, when the court adjourned and invited the stranger to their lodgings. "No, I thank you, gentlemen; and unless you will take a cold cut with me, I must be gone." So saying, he shouldered his musket, and with great *sang froid* departed. Such a man was Col. Daviess.

Difference between Animals and Plants.

The difference between animals and plants is so great, and so visible, that it requires but a very slight observation to be convinced of it. Undoubtedly one remarkable difference consists in the animals having the faculty of moving and changing place, a faculty of which the vegetables are totally deprived. A much more essential difference is the faculty of feeling, which cannot be denied to animals, whilst it cannot be granted to plants. To this must be added, the manner of being nourished, which is still another distinction between them. Animals, by means of exterior organs, are capable of chusing their proper food ; plants, on the contrary, are obliged to take what nourishment the earth affords, without any choice. This is given them from the moisture of the earth, and by the action of the veins in the leaves, which pump and draw in the nourishing juices with which the air is filled. The number of species is much greater in the animal, than in the vegetable kingdom. In the insects alone, there may perhaps be a greater number of classes, (taking in those which can only be seen with a microscope) than there are of visible plants on the surface of the globe ; neither have the animals such conformity with each other as the plants have, whose resemblance makes it difficult to class them. Another circumstance, which marks the difference between the two kingdoms, is the manner in which they propagate, very distinct from each other, notwithstanding the accidental similarity found between them. Who can avoid observing another remarkable difference, as to the place where they live ? The earth is the only place where plants can grow and multiply ; most of them rise above its surface, and are fastened to the soil by roots more or less strong. Others are entirely under ground. A small number grow in the water ; but, in order to live, it is necessary they should take root in the earth. Animals, on the contrary, are less limited in place. An innumerable multitude people the surface and the interior parts of the earth. Some inhabit the bottom of the sea. Others live in the waters, at a considerable depth. Many live in the air, in vegetables, in the bodies of men and animals, in fluid matter, and even in stones. If we consider animals and plants, in respect to size, we shall find still a striking difference. Between the size of a whale and that of a mite, the distinction is much greater, than between the highest oak and a bit of moss. Lastly, it is particularly in the form of animals and plants, that the general and most striking difference subsists. Most of the latter have, in that respect, so distinct a character, that it is im-

possible to confound them with vegetables. However, let us not imagine we have perfectly discovered the limits which divide the animal from the vegetable kingdom, or that we have found out all that distinguishes them. Nature, to diversify her works, makes use of almost imperceptible shades. In the chain of beings, perfection increases successively, and rises by millions of degrees, so that a more perfect species differs very little from that which preceded it. How narrow are the bounds which separate the plant from the animal! There are plants which appear sensible, and animals which seem deprived of sensation. Nothing proves this better than the discoveries made in coral. Formerly, it was supposed that corals were sea plants, but now there are strong reasons for placing them among animals; for, what was taken for a flower has proved to be really an animal. Thus, every order of creatures rises insensibly to perfection, by numberless degrees. The more observations are made, the more reason is there to be convinced, that it is impossible to fix the exact limits of the three kingdoms, the mineral, vegetable, and animal; and that amongst most creatures there is more conformity than dissimilarity. It is at least certain, that the limits which divide the most perfect creatures, from those that are a degree less so, become at last imperceptible to understandings so limited as ours. These observations ought to convince us, that the world, with all the creatures it contains, is the work of an Infinite Being. So much harmony and such differences, so much variety with so much uniformity, can only proceed from the Almighty, Omniscient, and perfect Being, who created the universe and all that is in it. Let our hearts rise towards him. Let us go from the stone to the plant, from the plant to the brute, from the brute to the man, and from man to the heavenly spirits; then take our flight towards the everlasting, incommensurable Being, the Creator of the world, the preserver of plants, the protector of animals, the Father of mankind, the King of spirits. Measure, if possible, measure his greatness, and try to sound the depths of his wisdom. Thrice holy God! created beings are too weak to know thy works. They are immense; and to tell them all, would be, to be infinite like thee. Therefore, the less capable we are of conceiving how far the wisdom of God extends, the more we ought to reflect on his greatness; and, above all, to imitate his goodness as much as in our power. We see that no creature is deprived of the merciful care of the Lord. It is extended to the stone and the plant, as well as to men and animals. In his sight

(in some respects) there is no distinction : his mercy is over all his works. Let us, in this also, endeavor to imitate our Maker. We fill, it is true, a distinguished rank amongst created beings ; but let us take care not to be cruel or tyrannical towards creatures who appear to be inferior to us. Let us rather endeavor to enjoy, with gratitude and moderation, all those designed by God for our use.

M. K.

LAW REPORT.

COURT OF KING'S BENCH, APRIL 8.

NISBETT v. SWIFT.

This was an action against a Lottery-Office keeper, to recover the half of a 20,000l. prize, gained by the ticket No. 27, in the Spring Lottery of 1709, which the plaintiff charged to have been lost by the negligence of the defendant. It appeared that the plaintiff had dreamt a dream that foreboded the certain luck of Nos. 27 and 111, and immediately applied to the defendant to procure, for him, a half ticket of the former number, and a quarter of the latter. This the defendant undertook to do, and the plaintiff was, previously to the drawing of the lottery, furnished with the quarter No. 111 : but it was No. 27 which was drawn a 20,000l. prize. The plaintiff accordingly filed his bill in Chancery, against the defendant, for a recovery of certain facts, which he could not otherwise prove ; and the defendant, by his answer, admitted the application and undertaking between him and the plaintiff ; and said, that he had, in pursuance of it, made application at the proper office in the Bank, had paid the usual fee of 5s. each number, and had given in a paper with those numbers. This paper had, however, been accidentally either effaced or lost, and the tickets in requisition were sold to somebody else. By chance, however, the ticket No. 111, came into the defendant's hands, and he secured it for the plaintiff.

Lord ELLENBOROUGH was of opinion, that the defendant had used all the due diligence for which he undertook in applying for the tickets, and the plaintiff was nonsuited.

A circumstance similar to the above occurred in the last year at Georgetown (District of Columbia.) A Mrs. Hendy, a respectable widow lady of that place, dreamt that the No. 3333 in the Poto-

mack and Shenandoah Lottery, then drawing, would turn out a prize. *Not very early* the ensuing morning, she sent to purchase the ticket, but it had just before been sold! It came up a prize of fifteen thousand dollars!

QUESTION AND ANSWER.

- Q. What is it, Man, prevents thy God
From making thee his blest abode?
He says he loves thee, wills thee heaven,
And for thy good has blessings given.
- A. I'll tell thee—'Tis thy love of self,
Thy love of rule—thy love of pelf,
Binds thee to earth, and all her toys,
And robs thee of substantial joys.

ON THE IMAGINARY INFLUENCE OF THE PLANETS AND
FIXED STARS.

The prodigious distance of these celestial bodies, and the little connection our globe has with them, scarce permits us to think that they can have any sensible effect upon it. There are, however, many superstitious people who give credit to their influence, and say, that from the stars and planets there issues continually somewhat which acts upon our atmosphere and the *earthly bodies*. But what is it that has this effect? If they mean the light of the stars themselves, or the light of the sun reflected by the planets, it evidently comes to nothing, and is much more inconsiderable than what the moon alone reflects upon us: therefore, as the light we receive from the moon has no sensible influence upon the earth, or the atmosphere, the light of the planets and fixed stars must have still less. If it was supposed that other matter issued from the stars, and reached us, it would be without the least foundation; for, if these illapses were real, they would, when collected in a burning glass, produce some alteration or sensible change in earthly bodies, which experience contradicts. Of course then, there proceeds nothing out of the celestial bodies but the faint light they convey to us; therefore, the astrologers, whether they are weak enough to be themselves deceived, or mean enough to impose on others, they deserve nothing but contempt, when they tell us.

of a beneficent Jupiter, a malevolent Saturn, a witty Mercury, of Mars inspiring warlike dispositions, and Venus inclining to love. The planets; far from producing the effects ascribed to them by astrologers, have in general none of any sort. What shall we say then of the Pleiades which bring rain, the impetuous Orion which foretels storms, the sad Hyades, the setting of the Arcturus, and the rising of Capricorn, which presages hail and hurricanes? What influence can the constellation, the Bull, have on peas and beans? or the Dog-Star in respect to the madness of dogs? What connection can there be between our harvest and the Scorpion? As for the rest, if the rising or setting of these constellations was only observed in order to know the proper times for the different parts of agriculture, and not as the causes of natural things, it might be allowable. In the earliest times, the beginning, middle, and end of each season was not marked by months, but by the rising and setting of the stars, in conjunction with the sun, or by their immersion into, and their emersion out of its rays. From thence proceeds the vulgar opinion, that the different aspects of those stars produced effects which in reality should only be imputed to the seasons, and consequently to the sun. Orion rises in autumn, and sets in winter, which gives occasion to say, it brings storms; while it is to autumn and winter in reality they belong. The rising and setting of Orion only marks the time of those seasons. When the dog-star rises with the sun, it is excessively hot in our zone, but that constellation is not the cause of it. These heats are occasioned by our sun being then at the highest. I say *our* sun; for in the opposite zone, when the dog-star rises with the sun, it is so extremely cold as to freeze animals, and to cover the river with ice. So that the southern nations consider this constellation as the cause of cold instead of heat. It is the same in respect to the Pleiades, which are said to occasion rain, and all the other constellations, to which they impute effects that in reality only belong to the seasons in which these stars rise or set. If then the planets and stars have no part in the temperature and natural revolutions of our globe, they can have still less upon human actions. The happiness or unhappiness of individuals, or of whole nations, depends partly on natural talents and passions, partly on the combination of certain moral and natural circumstances; but the stars can have no influence upon any of these. If they had, we might be led to doubt the rule of Providence, and to believe, that the world is not governed by a Being infinitely wise, good,

just, and powerful. Who would wish to inhabit a globe where all its revolutions depend on a blind chance, or on the influence of the stars, which must be fatal both to our natural and moral state. Let us leave to the superstitious this science, so humiliating to the mind, and so destructive to peace, which they call astrology, and which in reality is only a wretched abuse of astronomy. As for us, our surest foundation for happiness is to know, that we live under the guidance of a wise, just, and good God, who directs all things.

To the above we beg leave to annex the following singular story ; which, if true, seems to indicate, that some individuals at least have been possessed of an extraordinary share of foresight into future events ; but whether by means of astrological calculation, or by any other way, we shall not pretend to determine. Let the reader judge for himself.

We are told, that the judicious Mr. Dryden studied astrology with great accuracy and success, as appears from the calculations of his children's nati- vities, and especially that of his son Charles ; concerning whom, from his ge- niture, he thus predicted :

"If he [Charles] lives to arrive at the eighth year of his age, says Mr. Dryden, he will go near to die a violent death on his very birth-day ; but if he should escape, of which I see but small hopes, he will in the twenty-third year be under another dangerous direction ; and if he should escape that also, the thirty-third year will produce a killing direction."

Before the month of August, in which young Dryden was to enter into the eighth year of his age, Mr. Dryden was invited to the country seat of the earl of B. his brother-in-law, at Charlton in Wilts ; where, on the very day of mas- ter Charles' anniversary, lord B. made a general hunting match, to which all the neighboring gentlemen were invited. Mr. Dryden accompanied the gentle- men, after taking care to set his son a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return ; well knowing the task he had left him would take up a longer time. Charles was busy in performing his duty, in obedience to his father, when the stag made towards the house ; and the noise alarming the servants, they hastened out to see the sport. One of them took young Dryden by the hand, and led him out to see it also, when, just as they came to the gate, the stag being at bay with the dogs, made a bold push, and leaped over the court wall, which was low, and very old ; and the dogs following, threw down part of the wall, ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after six weeks languishing in a dangerous way, he recovered.

In the twenty-third year of his age he fell from the top of an old tower be- longing to the Vatican at Rome, occasioned by a swimming in his head, with which he was seized, the heat of the day being excessive. He again reco- vered, but was ever after in a languishing, sickly state.

In the thirty-third year of his age, being returned to England, he was unhappily drowned at Windsor. He had with another gentleman swam twice over the Thames; but in crossing it the third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus were the father's predictions fulfilled, and his skill in astrology verified.

PROGRESS OF ARTS.

We dare not overlook the progress of our arts. The woollen manufactories of Bennington, (Vt.) supply one hundred yards of cloth in a week, and some of it is equal to our high-priced cloths. Even the shoemaker's pegging is an art which has lately received much improvement, by which this labor has been greatly shortened. The present state of our country has much relief from the persuasion that it has great instruction in the arts, which have attained great improvements in Europe, and that it already possesses such infant institutions as only require the public favor to carry them to their perfection. The opinion prevails that the Spanish sheep will give their excellent wool in America, and that our country will not be judged from experiment, as it has been from theory, incapable of any thing which is excellent in any other portion of the globe. We learn from Baltimore, that an engraving of arch-bishop Carroll had been executed by Landy and Tanner, in 1812. The superior execution of our times may be admitted, but in the times of Smibert, in the past generation, we were indulged from public favor with engravings of our most eminent men of every rank. Not a minister of any communion in our capital, but he might have been found from some engraver upon the walls of our houses. Not a governor or a general but this token of affection appeared. The taste is less indulged, and the arts suffer. We have seen an engraving from Spain of the bishop of Orense in 1810, and we wish to see the same execution in our own country. Much is said of the admirable edition of Homer at Parma, and we have not been displeased at the printing of Wolf's Homer for common use, not only for its correctness, but great execution. The progress of the press in our country is its honor, and the specimens of Cambridge will lead us to covet the same generous aids from an established university press, that are enjoyed in foreign countries. Mr. Thomas has shown us the rapid progress of the press in America, and its useful publications are not without specimens of taste and elegance. It is to the honor of France that

the paper employed at the presses in Paris in the beginning of the present century, much exceeded two hundred thousand reams. The comparison of this progress would not dishonor us in the opinion of any of the friends of this useful art.

Our charities continue to perform their kind offices, in some places, with generous establishments, but every where by the public sentiment. In the past year the Baltimore dispensary administered to one thousand eight hundred and forty-nine persons, of whom only twenty died, and of whom five hundred and twenty-nine received the vaccination. When these charities do not occasion any neglects, and agree with domestic economy, they are of high utility. Care should be taken that they do not degenerate by the careless manner in which they are administered. To find them aids to the enlightened charity of well informed men, and institutions that the best might direct, and not be burdened by them, is to find a consolation to human woes, and strength to good hopes, and an aid to the health of the body, without destroying the health of the mind, and the active powers it can possess. *Essex Reg.*

CURE FOR BURNS.

From the Albany Gazette.

Mess. WEBSTER & SKINNER—A son of mine, some time since, while playing with some other boys, with fire-balls composed of tow dipped in spirits of turpentine, gun-powder, &c. was burned in a shocking manner, by having one of the fire-balls accidentally thrown in his face. Having noticed the application of cotton recommended in the Baltimore Medical Lyceum, in case of burns, I was induced to make the experiment. I covered the side of the face, which was now so much swollen as to close the eye, and blistered all over, the skin also in some parts broken by his having washed it in cold water immediately after the accident had taken place. I did not remove the cotton for ten days; during which time he never complained of the least pain, and when removed found it perfectly well, leaving no sort of marks except two or three spots rather darker than the rest of the skin, but which has since disappeared. As a remedy so efficacious and so easily procured, ought to be made public for the benefit of our fellow citizens, I request the liberty to communicate the same through your paper.

JOHN COOK.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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No. 9.

CORRESPONDENCES.

[In continuation from page 341.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt. vi. 33.*

Now the very *titles* alone of the writings under consideration, if they be just and proper titles, appear to supply the clearest and most satisfactory answer to the above question, at least such as must needs be deemed so by those, who allow the justness and propriety of those titles. For if the writings under consideration be indeed, what they are called, SACRED SCRIPTURES, and THE WORD OF GOD, then they must needs, in the very nature of them, contain a sense distinct from that of the *letter*, and yet involved in the letter. For the term SACRED, manifestly implies that they treat of *sacred* things; and the WORD OF GOD as manifestly implies, further, that they are His real speech and language; and if they be the real speech and language of GOD, they must needs contain his divine will and wisdom, just as the words of a man, when he speaks from sincerity, contain the will and the wisdom of the man. They must also contain that will and wisdom equally in one part as in another, since it is impossible to suppose that any

part of the speech of God can be without a meaning, that is to say, a divine meaning, or a meaning expressive of his divine will and wisdom, in its power, and in its fulness. If, therefore, there be any single part or sentence of the divine book, which doth not contain a divine meaning, it is impossible it can be the inspired speech of God; and if it be not the inspired speech of God, then it is alike impossible that it can constitute any part or portion whatsoever of his DIVINE WORD. When therefore the Apostle said, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*"* his meaning must needs be, that one part of the sacred volume is inspired of God alike with another part, and therefore is alike his divine speech and language, consequently is alike full of his divine will and wisdom, and thereby alike *profitable for doctrine, &c.*

But where now shall we find, or how shall we be able to form any conception of, this divine will and wisdom of God, thus *profitable for doctrine, &c.* and contained in *all parts* of the HOLY WORD, if we look no deeper than the letter, and suppose that the sense of the *letter* is all that concerns us? It is true, in some cases, the sense even of the *letter* of the sacred volume, expresses, in the most energetic fulness, both the will and the wisdom of him who inspired it; but in how many instances is this not the case? To say nothing of the rituals of the Jewish church, which form no inconsiderable part of the five books of Moses, commonly called the Pentateuch, what must any rational person conclude respecting the many apparently trivial, and in some cases, unjustifiable circumstances related of the three patriarchs, Abraham, Isaac, and Jacob, if they be supposed to refer *only* to those patriarchs, and to involve in them nothing deeper and more holy than what concerned their history? For let it be asked, (but with a holy awe) of what concern is it to us to be informed, (if the literal information be all) that "*Abraham made a great feast, the same day that Isaac was weaned;*"† and that afterwards "*he dismissed his concubine Hagar;*"‡ and presently that he provided a wife for his son Isaac, which latter transaction occupies the whole of the twenty-fourth chapter of the book of Genesis, and is recorded with a detail of the most minute and seemingly uninteresting particulars? What *doctrine* again, what *reproof*, what *correction*, or *instruction in righteousness*, is further to be found in what is related of Isaac's servants

* Tim. iii. 16.

† Gen. xxi. 8.

‡ Gen. xxi. 14.

*He striving about wells of water with the herdmen of Gerar?** Or in Isaac himself on his death-bed "*longing for savory meat, and commanding his son to hunt venison, that he might eat and bless him?*"† Or in the artifice by which Jacob imposed on his father, and robbed his father of the intended blessing?‡ Or yet in the more signal and singular artifice, by which he grew rich in the service of his master Laban, as it is recorded in the latter part of the 30th chapter of the book of Genesis? Surely common sense and reason must see, that these apparently trivial relations can never be entitled to the sublime and sacred title of the **WORD OF GOD**, if they involve nothing more in them than what appears on the face of the *letter*; and therefore common sense and reason must acknowledge, that if those relations be indeed the inspired speech of the **MOST HIGH GOD**, they must needs, in such case, contain a sense worthy of their divine author, that is to say, a spiritual and divine sense, which doth not appear in the *letter*, but yet is concealed and conveyed under its literal history.

We must then either change the titles of our Bibles, and no longer call them **SACRED SCRIPTURES** and **THE WORD OF GOD**, or we must allow that they are replete, in the whole and in every part, with the revealed will and wisdom of a **DIVINE INSPIRER** and **SPEAKER**, consequently that they are replete with an internal or spiritual sense, distinct from the letter, since, as hath been abundantly proved, and might be proved yet more abundantly, there are interspersed in the sacred volume various historical relations, in the letter of which no traces whatsoever are to be found of any such divine will and wisdom.

But thanks be to the **ALMIGHTY BEING**, who, in his unspeakable mercy, hath been pleased to favor us with a revelation of Himself and from Himself, there is no necessity for making any alteration in the *names* of the Heavenly volume which contains the eternal treasure; because it will appear further, from the infallible testimony of the holy book itself, that it is fairly entitled to its high and dignified appellations, being in very deed and truth a **SACRED SCRIPTURE** and **THE WORD OF THE LIVING GOD**, by virtue of that deep and divine meaning, which lies concealed under every part of its thereby instructive and important letter.

For let us hear now the words of **JESUS CHRIST** himself on the interesting subject: "*Search, (says He) the Scriptures, for in them ye think ye have eternal life, and THEY ARE THEY WHICH TESTIFY*

* See Gen. xxvi. 18 to 22.

† See Gen. xxvii.

‡ See ditto.

OF ME.”* What he here means by *the Scriptures*, he explains to his disciples in another place, where he says, after his resurrection, “*These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the LAW OF MOSES, and in THE PROPHETS, and in THE PSALMS, concerning ME.*”† The scriptures then, which we are commanded by JESUS CHRIST to search, are the *Law of Moses, the Prophets, and the Psalms*; and we are commanded to search these holy records for this most weighty of all reasons, *because they testify of HIM*. But let it be considered now, in how few passages do the books of Moses and the Psalms testify of JESUS CHRIST, if they be regarded only according to the sense of the *letter*? For according to that sense, their general testimony is merely concerning men and human events, insomuch that there are several whole chapters, and some whole books, which, if viewed according to the *letter* only, are entirely destitute of any testimony concerning the INCARNATE GOD. Besides, if the testimony be confined only to the *letter*, why is it said in another place, that JESUS, after his resurrection, “*opened the understanding of his disciples, that they might understand the scriptures?*”‡ For what need of having the *understanding* opened by JESUS CHRIST, if there was nothing to be understood but what was declared in the plain terms of the *letter*? The disciples had, doubtless, read the *letter* of the sacred history over and over, but yet had heretofore, it seems, read *without understanding* it, and would have continued so to do, had not the merciful JESUS *opened their eyes*; which is surely a sufficiently convincing proof, that something more was necessary for *understanding the scriptures*, than merely to be acquainted with the sense of the *letter*.

[To be continued.]

DICTIONARY OF CORRESPONDENCES.

[Continued from page 345.]

ADUSTION, or *burning*, signifies concupiscence, or the loss and extinction of the good of love; the reason of which is, because fire, in the genuine sense, signifies love; but in an opposite sense, its perversion, which is concupiscence originating in the love of self. Such is the signification of *adustion* or *burning* in Exodus xxi. 25. Isaiah iii. 24; and in other places.

* John v. 39.

† Luke xxiv. 44.

‡ Luke xxiv. 45.

ADZE, or **ax**, signifies the truth of faith derived from charity. The head, being iron, denotes truth; and the handle, which is wood, charity or good. In an opposite sense, *ax* means what is false.

In Matt. iii. 10, and Luke iii. 9, it is said, "that the *ax* is laid to the root of the trees," &c. by which is meant, that divine truth, at the coming of the Lord, discovers the real quality of the church, by laying open the interiors of man, and thence judging him according to his works.

To hew wood with an *ax*, in scripture language, means the dispute about good from religious persuasions. Hence, in Deut. xix. 5, to kill a man accidentally by the head of the *ax* flying from the helve, signifies to instil false principles of religion into another, whereby he is spiritually injured, although on the part of the teacher it was without any evil intention, but merely the effect of blind zeal. The head flying from the helve, signifies truth separate from good.

AFAR OFF, denotes the being in externals. *Am I a God at hand, and not a God afar off*, Jer. xxiii. 23, means, that the Lord is as well the God of those who are in external truths, as of those who are in internal truths; or as well the God of those who are without the church, as of those who are within it.

Dives in hell is also said to see Abraham *afar off*, Luke xvi. 23; which denotes that the heavenly and hellish states are widely different from each other.

AFFECTATION of great learning and elegant language, either in speaking or writing, has a tendency to darken the understanding both of the speaker and hearer, by withdrawing the attention from the substance of things, and confining it to mere words, which are only material forms of the things signified.

Among other reasons why the word is written in so plain and simple a style, one is, that the mind of the reader may not be as it were fascinated with the mere *sound of words*, and thus chained down to the *literal* sense, but that it may with ease and readiness pass off to the *internal* sense. For the same reason also the Lord in his divine wisdom has ordained, that the word should be written in such a manner, that some parts of it should appear, as to the *letter*, trifling and ludicrous, other parts wicked and unjust, and some parts not historically true. By these and other means the human mind is gradually weaned from *material* and *corporeal* things, and taught to look up to the *spiritual*, *substantial*, and divine things which reside in *every part* of the word, as the soul

within the body. If the reader desires to know what parts of the word we allude to as apparently *trifling* and *ludicrous*, let him turn to Jer. xiii. 1 to 7. Isaiah xx. 2, 3, Ezek. iv. 1 to 15. Chap. v. 1 to 4. Hosea i. 2 to 9. Chap. iii. 1 to 13; and many others. For those that seem *wicked*, *cruel*, and *unjust*, see Deut. iii. 6. Exod. xi. 2. Chap. xii. 35, 36. Numb. xxxi. 17, 18. Psalm. cxxxvii. 9, &c. The parts of the word that are *not historically or literally true*, are the first ten chapters of Genesis, and a variety of other particular passages; as Numb. xxii. 28, where Balaam's ass is represented as speaking in human language. Josh. x. 13, where it is said that the sun and moon stood still. Matt. xxvii. 52, where the graves are said to be opened, and the bodies to arise. Not to mention many other passages which might be produced, and which are all true in the *internal sense*, but not in the *letter*.

[To be continued.]

TO THE EDITORS.

GENTLEMEN,

As the 17th verse of the xxth chapter of St. John seems to favor the doctrine of the Trinity held forth in the old church, I think an explanation of it, in your much admired Magazine, will not fail to afford great pleasure to your numerous readers. The words are, "Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto *my Father* and *your Father*, and *my God* and *your God*."

AMICUS.

It is with great propriety that our correspondents in general select those passages of the holy word for explanation, which seem to countenance the prevailing errors of the day; for until the difficulties attendant on the *letter of scripture* are at least in some measure removed, they may considerably impede the inquiring christian in his progress towards its *spiritual* and celestial senses. The passage above cited seems not so much to establish the idea of Trinitarians, as that of Unitarians, whether they be of the Arian or Socinian persuasion: "for (it is argued) if Christ acknowledges a Father, and a God, who stands in the same relation to him, as he does to mankind in general, it is plain, that he himself is not an eternal God, but a mere creature, like any other man or angel."

But that such an inference cannot be fairly drawn, consistently with other parts of the word, may appear sufficiently evident from those passages where the *Redeemer* and *Saviour*, who is universally allowed to be Jesus Christ, is plainly and solemnly declared to be the *only Jehovah*, the *only Father*, the *only God*. As we have not room at present to enter into a full discussion of this point, we shall reserve it for some future opportunity, and in the mean time confine ourselves more particularly to the question, by stating what appears to us to be the *internal sense* of the passage quoted.

Jesus saith unto her (Mary) touch me not. By this our Lord gives his church to understand, that they who are in the affection of good, (represented by Mary) ought not to return back to former states of truth, but to press forward to more full conjunction with divine good. The Lord at that time, as not having ascended to the Father, which is divine good, was in the character of divine truth, and indeed only of that kind of divine truth which was accommodated to the first or lowest heaven, and to the intermediate world of spirits. This state is that which is *proximately* or immediately above the natural world, as is evident from this circumstance, that the above conversation between our Lord and Mary occurred almost immediately after his resurrection, being the first time he was pleased to make his appearance. Now, as Mary represented those in the church who are in the affection of good, and consequently associated to the angels of the *superior heavens*, it would therefore have been contrary to divine order for *her* to have touched the Lord at that time, as such a circumstance would have represented a descent from a superior state to one that is inferior; whereas the progression of every member of the church ought to be from what is inferior to that which is superior. This will appear more evident from the case of Thomas in the same chapter, who, by reason of the obscurity and weakness of his faith, was associated to the angels of the *lowest heaven*, and consequently in such a state that he might with propriety touch the Lord, that is, be conjoined to him by means of that divine truth which was accommodated to spirits in a similar state. Hence it was, that our Lord, although he said to Mary, verse 17, *Touch me not*, yet in verse 27, he saith to Thomas, *Reach hither thy hand, and thrust it into my side*. The reason of which difference was, because Thomas and Mary represented different states or different persons in the church, to the former of whom permission was granted to touch the Lord, while to the latter it was refused.

For I am not yet ascended to my Father ; that is, my humanity, which is now divine truth, and which is to be divine good, and as such the sole object of all worship both in heaven and on earth, is not yet fully united to divine good signified by my Father. There were forty days between the Lord's resurrection and ascension, during which time he was in the process of making his humanity divine good, as before it was divine truth. His ascension was the completion of that process, and signified his perfect union with divine good, which is the Father.

But go to my brethren, signifies go to those in the church who are principled in good ; for such only in the word are called brethren, as might be proved by many passages, where the expression occurs. And indeed no others will receive the doctrine concerning the Lord, which is the subject of the message immediately following.

And say unto them, I ascend unto my Father and your Father, and my God and your God ; that is, instruct them that my humanity, which is now divine truth, is about to be perfectly united to the divinity, which is divine good and the father ; and further instruct them, that as I in the character of divine truth have always considered divine good as superior, and thus as my Father and my God, so they are to follow my footsteps, and in all their states of truth to acknowledge good as the essential constituent of the church, and that alone whereby they are conjoined to the Lord.

In order more clearly to comprehend this, it should be observed, that the *Father* means the Divine Esse which is divine good, and *God* the divine Exister, which is divine truth, both in the supreme degree, or in that degree which is far above the angelic state of reception, and before it is accommodated to their actual or sensible perception. The Lord, in the above passage, being yet in the world of spirits, had not so far glorified his humanity, as to be perfectly united with that divine good, which is properly the divine Esse or the Father ; wherefore he says, *I ascend unto my Father*. Neither had he as yet so far glorified his humanity, as to make it absolutely and perfectly that divine Existere, which is properly the *first form* of the divine esse, or that divine truth which *proximately* emanates from the invisible fountain of all life ; for being still in the *lower parts of the spiritual world*, the Lord was at present, as to his humanity, only so far glorified as to be the divine truth *accommodated to spirits in those parts* ; wherefore, in allusion to his *more full* glorification, *even as to divine truth,*

which is signified by the term *God*, he also says, "*I ascend unto my God.*" And as the *divine esse*, or invisible source of life, together with its *primary form*, or *first* and *proximate emanation*, as existing in the midst of the sun of the spiritual world, was really the fountain of all good and all truth, as well that which was manifested in the human person of our Lord, as that which is received by the true members of his church, both in heaven and on earth; and as the Lord, in the whole process of his glorification, also represented and pointed out the successive stages of man's regeneration; therefore he said, *I ascend unto my Father and your Father, and my God and your God.*

We shall take this opportunity of publishing a very wonderful Arcanum respecting the glorification of the Lord's humanity, which will satisfactorily account for his not ascending till forty days after his resurrection. It is asserted by the illuminated author, to whose works we are so often indebted, in various parts of his writings, that by the passion of the cross, the Lord fully glorified his humanity, or made it divine. "Why then (it may be said) did he not ascend *immediately* at the time of his resurrection?" It was for the following reason: The Lord, at his crucifixion, but more particularly at his burial and resurrection, rejected or put off the whole of his *maternal humanity*, insomuch that he was no longer in any respect the son of Mary. In this sense, and so far as relates to the natural world in general, he was *fully glorified*, having put off all the hereditary impurities of matter, in which the church on earth is still involved. But he could not yet ascend, until he had also put off and rejected the impurities of spirits and angels; for the Lord was not only pleased to *bear*, in his own person, the iniquities and infirmities of men, but also of angels; and thereby he redeemed and delivered both. While he was in the act of thus purifying and redeeming angels, he underwent *something analogous to temptations*, their redemption being effected, like that of men, by an admission of their proprium *as it were* assailing his humanity. "But in his love and in his pity he redeemed them." This process took up forty days, because the number *forty* corresponds to temptations; and signifies complete deliverance therefrom, and victory over all enemies. This is the reason why the Lord's ascension was protracted till forty days after his resurrection, at which time he ascended above all the heavens into the sun of the spiritual world, in the midst whereof he eternally resides as Jehovah God, in glorious human form.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

[Continued from page 304.]

In consequence of, and in connection with this, are the earthquakes terribly felt; that is, inward fear, trembling, and horrible anguish; men's hearts failing them for fear of those things which are speedily coming on the earthly powers of darkness; which are shaken in their souls, and in dreadful apprehension of continuing eternally in this state of calamity and distress, *internal* famine and pestilence; and this must necessarily be their case, while they depend on their reputed mother the church, who has nothing to give for her offspring to feed upon, but the starving husks of darkness, error, confusion, and contrariety; no consolation can be administered from without, for there is no one doctrine but what is so mixed with error, and falsified, that it opposeth, clasheth with, and often flatly contradicteth declarations in revealed truths.

If a convenient season should offer, we may more fully and particularly consider the remaining part of our Lord's words on this subject. But we will now proceed according to our intention.

The one grand and principal error, the source and fountain of all the rest, is the very absurd, gross, mean, and false conception of the gloriously tremendous, and awful Deity, taught and enforced for divine truth. While these falsities are thus taught and received, it is impossible there should be any truth of doctrine in the church, but what is falsified and covered with darkness. These gross and fundamental errors, false ideas of, and doctrines concerning, the Deity, and what God is; are such, and have brought such affliction, oppression, and spiritual tribulation on the truth, as was never known among any heathens, or professors, in any age of the world, since the beginning of the creation which God created, unto this time, neither shall be.

Instead of acknowledging the one indivisible, immutable God, the source and filler of all things, consisting incomprehensibly in glory, majesty, virtue and power; this glorious Being of all beings is set forth and represented as consisting in Tripersonality, and at some very great distance, separate from his creatures; and they ascribe unto the Deity such passions, tempers, and affections, as are found in the unregenerate fallen nature of sinful man.

which is mere confusion and contrariety; telling us, that he is sometimes angry and wrathful, at other times pleased and loving; sometimes hating, and at other times approving, &c. And that this changeableness in the Creator is in consequence of, and affected by, the actions of the creature. And in order to confirm this false absurdity, it is made to give birth to one still greater; which is, that in this one divine essence, in eternal unity, there is a plurality of Gods, consisting in three distinct separate persons; representing the two first opposite to each other, the one of vindictive wrath, and inflexible infinite justice; the other, of infinite mercy and goodness. And in many of their words and expressions, called prayer, they will address, in separate petitions, each of these three persons separately; whereby it is evident that they do not confess and worship a Triune God, but a Trinity of Gods. But the loving Father, our Lord and Saviour, has taught us to pray to one God only, for his alone is the kingdom, the power, and the glory for ever.

I know it will be said that the church does not worship three Gods, although it acknowledgeth three separate persons in the Deity, each person to be God; but this is mere confusion and contradiction, as if ashamed of the absurdity, outwardly denying what is inwardly received, believed, and confessed; for I will appeal to any, or every one, who are members or sons of the church, and ask, if they turn inward, and examine impartially, and speak honestly, if they do not believe in and confess three Gods?

It will readily be allowed by all, that although divinity is superior to reason, it is not contrary to it; but the notion and idea of the world's being created and preserved, a lost world restored, and man redeemed, recreated, and glorified, by three Gods, is as contrary to the light of reason, as to the light of truth itself, and may be called the very perfection of error and darkness, and must be the source of innumerable evils; for all doctrines raised hereon must be confusion, opposition, contrariety, uncertainty, and even falsity; no clear truth can be taught, especially since, as has been already shewn, the church represents these three distinct separate persons as of different minds.

Now it is evidently clear and manifest, that all the divinity in the present Christian church is founded upon the idea and conception of three Gods, and this throughout the whole Christian world. And this is confirmed by almost every sermon and treatise.

tise of divinity, as well as by that creed which is made the pillar, where we read, "The Father is God and Lord, the Son God and Lord, and the Holy Ghost God and Lord." And the church farther declareth, "That we are compelled by the Christian verity, that is, by the sacred truths of Christianity, to acknowledge every person by himself to be God and Lord." Now can any thing be more express than this, that there are three Gods? And yet it inconsistently followeth, "That we are forbid by the Catholic religion to say there are three Gods, or three Lords;" as if the Catholic religion were somewhat diametrically opposite to the Christian verity.

Now what is this but teaching that we are under an indispensable obligation of inwardly acknowledging, believing in, and worshipping three Gods, but must not outwardly declare and confess it?

I confess it is taught, that these three persons are one in essence; but it must be acknowledged by every wise man, that the doctrine of three distinct separate persons in the Godhead, each person acknowledged to be separately God and Lord himself, must necessarily beget in the minds of men a perfect idea of three different Gods. And farther, the church so imposeth this doctrine on her sons, that they shall thus think on a Trinity of Gods, under pain of eternal damnation.

[To be continued.]

TO THE EDITORS,

GENTLEMEN,

I have read with pleasure your remarks on the Trinity, and must acknowledge they appear to be so well founded, and so perfectly consistent with the sacred records, that I think no one can hereafter oppose or controvert them with the smallest degree of success. As a friend to the same principles which you espouse, permit me to lay before the public, through the channel of your Magazine, the following explanation of the Trinity, which I lately met with in a small book published in 1729, and which so wonderfully coincides with what you have already published on the subject, that I dare say it will give pleasure to your readers to find, that notwithstanding the darkness which prevailed in the past Church, yet the remains of truth have still been preserved among certain individuals here and there.

ALBERT.

That the Father, Son, and Spirit are One Essence.

The scriptures declare, that the Lord Jesus Christ, who is called the Son of Man, is the true God ; and though he is called by several titles, as, *Father, Son, and Spirit*, yet is God but one personal glory in the form of a Man.

As the soul, body, and spirit of man are united and knit together, making one essence, or individual substance, distinct in itself ; so are *Father, Son, and Spirit*, as truly joined together ; and this the scripture and all true prophets do positively affirm.

For may it not as well be said, that man doth consist of three persons, because Paul prayed the *soul, body, and spirit* might be kept blameless ? How can God, who is in one himself, be divided into three Persons ?

If the Creator was one eternal Being, distinct from all other beings, is it not necessary that he should so continue in his own divine center ? *Infinity* hath power to change its glory into flesh, but not to create other *Deities* out of himself ; because that would be against his glory.

And the most wise Creator can make nothing against his glory, but *for* his glory only.

For if he should make *out of* himself other two Gods, as *Son* and *Holy Ghost*, and they being both distinct from him, they would on necessity require *sovereignty* ; for God can be no God without sovereignty.

Where would his *PREROGATIVE* be ? There can be but one *prerogative*, for if there be *THREE*, the *kingdom* is *divided*, and *cannot stand*, Mark iii. 24.

But this kingdom of one God will stand ; because there is but *ONE SOLE KING*, and he hath said, he *will not give his glory to another* ; yet all glory was given unto Christ, because he was the sole God : men and angels, principalities and powers, yea, all things in heaven and earth did, and for ever shall bow to him, and to no other.

If by the titles *Father, Son, and Holy Ghost*, were not meant one individual, substantial, personal God ; but that instead thereof we were to understand a *Son* and *Holy Ghost* distinct from the *Father* ; then what kind of God would the Father be ? For if he hath invested the Son with all power in heaven above, and in the earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the

church, the Son being made head of it, and of all things else ; I say, what kind of God do you make of the Father ?

Do you make any God of him at all ? Do you not make him useless, seeing he hath nothing to do, nothing to govern ? Surely you think, that one of your Gods grew weary with governing, as Pharaoh king of Egypt did, who made Joseph sole governor of his kingdom, and he himself did nothing : or else you think, that he is old, and willing to be at rest ; and therefore having made a Son out of himself, and an Holy Ghost, that he hath begot out of his Son and himself, doth therefore dispose of the government to them wholly and absolutely.

If there be a *Son* and *Holy Ghost* distinct from a *Father*, they can be no more than *creatures*, because they receive their being and perfection from the *Creator*, and not from themselves.

How can there be any affinity, or essential ONENESS, betwixt a spirit without a body, and a spirit with a body ? Can the Son, that is a corporeal person, and hath a body, be said to be in the Father, if the Father hath no body, shape, or form ?

If the Holy Ghost is a person proceeding from the Father and the Son, how can he be co-equal and co-eternal with the Father and the Son ? Can that which receives its being from another, be equal with that which hath its being of itself ?

Can time be equal to eternity ? If the Holy Ghost proceeded from a Father and a Son, then he is but a God of time, and not a God of eternity ; and such a God may end in time.

Again, if the *Son* was from *eternity*, how could he be *begotten* ? And if the *Holy Ghost* was from *eternity*, how could he *proceed*, and take his original from Father and Son, if the three Persons were each of them eternal, that is, without all beginning ; then they could not give being one to another.

If the Son was begotten by the Father from all eternity, and begotten AGAIN when he was incarnate of the Virgin Mary, in a body of flesh, then it seems he was a DOUBLE Son, and TWICE begotten, or TWICE made by the Father, and yet this Son must be said to be EQUAL with the Father, though it is nevertheless confessed he was made LOWER than the angels.

From hence it is, that those who hold this doctrine, worship a DIVIDED God, or THREE DISTINCT Gods : and therefore do they make their prayers in DISTINCT forms, and pray to one of their Gods after one manner, and another after another manner ; making in reality three Gods, as distinct from one another as three

men, John, James, and Peter ; but this divided God, or God with three heads, is a monstrous God, no where to be found but in their own idle dreams, and is not the true God; for there is no such double begetting, nor proceeding as they imagine, for tho' God is in a sense said to be *one in three*, and *three in one*, yet is he not in three persons, he is only *ONE* God with three titles ; *we worship a God in ONE person with THREE TITLES, Father, Son, and Spirit ; but it is a SELF-BEGOTTEN God*, and not a God begotten by another.

Oh, the darkness that lies upon some of the learned ! Did they heed the scriptures, they would see that the Son was but *ONCE* begotten or made ; and that was God's begetting himself into a Son, according as it is written, *God BECAME flesh* ; it is not said, that God SENT a Son to become flesh, that was begot by him before.

But the meaning of those words is no other, than that God sent forth HIMSELF to be made of a woman, to redeem us from the curse of the law, according as it is written, *I lay down my life of MYSELF*.

Now where Christ saith, that *of himself* he can do nothing ; and that he bears not witness of *himself* ; and that he came not of *himself*, and the like ; that *self* he speaks of is but his *human nature*, and that makes him but man ; that is as much as to say, not of *myself* in my *mortal*, weak nature.

It is said, that he GAVE *himself* for us ; is it not wrong then to say, that God sent forth any Son but *himself* ? Again it is said, *I have sworn by MYSELF, that unto me every knee shall bow*. Now who was this that swore so by *himself* ? Paul saith it was CHRIST, and he swore by *himself*, because there was *none greater than himself*, Heb. vi. 13.

For Christ's nature, which is divine, is that SELF which can do all things ; and which is equal with himself now since his incarnation with what he was before ; and is the VERY Father, and hath power to do all things, having glorified himself in his new body of flesh, which was conceived of the Virgin by his Almighty Power, that could live and die, and live again, and now he lives for evermore ; being one personal Majesty, distinct from heavens, earth, angels, men, and all things for everlasting.

Now where was there a FATHER but in THAT SON ? Where was there a SON but in THAT FATHER ? ONE God and Father in one Person alone. The glorious body, wherewith the divine

Godhead (which is the *everlasting Father*) is clothed, is his dearly beloved Son, in whom his Spirit eternally delighted.

And this is the faith of the holy seed, and which was long since taught, and believed, viz.

That God was in the form of a Man, that *Christ Jesus* was that *God*, his GODHEAD is the *everlasting FATHER*, his now glorified BODY the SON, and his powerful SPIRIT the HOLY GHOST.

Thus then you have what is to be understood by *One in Three*; or *Three in One*; which is no more than that these denominations, FATHER, SON, and SPIRIT, are *three titles*, according to the different appearances of the One God:

The following elegant translation of Jacob's prophecy and blessing on his descendants is extracted from the notes to Dr. Adam Clarke's edition of the Bible

GENESIS, CHAPTER XLIX.

3. Come together and hear, O Sons of Jacob!
And hearken unto Israel your father.
3. Reuben, my first born art thou!
My might, and the prince of my strength;
Excelling in eminence, and excelling in power:
4. Pouring out like the water:—thou shalt not excel.
For thou wentest up to the bed of thy father,
Then thou didst defile:—to my couch he went up!
5. Simeon and Levi, brethren;
They have accomplished their fraudulent purposes.
6. Into their secret counsel my soul did not come:
In their confederacy my honor was not united.
For in their anger they slew a man (a noble)
And in their pleasure they murdered a prince.
7. Cursed was their anger, for it was fierce!
And their excessive wrath, for it was inflexible!
I will divide them out in Jacob,
And I will dispose them in Israel.
8. Judah! Thou! thy brethren shall praise thee.
Thy hand in the neck of thine enemies:
The sons of thy father shall bow themselves to thee.
9. A Lion's whelp is Judah:
From the prey my son thou hast ascended.
He couched lying down like a strong lion,

- And like a lioness, who shall arouse him?
10. From Judah the sceptre shall not depart,
Nor a teacher from his offspring,
Until that Shiloh shall come,
And to him shall be assembled the peoples.
11. Binding his colt to the vine,
And to the choice vine the foals of his ass.
He washed his garments in wine,
His clothes in the blood of the grape.
12. With wine shall his eyes be red,
And his teeth shall be white with milk.
13. At the haven of the Seus shall Zebulun dwell,
And he shall be a haven for ships,
And his border shall extend unto Sidon.
14. Issachar is a strong ass,
Couching between two burthens.
15. And he saw the resting place that it was good,
And the land that it was pleasant;
And he inclined his shoulder to the load,
And became a servant unto tribute.
16. Dan shall judge his people
As one of the tribes of Israel.
17. Dan shall be a serpent on the way,
A Cerastes upon the track,
Biting the heels of the horse,
And his rider shall fall backward.
18. For thy salvation have I waited, O Lord!
19. Gad, an army shall attack him,
And he shall attack in return.
20. From Asher his breed shall be fat,
And he shall produce royal dainties.
21. Napthali is a spreading oak,
Producing beautiful branches.
22. The son of a fruitful vine is *Joseph*:
The son of a fruitful vine by the fountain:
The daughters (branches) shoot over the wall.
23. They sorely afflicted him, and contended with him,
The chief archers had him in hatred.
24. But his bow remained in strength,
And the arms of his hands were made strong,
By the hand of the mighty one of Jacob,

- By the name of the shepherd, the rock of Israel.
25. By the God of thy father, for he helped thee,
And God all sufficient he blessed thee.
The blessing of the heavens from above,
And the blessings lying in the deep beneath :
The blessings of the breasts and of the womb.
26. The blessings of thy father have prevailed
Over the blessings of the eternal mountains,
And the desirable things of the everlasting hills.
These shall be on the head of Joseph,
And on his crown who was separated from his brethren.
27. Benjamin is a ravenous wolf :
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.
The beloved of the Lord shall dwell with him,
And shall cover him all the day long in safety :
And shall dwell between his shoulders.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS,

BY A LAYMAN.

(Continued from page 370.)

[*By Law, is here meant, rule of action. When applied to moral conduct, it will carry the idea of truth, order and sincerity. When joined with material substances, with which our senses are conversant, it will intimate regularity, uniformity, and orderly action.*]

CHAPTER III.

Whatever in this world has relation to infinity and eternity, is called morality.

Morality will not apply to inanimate matter. It is impossible to make a stone, a piece of wood, gold, silver, water, fire, or any other physical or material substance, moral ; but they may be made subservient to moral operation.

Moral life is, therefore, the superior of material substances. The attributes of each are different. What applies to the one will not apply to the other.

The proper subject of *morality* is, the mind or soul of man.

The brute animals are not moral, nor can morality be predicated of them. Of consequence, virtue or vice cannot be said of them.

Virtue implies a good intention, a true mode of action, and sound action itself, all in regular sequence ; arising from a freedom of will, and choice and election, by judgment.

A virtuous mind has the power to pervert, or invert his good dispositions, and his upright thoughts. He can act for God, or against him. He can benefit his neighbor or he can injure him. He can bless, or he can curse. No being but man can do so.

In this we find a definite distinction between mere animal life and human beings ; and also between matter and spirit.

A being of whom vice and virtue can be predicated, is a *moral agent*.

Moral life and moral law (both are inseparable) cannot be measured by any physical rule or material body. Such rule cannot reach it.

It cannot be said of moral law, that it is long or short, thick or thin, cold or hot, broad or narrow, &c. the reason is, because the moral is superior to the physical world ; and it is against both nature and reason, that the inferior should be a rule for the superior.

If moral life be not found in either the brute creation, or in the mineral kingdom, it can scarcely be expected in the vegetable. Vegetables have life, for they die as well as propagate and grow. But theirs is far removed from a life of morality ; which is the exclusive privilege of man alone. As, therefore, the attributes of moral and physical existences are quite different, it follows that the nature of their essences are different.

If *physics* be *materials*, *morals* must need be *immaterial*. If the former be *natural*, then the latter must be *spiritual*.

And if mortals be entities or real existences (which cannot well be denied) then must they of course inhere in substantial forms : because an attribute without a subject in which it inheres, and to which it belongs, is not predicable ; it is not any thing : for how can we say that black or white, hot or cold, good or bad, high or low, rich or poor, virtuous or vicious, light or dark, green or yellow, &c. exist, but as adjectively, or adjunct to some substance or substances !

Hence it appears, that when we speak of any quality of the human mind, it is implied that that quality inheres in a substantial form.

The attributes, brave, generous, wise, modest, chaste, temperate, benevolent, would mean nothing, except attributed to something substantial in form.

The human mind is therefore substantial, for it is the man himself.

It has been shown that material substances carry in their bosoms their heat, their cold, their hardness, their softness, and other qualities which may be attributable to them. How much more must this be the case with what is above matter, from which it is derived and to which it belongs.

To allow to the *posterior* what we deny to the *prior*, to the *effect* what we deny to the *cause*, is surely not rational.

From what has been said in this chapter, it will appear that the soul of man (and no other being has a soul, properly so called,) is not limited by, nor confined to matter; consequently, that it is *not material*. The progressions of these are rapid; of the other, slow. A man, by *thought*, can go to the Indies in a moment; his *body* could not get there in a month.

[To be continued.]

FOR THE LUMINARY.

LIBERTY OF THE PRESS.

A noble theme, or one more deserving of cultivation than that herein treated of, could not be selected. A just estimation of its value, a judicious exercise of its power, and a competent knowledge of its rational bounds, are essential to a profitable application of the blessings it is capable to impart. The total suppression of the press, or the rendering it dependant on the arbitrary will of an individual, or of a few, constitutes a chief characteristic of tyranny; an unrestrained use of it amounts to licentiousness; its total obscuration is an eclipse of the rights of man; its unrestrained use is like a sword in the hand of a maniac. The degrees of civil liberty are in exact proportion to those of the press; its absence is death, its partial existence but a compromise between the tyrant and slave; its unregulated dominion is destructive of peace and order; in this latter instance it may not improperly be compared to a fortress, the guns of which are turned against the place they were intended to defend. Civilians and statesmen have fortunately agreed on what ought to constitute the liberty of the press; it consists in the power to write and publish whatever the publisher pleases, he being accountable for what he writes. In this respect the liberty of the press is like the use of fire arms: every man should be at liberty to exercise them for the defence of himself and

the law, but not to destroy his country or injure his neighbor. The press is abused when it attempts to sap the constitution or overthrow the civil authorities of the country, because the constitution is the work of a whole people, and not to be amended at the will of an individual; and the civil magistrates are appointed by or under the general law, and not removable but by that law; the use of the press consists in a calm, dispassionate inquiry into men and measures. To recommend reform may be useful, to dictate it is criminal; to advise a constitutional repeal of the law is the right of every man, to advise resistance to the law is treason. In like manner, to proclaim or defend the fair fame of an individual is the honorable employment of the press; wantonly or falsely to assail it is a libel calling for punishment. The law, in all cases, is the proper source of appeal against the aggressor; the summary infliction of punishment, in a manner forbidden by law, is a rebellion, and evinces the madness of party rage, or a doubt in the aggressor of the purity of the cause he would maintain. When I see despotism maintained by a power beyond the law, I think I discover the dawn of freedom. When I see freedom supported by lawless rebellion or unauthorised effervescence, I think I discover the death-fever of liberty. O.

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 362.]

Secondly, of the Management of the Tillage Land.

Each division of this, in the first year of its cultivation, is to be subdivided into four parts, each of three acres (exclusive of head lands) which are to produce respectively, potatoes, cabbages, borecole, and turnips, (the potatoes and cabbages to be succeeded by a crop of rape) and in the three following years to undergo the process of barley, clover, and wheat, with *aftercrops* of rape, rye, and winter-vetches; but the four divisions are all to produce different crops in the *same year*; for instance, one division shall be under green crops, while a second is under barley, a third under clover, &c. The division which is under green crops in the first year of the process, shall be manured by the dung collected from the sheep-yard and the other stock.

To render the process clearly understood, the successive state of the tillage land for four years, is accurately represented in the following plan :

COURSE OF CROPS

FOR FOUR YEARS.

1799.		1800.	
1st Division of Tillage Land.	Acres.	Aftercrop.	
	3. Potatoes, } 3. Cabbages, } 3. Borecole, 3. Turnips.	Rape, 6 A.	12 Acres of Barley.
	12 Acres of Barley.		12 Acres of Clover.
	12 Acres of Clover.		Aftercrops.
2d.			
3d.			
4th.	Aftercrops.		
	A. { Rape, - - 6 12. Wheat. { Rye, - - 3 Winter Vetches, 3	A. { Rape, - - 6 Rye, - - 3 Winter Vetches, 3	
1801.		1802.	
1st Division of Tillage Land.	12 Acres of Clover.	Aftercrops.	
		A. { Rape, - - 6 12. Wheat. { Rye, - - 3 Winter Vetches, 3	
	Aftercrops.		
	A. { Rape, - - 6 12. Wheat. { Rye, - - 3 Winter Vetches, 3	A. { Rape, - - 6 Rye, - - 3 Winter Vetches, 3	
2d.			
3d.			
4th.	Aftercrop.		
	3. Potatoes, } 3. Cabbages, } 3. Borecole, 3. Turnips,	Rape, 6 A.	12 Acres of Barley.
	12 Acres of Barley.		12 Acres of Clover.

[The American reader will not be surprised to find no notice taken of corn, buckwheat, &c. when he is informed that Ireland, placed between the latitudes 50 and 55, is too far north to produce crops which require a warm sun. The American farmer may appropriate part of the potatoe land to corn, and part of wheat land to buckwheat, &c. EDITORS.]

In the culture of these Crops, the following rules are to be observed.

Potatoes.—Plant one acre for the use of the farmer's family, *i. e.* half an acre of early kinds and half an acre of apple potatoes. An acre well manured and carefully cultivated will produce twenty tons (533 bushels) which will afford a supply of eight stones (112 lb.) for each day throughout the year, besides reserving a sufficient quantity for seed. Plant two acres with cluster* potatoes for the stock, or as a substitute in case of inclement weather, when other crops cannot conveniently be got at, or to supply any deficiency that may occur in any of the other crops. The cluster potatoe is an useful crop, and easily stored, and when well manured and cultivated, the two acres may be expected to produce 60 tons, (9600 bushels) of which 6 tons being reserved for seed, swine, &c. there will remain fifty-four tons for the stock. The potatoes, as daily taken up, are to be immediately succeeded by rape plants.

Cabbages.—Of these the kind most eligible is that of the largest size: the Dutch drum-head is recommended; the plants to be raised on a rich bed from an autumn† sowing, and to be planted in April.‡ These three acres well manured, furnished with good plants in rows three feet asunder and two feet apart in the rows, being carefully cultivated, and containing 35,280 cabbages, at the average weight

* It will be observed, that the times recommended for planting are those best suited to the Irish climate. The American farmer will easily see how to suit the time to the climate of his own country. *Editor.*

† This potatoe, also called Yam, Surinam, Turk, Buck, &c. is of two kinds; the skin of one is red, and on being cut, the heart appears marked with red streaks: the skin of the other is white, and when cut, the inside is of a yellowish color; both grow in a conglomerate (or knobby) form, and produce large crops.

‡ In case of a failure of the autumn sowing in consequence of an inclement winter, the sowing is to be renewed early in the spring, and the plants so raised put out in due time. As these cabbages cannot be expected to arrive to a large size, they should be placed closer, viz. in rows two and an half or two feet asunder, and twenty or eighteen inches apart in the rows.

of 12*lb.* each, will produce 189 tons. As the cabbages are daily cleared away in October and November, the land is immediately to be supplied with rape plants.

Borecole.—The plants for these three acres should be raised from an early spring sowing, and to be planted in May in rows two feet asunder, and twelve inches apart in the rows. The three acres will contain 105,840 borecole plants, that are the average weight of three and an half pounds each, which will produce 165 tons. Such a produce of cabbage and borecole as we have calculated may be safely expected, if attention be given to provide good seed, the land being properly manured and kept accurately clean by the plough, and carefully weeded and earthed, till such time as the growth of the plants renders such operation unnecessary.

Turnips.—About the middle of June these three acres being manured in the same proportion as the other divisions, (not less than 60 cubical yards to the acre) and the seed being sown, and the turnips, in due time, being twice or thrice carefully hoed to about twelve or fourteen inches apart, may be expected to produce 144 tons.

As the crops of turnips and borecole are daily cleared off, the land is to be ploughed (weather permitting) into narrow ridges to lie dry, and to be in readiness for the succeeding crop of barley.

Rape. This we have mentioned as succeeding those of potatoes and cabbages, when the land is cleared by the daily taking up the potatoes in August and September, and the clearing off the main crop in October, it is immediately to be supplied with rape plants previously raised from different sowings from about the beginning to the end of June; the seedlings of each sowing to be pricked out into beds the better to prepare them for planting. If the preceding crop has been cabbages, when they are daily removed in October and November for the use of the stock, the land is each day to be ploughed, and to be planted with rape in the same manner as when the previous crop was potatoes; as the furrows are opened with the plough, the rape plants are to be placed in the beginning of August at about nine inches apart in every second furrow, and as the season advances put them closer in these furrows till about the middle of September. From this time, till the cabbages are all cleared away, the plants may be placed about six inches apart in every furrow, so that the space allotted for each plant may be in proportion to the size at which it may arrive by the approach of winter; by which means the land will be well covered at that

time. The plants in every second furrow will be in rows of about eighteen inches asunder, and will admit the plough for the same purpose as mentioned for the borecole. In every furrow the plants are to be earthed with the hand hoe, and the whole are to be kept accurately clean. These six acres, with careful culture, may be estimated to produce 144 tons.

Barley. Of this the seed is sown as early as the spring season will permit, and on that land which has been occupied by the turnips that have been used to support the stock in December, and also such part of the land as has been cleared of the borecole, which is destined for food in January and February. It is to be sowed also on the six acres of rape; which, with the land above mentioned, will make altogether twelve acres.* This crop of barley may be estimated at 18 tons, *i. e.* 180 barrels of sixteen stones each.† The land formed into narrow ridges, as the turnips and borecole were clearing off, will harrow fine and be well prepared in spring for the immediate reception of barley.

[*To be Continued.*]

REMARKABLE PROPHECY,
RELATIVE TO THE FRENCH REVOLUTION.

From the propensity of the human mind to ascribe to itself the power of prophecy, and to endeavor to remove that veil with which futurity is fortunately enveloped, have principally originated the numerous predictions which are now renewed, and some of which are read with interest. There is, in particular, no want of such as relate to the great catastrophe in France. Nostrodamus has had abundance of followers. Among these, the well-known French writer, Cazotte, is eminently distinguished. His prophecy of the French revolution is much more precise and explicit than oracles of this kind in general are. It has made its appearance in a new literary publication of select works of the celebrated Laharpe. Though reason naturally excites a distrust of visions and predictions, yet the reputation of the narrator demands some attention to the prophetic effusions which he himself heard, in the year 1788, from the lips of Cazotte.

It appears to me, says the aged Academician, as though it had happened but yesterday, and yet the circumstances took place in

* The supposed state of tillage land, in the year 1798, is the same as that described in 1802.

† A stone is 14lb.

the year 1788. We were sitting at table, principally members of the Academy, with one of our colleagues. The company was numerous; it consisted of courtiers, men of letters, and others. We partook of a superb dinner. At the dessert, the Malvoisie and Cape wines had elevated the gaiety of the company to such a degree, that it could scarcely be restrained within any bounds. Chamfort had read to us some of his graceless and licentious tales, and yet the ladies who were present, had not, as usual, recourse to their fans. Many impious jests were launched against religion; one read passages from Voltaire's *Pucelle*, amidst universal plaudits; a second rose, and with a full bumper in his hand, exclaimed—"Yes, gentlemen, I am as sure that there is no God, as I am certain that Homer was a blockhead." A third admired the revolution which Voltaire had effected in the empire of the sciences—"That great man," cried he, "gave the tone to his age; he is read as generally in every anti-chamber, as in the superb apartments of our most illustrious men." One of the guests related, with a hearty laugh, that his hair-dresser had said to him in good earnest: "Look you, sir, though I am but a poor fellow, I concern myself as little about religion, as the grandest of you gentlemen." It was the general opinion, that a political revolution would soon arrive, and that fanaticism must give way to the philosophical spirit of the times. They wished happiness to those whose age still allowed them to cherish the hope of witnessing this great work.

Only one individual of the party appeared to withhold his applause from our conversation: he merely laughed now and then at our enthusiasm. This was Cazotte, an eccentric, but amiable man. He at length broke silence, and said, with the utmost gravity, "Make yourselves easy, gentlemen, you will live to see this great and sublime revolution which you so anxiously desire. Yes, I repeat, that you will live to see it." "That may be," rejoined one of the company; "a man need not be a wizard to foretel any thing of that sort." "Agreed; but it requires more than a common head to know what is to follow. Do you know what will be the consequences of this revolution, and what will become of you all during it?" "Well, let us hear, then," said Condorcet, with a sarcastic smile. "You, M. de Condorcet, will die in prison, and by poison, which you will take to escape the hand of the executioner. So great will be the happiness of this revolutionary era, that people will carry their dose constantly in their pocket."

The whole table was convulsed with laughter. "M. Cazotte," said one of the guests, "this story which you have been telling, is not near so pleasing as your *Diable Amoureux* (an uncommonly entertaining novel, by M. Cazotte.) But how do you come by prisons, poison, and executioners? What have these to do with reason and philosophy?" "'Tis in the very name of philosophy," answered Cazotte, "in the very name of liberty and humanity, that Reason will rule in the manner I predict; it will be the express reign of Reason; for to her alone will altars be erected throughout all France, and the other temples will be shut up." "Upon my soul," interrupted Chamfort, bursting into a contemptuous laugh, "you, Cazotte, will not be one of the priests that will perform the worship of Reason." "I hope not; but you, M. de Chamfort, will be one of the most worthy; for you will open your veins with a razor, but you will not die till several months afterwards." The company looked at each other, and the laughter became still louder. "You, M. de Vicq d'Azyr, will open six veins, one after the other, in a fit of the gout; and die the same night. As for you, Messrs. Nichollai, Bailly, and Malesherbes, you will all three die on the scaffold." "Thank God!" cried Rouchet, "it appears as if the speaker was determined to wreak all his vengeance on the Academy; he has dispatched the Academicians in a terrible way, but as I am not one of their number, he will surely be merciful to me." "You? no; you too, like the others, will expire on the scaffold." "He must have conspired," was now the universal cry, "to exterminate us all together." "No, I have not." "Are we then to be conquered by the Turks and Tartars? and" — "By no means; as I have already said, you will then live under the sway of Reason and Philosophy alone; those of whom you may expect such treatment, are nothing but philosophers, who, like yourselves, will have nothing in their mouths but reason and philosophy." The company now whispered each other, "It is plain, that he is a perfect fool; he always strives to appear eccentric in his jokes." "That may be," said Chamfort, "but this humorist should be more cheerful; his stories smell too strongly of the gallows. But, tell me, Cazotte, when are all these things to happen?" "Scarcely six years will have elapsed before all that I predict will be accomplished." "That is wonderful," at length, exclaimed I (Laharpe), "and am I, then, to make no figure in all these scenes?" "You, Sir, are destined for one of their most extraordinary wonders. You will become a Christian." The room

shook with violent and universal peals of laughter. "Well, cried Chamfort, "I am easy, if we are not to be dispatched until La-harpe has become a Christian. At that rate, we shall never die." "We women come off the best," observed the Dutchess de Grammont, "as we pass for nothing at all in this revolution. I mean not to say, that we shall have no hand in it, but, it is admitted, that our sex——" "Your sex, madam, will not, in this case, protect you; it will avail you nothing that you refrain from intermeddling; you will be treated, without distinction, like us men." "What say you, M. Cazotte? That must certainly be the end of the world." "That I know not, but this I know perfectly well, that you, Madame la Duchesse, will be conveyed in the executioner's cart, in company with many other ladies, with your hands tied behind your backs." "At any rate, then," said the Duchess, "I shall be allowed a carriage covered with black cloth." "No, madam; ladies of still higher rank than yourself will be drawn in a cart, with their hands tied behind them." "Ladies of higher rank? Who can they be?" "The princesses of the blood royal. Of still higher rank than——" Here the company was in visible emotion; a deep gloom overspread the countenance of the master of the house, and they felt that the joke had been carried too far. Madame de Grammont, in order to bring back the conversation to a more agreeable tone, contented herself with observing—"They will, however, let me have a confessor?" "No, Madam, nobody will have any: the last condemned person, to whom it will be allowed as a favor, will be——" He paused a moment—"will be the King of France."

The host rose abruptly from the table, and his example was followed by all his guests. He went up to M. Cazotte, whom he addressed in a pathetic tone: "Dear Cazotte," said he, "your gloomy fancies have lasted too long; you go too far; you might commit yourself and the whole company." Cazotte took his hat, and was about to retire, without saying a word. Madame de Grammont, who always avoided every thing like gravity, detained him, saying, "Dear Mr. Prophet, we have listened long enough to your prophecies concerning us; but you have not said a word about yourself." Cazotte paused for some time; his eyes were bedimmed with tears. "Have you, Madam, ever read the siege of Jerusalem, by the historian Josephus?" "Undoubtedly; who is there but has? But continue, as though I had not." "Well, then, Madam, during this siege, a man went, for seven successive

days, round the ramparts of the city, in the face of the besieging Romans, and of the besieged Jews, incessantly crying, with a voice of thunder, 'Woe to thee, Jerusalem!' On the seventh day, he exclaimed, 'Woe to thee, Jerusalem! woe to myself!' and, at the same moment, a prodigious stone, discharged by the enemy's machines, dashed him into a thousand pieces." After this answer, Cazotte bowed, and withdrew.

Let the reader open the history of the revolution, and he will find how, and in what day, the events announced in 1788 were accomplished in the years 1792, 3, and 4. Laharpe, as it is well known, escaped; but the atrocities of the revolution, which he looked upon as the consequence of what was denominated philosophy, made such an impression upon him, that, in his last years, he became one of the most zealous defenders of that holy religion, which he had before so furiously attacked.

Lond. Mag.

TO THE EDITORS.

GENTLEMEN;

Observing in your last Magazine, Number 8, some strictures respecting astrology, with an historical anecdote of Mr. Dryden, (which anecdote I had seen before in the [London] Gentleman's Magazine, apparently confirmed its truth) I could not help sending you the following incidental fact, as coming within my own knowledge.

I suppose it may now be about twenty years ago, a lady, who made a great profession of what I then called internal religion, went to consult the cunning man (as he was called) respecting her success in the ensuing lottery: he told her, that if she got such a *certain* number on such a *certain* day, she might be sure of a prize; accordingly, she bought that number on the appointed day; the issue was, that it turned up a very considerable prize.* The effect it had upon her was, that by degrees religion became a burden, and at last was thrown aside as an incumbrance.

The above is the general fact; but it being so many years ago, I cannot recollect each particular. Now as I am not an advocate

* This we believe was mere guess-work; for if the astrologer really knew what number would be a capital prize, why did he not secure it for himself? The answer is ready; because he knew nothing about it.

for, nor an adversary to astrology, but only a sincere seeker after truth, I should be glad to have the matter explained, agreeable to the New Jerusalem doctrine, by some of your correspondents; for though I never did, nor ever had any inclination to apply to astrology for the knowledge of any future event, as it appeared to me rather unlawful; yet I should be happy in having the matter unfolded, as it may not only dissipate my clouds of ignorance in that matter, but it may perhaps be a means of setting at liberty some, who may have been entangled in the designing subtlety of astrologic tricking.

Whether, in the above instances, the knowledge attained was by immediate intercourse with permitted spirits, or conveyed mediately by spirits through the means of the astrologer's ideas, respecting particular situations of the heavenly bodies; (as all phantasies are instigated in man by spirits who are in those phantasies;) yet this we may conclude, that as the Lord is Divine Order itself, in all and every the most minute incident of his Divine Providence, it certainly was permitted by divine wisdom for divine good; perhaps, permitting the lesser evil, to prevent the greater, as the Jews were permitted to deny the Lord to prevent their believing and profaning.

The author from whom you have taken the abstract, I think, goes too far, when he says, that the celestial bodies (as they are called) have no influence on this world. Let any man look at the ebbing and flowing of the tide; and the periodical affections of maniacs, and then be bold enough to say, if he can, that the moon's influence has no effect either upon the rational or material creation in this our globe. The moon most certainly, as it appears to me, being an external correspondent to faith, as described in the WORD, has undoubtedly a natural influx into, and regulates the motion of water; but I may be wrong, and trusting that some one of your kind correspondents will set this matter in its proper light, I remain with sincere affection,

Yours, &c.

AMBUS.

In the last Number of the Magazine, where astrology is treated of, we gave no opinion of our own on the subject; but left the reader to draw his own conclusions. However, as we since understand, that some have taken up the question on one side, and some on another; while others again are in anxious suspense, and know not what to think of the science; we now

find ourselves at liberty to declare our sentiments in a plain and candid manner, but nevertheless in the most pointed and decided terms. And this we do purely for the sake of truth, that the members of the New Church may be put on their guard, and not suffer themselves to be seduced by that dangerous and delusive species of *naturalism*, usually called *astrology*.

We are sensible, that in thus delivering our opinion, we may incur the displeasure of some who are particularly attached to such studies; but as we do not mean any offence, but on the contrary, a real service to them, as well as to the rest of our readers, we shall proceed in our remarks, without any further apology.

Astrology, then, is the art of foretelling future events, by the different aspects, positions, and influences of the planets and other heavenly bodies. This science is by some divided into two distinct branches, viz. *natural* and *judicial*. To the former belongs the prediction of natural effects, such as tides, eclipses, the changes of weather, winds, storms, hurricanes, thunder and lightning, floods, earthquakes, &c. This art properly belongs to natural philosophy, being rather a part of *astronomy* and *acrology*, than of what is commonly understood by *astrology*; and is only to be deduced, *a posteriori*, from phenomena and repeated observations. Yet even here the science is not to be depended upon, except in those changes which are fixed and constant, as the regular seasons of the year, eclipses, tides, &c. from a proper knowledge of which arises the art of making calendars and almanacs.

Judicial astrology, on the other hand, is the pretended art of foretelling future *moral events*, or such as have a dependance on the free-will and agency of man, as if they were directed and determined by the influence of the stars. This is the kind of astrology which is generally understood by the word, and to which we mean to confine our present remarks. This includes all the idle conceits about the horary reign of planets, the doctrine of horoscopes, the distribution of the houses, the calculation of nativities, fortune-telling, good or bad hours of business, the event of wars, sieges, battles, and private quarrels, courtships and marriages, scars or other marks on the body, and such like fatalities, which are no better than a mass of mere levities, and may be plainly confuted by experience, as well as by sound reason.

In our inquiry into this subject, two things are to be considered:

1. Whether there be any truth in the science, or not.

2. Whether or not it ought to be pursued; and the consequences of such pursuit.

As to the first, let it be remarked, that the most learned men, whose successful inquiries into the secrets of nature have made their names respectable in every country of Europe, are decidedly against it, as a mean and contemptible imposition on the weakness of the ignorant, and as a science which has no real foundation in truth. This we believe to be the fact; although we are well aware, that many circumstances have at times occurred, which appeared to stamp the authority of truth upon the astrologer's predictions. By these occasional appearances of truth, many are deluded, and the cunning man himself confirmed in his art. Such are the fallacies of nature, not only in astrology, but in many other natural sciences. And if a man suffers himself to be deluded by a mere appearance, and at the same time confirms himself therein, we may rest assured he will never arrive at the genuine truth.

It is true, the moon has a natural influence upon the waters of our globe: so has the sun, and every other body in the heavens, in proportion to their magnitude and distance. This is agreeable to the fixed laws of gravity, according to which every part of the material world is governed. But the same influence is equally exerted upon the solid parts of the earth; and the only reason why its effects on them are not so evident and perceptible, is because they want the property of fluidity!

As to the periodical affections of maniacs, which some may suppose to be an incontestible evidence, that natural influences govern spiritual things, such as the faculty of reason, &c. in man, this is an appearance of nature, and a mere fallacy of the senses; for it is an established law of creation, which holds good in every possible case, that spirit flows into, and operates upon matter, and not matter that flows into, and operates upon spirit. It appears, indeed, as if there were a certain natural influence proceeding from the moon, which regulated and governed the rational powers of some individuals, and in others destroyed them altogether. But this is a mistake: natural or material things can only operate upon what is natural in man: thus upon the material substances which compose his bodily frame, and by no means upon the faculty of rationality, which in itself is above the sphere of nature, and consequently secure from all the assaults and storms

of this lower world. Nevertheless, if the material substances of the brain, with the fluids contained therein, be either injured or deranged, in that case the faculty of reason, which properly speaking belongs to the soul, cannot descend into, and be properly received by the brain, but is obstructed, perverted, and irregularly transmitted to the speech and actions. The case is similar with the sight of the eye, and the eye itself: it appears as if the eye saw, when in reality it is the *understanding* that sees through or by means of the eye. Yet if that organ of sight receive any external injury, either by an immoderate influx of natural light, or by any other means, the eye is no longer fitted to convey the sight of the understanding into the material world: but, for all that, the understanding, which is the true sight, remains un hurt in its own sphere, and looks down with contempt on all the tumults and distractions of matter. Just so it is with the lunatic, or the man whose bodily constitution has received some injury, either in an external way, or by some violent emotion within; his brain, which is the mere *organ* of rationality, is some how or other disturbed, and in consequence thereof his reason cannot exert and manifest itself as before: but, notwithstanding all this, his powers of rationality, being of a spiritual nature, are in themselves unimpaired, and after death he enters into the full enjoyment of his faculties like another man.

After all, what is the influence proceeding from the moon? and why is it not *always* operative in the lunatic? The maniac, we know, is only affected *periodically*, according to the *changes* of the moon: but why is not this affection *constant*, seeing that the same laws of gravity are perpetually acting, the same natural influence perpetually proceeding, and the same aspect of the moon perpetually directed towards our globe*—the different appearances of the moon being only changes of its *enlightened* aspect, and not of its *real* aspect? The fact seems to be, that such effects are produced by the laws of *correspondency*, according to which spiritual causes operate upon natural subjects; in which case the *efficient* and the *instrumental* cause are so united in one, that to the sensual man it appears as if the latter were the *sole* cause of a produced effect.

* The libration of the moon, or that small trembling motion which it seems to have, as if balancing on its own axis, does not in this case amount to an exception.

This might be illustrated by many things in nature ; but we shall only adduce the following instance, which is similar to the periodical affections of maniacs. All men are subject to the influence of sleep ; and this influence returns periodically, that is, every night on the approach of darkness. Now it appears as if there was an influx of darkness, at such times, into the eye, causing sleep ; just as there appears to be an influx of changeableness, from the moon, into the brain of a lunatic, causing insanity ; and if a person be so disposed, he may in both cases equally confirm himself in favor of nature, to the entire exclusion of all spiritual agency whatever. But the fallacy is easily detected, when we consider, that all action must proceed from spirit to matter ; and that in order to be manifested in the material world, there needs only such a disposition, or congruity, in natural things, as fits them to receive the operation of things spiritual. This fitness, or right disposition of the parts of matter, in respect to spirit, is what we call *correspondency*, according to the laws of which the spiritual and natural worlds are united. So in the above case, when the darkness of night approaches, the natural light, which corresponds to the understanding, departs from the eye ; and when this correspondence is interrupted, there is no longer that strict conjunction between the understanding and the eye, which subsisted previous to the departure of natural light. Hence it is, that the understanding retires inward, and becomes in a manner quiescent ; while the natural powers of the eye are suspended, not possessing the ability even to keep it open. This is sleep.

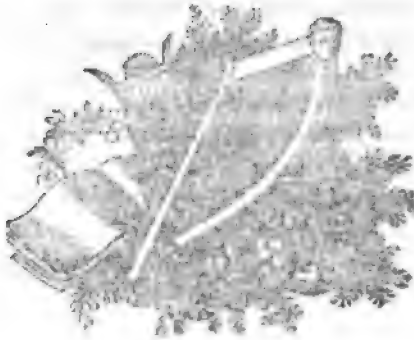
The same reasoning will hold good in regard to the periodical affections of lunatics, and in all other cases where there is any appearance of matter flowing into, operating upon, and governing things spiritual.

But to return.

[*To be continued.*]

Captain Patridge, of the United States Engineers, has lately ascertained, from a barometrical calculation, the altitude of Mount Washington, (the most elevated peak of the White Mountains, in N. Hampshire) to be 6284 feet above the sea, and 4460 feet above its base. He has also ascertained the height of Kensington Peak, the highest of the Green Mountains, in Vermont, to be 8879 feet above the sea, and 2802 feet above its base.

Nat. Int.



FOR THE LUMINARY.

AN ADDRESS TO INDIFFERENCE.

To thee, INDIFFERENCE ! I appeal,
 To tranquilize the woes I feel,
 'Gainst Love, 'gainst Hope, 'gainst Fear to steel
 This aching heart ;
 With apathy my bosom heal,
 No more to smart.

Take all these phantoms from my view,
 Of Love sincere, of Friendship true,
 Deceiv'd by *all*, to thee I sue,
 For quiet ease ;
 Expunge, with soft Oblivion's dew,
 My mind's disease.

Remove these feelings' fervid glow,
 This source whence joys and sorrows flow,
 This power to raise and cherish woe,
 Thou canst allay ;
 These wounds of spirit sad I know,
 Oh ! take away.

No more Ingratitude shall pain,
 Nor cold Unkindness grieve again,
 But calm and placid as the main,
 When summer smiles ;
 Secured by thee from Passion's reign,
 And Pleasure's wiles.

Indifference, through this vale of woe,
I'll strive thy tranquil ease to know,
But yet, my breast with love shall glow,
 With love divine ;
Careless alone to things below,
 Peace shall be mine.

M. A. W.

August 21, 1812.

FOR THE HALCYON LUMINARY.

ON CHARITY.

O CHARITY, thou heaven-born grace !
All tender, sweet, and kind ;
A friend to all the human race,
 To all that's good inclined.

The man of charity extends
 To all his liberal hand ;
His kindred, neighbor, foes or friends,
 His pity may command.

He aids the poor in their distress,
 He hears when they complain ;
With tender heart delights to bless,
 To lessen all their pain.

The sick, imprisoned, poor, and blind,
 And all the sons of grief,
In him a benefactor find ;
 He loves to give relief.

But Oh, how mourns his feeling heart,
 While men in sin delight,
From Jesus and his laws depart,
 And sink in endless night.

Fain would he rescue these from woe,
 So tender is his mind ;
For all he prays, or friend or foe,
 For like his Lord he's kind.

FOR THE HALCYON LUMINARY.

AN ODE ON DEATH.

Of DEATH, the destroyer, dark shadow's dread King,
 The terror of mortals, we fearless will sing;
 Secure in our Saviour, his darts we defy;
 For in Jesus we live, though by Death we must die.

Then dear Christians below,
 Fear not Death as a foe,
 For he leads us to life, and relieves us from woe.

Here, with sickness afflicted, by sorrow oppress'd,
 With temptation surrounded, our souls find no rest;
 Till by faith we know Jesus, then grateful we see,
 That our pain leads to pleasure, when Death makes us free.

Should, then, Christians below,
 Fear Death as a foe,
 When he leads them to joy, and relieves them from woe?

Were we in some large spacious city immur'd,
 With walls high surrounded, by darkness obscur'd;
 Should we grieve and lament if those walls were thrown down,
 Though light, life and joy, should our liberties crown?

Then dear Christians below,
 Fear not Death as a foe,
 For he leads us to life, and relieves us from woe.

How few are there living, who age have attain'd,
 Whom the death of some relative dear has not pain'd!
 But if christian believers, we need not deplore,
 For Death will unite us, to part never more.

Then dear Christians below,
 Can you think Death a foe,
 When he leads us to bliss and relieves us from woe?

Not only our friend, lov'd and lost shall we meet,
 But angels rejoicing our coming will greet;
 With all those great good men, in history shown,
 We shall see and converse then, and know as we're known.

Then dear Christians below,
 Fear not Death as a foe,
 For he leads us to life and relieves us from woe.

Here, darkly we see, and imperfectly know,
 There our Saviour his transcendent glory will show ;
 Let us live, then, in love that we dying may sing,
 " O, Grave ! where's thy victory ! Death ! where's thy sting !
 Thus Christians below,
 Dread not Death as a foe,
 Since he leads them to life, and relieves them from woe.

M. A. W.

From the Maryland Gazette.

[The following sweet and touching lines were written by the Hon. St. George Tucker, of Virginia, on being solicited to know why he had ceased to court the inspiration of the Poetic muse. They are full of feeling, simplicity, and truth, and cannot but find their way to the heart. In them we find an elevation of spirit, which can look back on the changes of time with a dignified complacency, unmingled with regret, and a lively christian hope, which points to the future, and seems to anticipate the joys of the Beatified Good. It was not from the rich treasures of his highly cultivated mind that this venerable man derived this desirable temper, but from the study and observance of the mild injunctions of the Father of Peace. Such a state of mind alone is happiness—to all, then, it is desirable ; and happily, to all attainable. " Let the hopes of your age be fixed on your God."]

Days of my youth ! ye have glided away ;
 Hairs of my youth ! ye are frosted and grey ;
 Eyes of my youth ! your keen sight is no more ;
 Cheeks of my youth ! ye are furrowed all o'er ;
 Strength of my youth ! all your vigor is gone ;
 Thoughts of my youth ! your gay visions are flown.

Days of my youth ! I wish not your recal ;
 Hairs of my youth ! I'm content you should fall ;
 Eyes of my youth ! ye much evil have seen ;
 Cheeks of my youth ! bathed in tears have ye been ;
 Strength of my youth ! why lament your decay ?
 Thoughts of my youth ! ye have led me astray.

Days of my age ! ye will shortly be past ;
 Pains of my age ! yet a while ye can last ;
 Joys of my age ! in true wisdom delight ;
 Eyes of my age ! be religion your light ;
 Thoughts of my age ! dread ye not the cold sod ;
 Hopes of my age ! be ye fix'd on your God !

LINES,

On the folly of ascribing to Divine Vengeance, accidents which result from
human indiscretion.

In pious mood, Sir Bigot cries,
 " Behold ! a judgment from the skies !
 " See Richmond in despair !
 " No grief like this had rent her heart,
 " Secure from every hostile dart,
 " Had virtue flourished there.

" Those flames, in anger sent to burn,
 " With ashes fill the mighty urn,
 " And——though I quake to tell—
 " This vestibule to scenes below,
 " Now laid in dust and ashes low,
 " Has fill'd the vaults of hell !"

And think'st thou, miserable elf !
 That GOD, vindictive as thyself,
 Begins a hell on earth ?
 Avaunt ! avaunt ! no more blaspheme !
 No longer urge the impious theme,
 Stamp'd with Satanic birth.

Mourn (if thou canst) the cruel doom,
 That buried in one common tomb,
 Worth, virtue, age and youth ;
 Mourn, with Virginia, many a son,
 In valor, honor, ne'er outdone ;
 Daughters of matchless truth.

Mourn, if thou canst ; but ah ! forbear
 To charge on Heaven the fatal snare,
 For Heaven delights to save !
 Bright the REDEEMER's form appears,
 Bids mourners smile amidst their tears,
 And *hope* beyond the grave.

CHARITY.

ELEGANT EPITAPH.

Underneath this stone doth lie,
 As much virtue as could die ;
 Which, when alive, did vigor give
 To as much beauty as could live.

VARIETY.

"But, alas! what is taste : A discourse of the mind,
 Though seductive, infirm—and though prais'd, unrefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

A PEASANT AND AN EMPEROR.

A Persian emperor, when hunting, perceived a very old man planting a walnut tree, and, advancing towards him, asked him his age. The peasant replied "I am four years old." An attendant rebuked him for uttering such absurdities in the presence of the emperor. "You censure me without cause," replied the peasant. "I did not speak without reflection; for the wise do not reckon that time which has been lost in folly and the cares of the world; I therefore consider that to be my real age, which has been past in serving the Deity, and discharging my duty to society." The emperor, struck with the singularity of the remark, observed, "Thou canst not hope to see the trees thou art planting come to perfection." "True," answered the sage, "but since others plant that we might eat, it is right that we should plant for the benefit of others." "Excellent!" exclaimed the Emperor; upon which, as was the custom whenever any one was honored with the applause of the sovereign, a purse-bearer presented the old man with a thousand pieces of gold. On receiving them, the shrewd peasant made a low obeisance, and added, "O king, other men's trees come to perfection in the space of forty years, but mine have produced fruit as soon as they were planted." "Bravo!" said the monarch, and a second purse of gold was presented, when the old man exclaimed, "The trees of others bear fruit only once a year, but mine has yielded two crops in one day." "Delightful!" replied the Emperor, and a third purse of gold was given; after which, putting spurs to his horse, the monarch retreated, saying, "reverend father, I dare not stay longer, lest thy wit should extinguish my treasury."

CHARACTER OF A MAN OF SPIRIT.

I am reputed by some of my acquaintance to want *spirit*, and it is for no other reason, but that I do not live above my income. I have spirit enough to keep out of debt, and endeavor to make all my friends welcome, when they visit me; but, when I make an entertainment, they cry it is not done with spirit, though it is always as elegant as my circumstances will allow. I know several of

these men of spirit who are mean-spirited enough to borrow money of me. Our gaols swarm with men of spirit, and our streets are crowded by children, whose parents were persons of spirit. There are men of spirit in all degrees, from the merchant to the porter, who ridicule frugality and all economy, which prevents superfluous expense. By these persons, a man that is frugal is said to be miserable; and economy is despised as the want of spirit. I am convinced, that, if men of spirit were to become a little less vain and ostentatious, it would be of great advantage, not only to themselves, but to the community; for, it is notorious, that they too often keep up their spirit at the expense of the public, and it does not appear to me that they are influenced by a good spirit, when they ruin a tradesman, by getting into his debt for superfluities, or, when they take in a friend, for their surety, to keep up their credit. I know several men of spirit who wear the taylor's clothes. I am often blamed by these people, for not appearing oftener at public diversions; but, I can divert myself, and family, without going to the play-house every other evening, in the winter, and to the gardens or baths, in the summer, four or five times a week. Though I am condemned by these gentlemen, as a mean spirited, and unpolished niggard, yet, my conduct enables me to provide for my family, all the necessaries of life, and, for myself, a perpetual succession of peaceful pleasures, without the risk of my independence, my virtue, my health, or my fortune: all which are continually shaken with the desperation of a losing gamester, by our modern men of spirit.

GEN. BAUER,

IN 1712, when the Russian army occupied Holstein under Menzikoff, commanded the cavalry. No one knew any thing about his origin; even his native country was almost a secret. He was then encamped near Husum. One day he invited to dinner all his brother officers, and some other persons of distinction. When the party were assembled, he sent for a miller and his wife from the neighborhood. Such an invitation from a commanding officer alarmed the worthy couple. But Bauer did every thing in his power to inspire them with confidence. He wished them to dine with him; he wanted some information respecting the country. They were seated by him at table, and during dinner he asked the miller a number of questions concerning his family. This had

the desired effect and loosed the miller's tongue. He related to his excellency, "that the mill had belonged to his father, that he inherited it as the eldest son. Two brothers were tradesmen, a sister was married to one of the same business; and God had blessed him with a family of four children. "So you were *three* brothers," said the general. There *were* four of us," answered the miller; (who did not wish perhaps to rank a famous soldier with millers) "the fourth enlisted as a soldier, but we have never heard of him; he must have been killed."

It is easy to conceive the effect this conversation produced on the other guests. But Bauer would not notice their astonishment till he could raise it still higher. "Gentlemen!" he exclaimed, "you were always anxious to know my origin. I was born here, and you have heard the history of my family " He then embraced the miller and his wife as their long lost brother. The next day he regaled them all in the mill where he was born, made valuable presents to his relations, and sent the miller's only son to Berlin, who afterwards had the honor of propagating the name of Bauer.

NATURAL HISTORY OF THE ELEPHANT.

The elephant is reckoned the largest of all land animals, and, next to man, is the most sagacious. Its height is from seven to fifteen feet. And although so large and unwieldy, it will swim. It has a long trunk formed of many rings, which answers the purpose of hands to feed itself. The eyes are extremely small, the legs very short, and the tail like that of a hog. The feet, although undivided, have five hoofs round their margins. In the upper jaw are two vast tusks of six or seven feet long, from which we obtain our ivory. In droves nothing is more formidable. Wherever they march, the forest falls before them. It would require a whole army to repel them, when thus united, or enraged, or in their rutting time, when they are seized with a temporary madness. They cannot live far from water. The elephant is so fond of music, as to be capable of learning to beat time, move in measure, and join its voice in concert with the instrument. In Africa it still retains its natural liberty. No animal, when tamed, is more courteous, obedient, and affectionate. It kneels to receive its rider. It will draw chariots and shipping, and frequently carries cannon, and small towers with soldiers in them to battle, with great strength, courage, and perseverance. Many have lived to 120

and 130 years. The Africans, who take them in pit-falls, very often eat their flesh. A slight wound behind the ear is fatal to them.

The following is a remarkable instance of its sense and love of glory. An elephant being directed to force a large vessel into the water, was found too weak. The master sarcastically desired the keeper to take away the lazy beast, and bring another. The poor animal was so affected at the reflection, that he instantly repeated its efforts, fractured its skull, and expired.

Let not man boast his attachment to glory, when he is thus equalled in the most eminent examples, by the brute creation.

REFLECTIONS ON ANIMAL REPRODUCTIONS.

It was a long time supposed, that animals could only multiply by eggs, or by producing young alive; but we have since found that this principle is liable to exceptions, as we have discovered certain animal bodies, which can be divided into as many complete bodies as we please; because what is wanting to each piece, when thus separated, is soon repaired. It is no longer doubted that the polypus belongs to the class of animals, though it much resembles plants, both in its form and manner of propagating. The bodies of these insects may be cut in any way, and into as many pieces as they are cut, there will be so many complete polypuses. Even from the skin, or smallest bit cut off from the body, there will grow one or more of the polypuses; and, if the several little bits cut off are put together by the ends, they unite, and become one and the same body. This discovery gave rise to other experiments: and it has been found, that the polypus is not the only animal which can live and grow, after having been cut in pieces. The earth-worm also multiplies when cut in two; to the tail part there grows a head, and the two pieces become two complete worms. After having cut the worm in two, it would be to no purpose to put them together, in order to unite them. They would not join. They remain some time in the same state, except that they grow more or less thin; then there appears at the end of one of the pieces a little whitish pimple, which gradually enlarges and lengthens. Soon afterwards, the rings are seen, at first very close together, but insensibly extending on all sides. New lungs, new heart, new stomach, and many other organs, form with the rest. The following experiment may daily be made with snails.

Cut off the head, without going much below the two principal horns, and at the end of a certain time, the head will grow again. It is the same with lobsters' claws. If one of them is broken off, and the lobster afterwards put into the river, it will, in a certain time, get a new claw. Another very wonderful experiment has been made, by M. Duhamel, upon the leg of a chicken. After the leg bone, which had been broken, was perfectly recovered, and the calus formed, he cut off all the flesh of that leg, to the very bone; those parts grew again gradually, and the circulation of the blood was again restored. We are convinced, then, that some animals are perpetuated by being cut and divided, and that certain insects are produced in the same way as a branch shoots out of the trunk of a tree; that they may be cut in pieces; and that the smallest of these pieces will produce others; that they may be turned inside out like a glove, and still continue to live, eat, grow, and increase their kind. Here there arises a question, which no naturalist possibly can resolve in a satisfactory manner. How does it happen that the parts cut off grow again? It must be presumed, in this case, that the germ is spread over the whole body, whereas in other animals it is confined to certain parts of it. The germ develops itself as soon as it receives proper nourishment: thus, the cutting the animal only supplies the germ with the nutritive juices, which would otherwise have flowed elsewhere, had not their course been diverted another way. Each bit of a polypus or worm contains in itself, like the bud of a tree, all the intestines necessary for the animal. Those parts essential to life are dispersed over the whole body, and there is a circulation even in the smallest particles. Besides this, we cannot comprehend all the means which the Author of nature makes use of to dispense life and feeling to such a prodigious multitude of beings; neither have we a right to maintain, that the animals above mentioned are the only exceptions to the general rule, in regard to the manner of increasing. The fertility of nature, or rather the infinite wisdom of the Creator surpasses all our weak conceptions. The hand which formed the polypus and the earth-worm has proved to us, that when necessary, it can make the animal form and constitution like simples or plants. It has done it still more in other cases; and, descending gradually, has arrived at the utmost limits of animal nature. But these limits are unknown to us. Let us, therefore, have a humble sense of our ignorance; let us admire and adore the supreme wisdom.

NATURAL HISTORY OF THE HARE.

This weak and defenceless creature is the most persecuted of animals. But to compensate its danger, it is remarkably timid and cautious, which makes it perpetually attentive to every alarm. That it may be apprised of distant danger, so as to effect a timely escape, nature has provided it with such long ears, as convey sounds almost like speaking trumpets. And to enable it still more to perceive its danger, the eyes are so prominent as to be capable of discerning objects almost behind them. It is so watchful as to sleep with the eyes open. And as it depends on flight for its safety, the muscles are strong, and without fat; so that the animal has no superfluous burthen to impede its fleetness, which still to increase, nature has provided it with long legs.

We are peculiarly proud to give the following delicate and exquisitely beautiful effusion as *native American*. It was written by a youth long endeared to us by the ties of friendship and early intimacy. The author is the celebrated Mr. JOHN H. PAYNE, better known by the appellation of the young American Roscius. EDITORS.

On the deck of the slow sailing vessel alone,
 As I silently sat, all was mute as the grave!
 It was night: and the moon brightly glittering shone,
 Lighting up, with its lustre, the quivering wave.

So bewitchingly mellow and pure was that gleam,
 Which she darted while watching o'er nature's repose,
 That I thought it resembled Christianity's beam
 When it softens and soothes, without chafing our woes.

And I felt such an exquisite wildness of sorrow,
 As I gazed at the tremulous glow of the deep,
 That I longed to prevent the intrusion of morrow,
 And stay there for ever to wonder and weep.

 HISTORICAL ACCOUNT OF THE ISLE OF MAN.

The name of this island seems to have been derived from Mona, the name by which it was called by Julius Cæsar. Phny calls it Monabia, and Ptolemy Monæda, which are supposed to signify the more remote Mona, to distinguish it from the island of Anglesea, which the Romans also called by the name of Mona; yet other writers have imagined, that it received its present name from the Saxon word *mang*, which signifies *among*, from its situa-

tion between the kingdoms of England, Scotland, and Wales, and that hence arose the expression *Mancks-men*, *Mancks-language*, &c.

This island was inhabited by the Britons in the time of the Romans; but when they were afterwards dispossessed of the greatest part of their territories by the Saxons, Picts, and Scots, it became subject to the latter; and we are informed by Orosius, that towards the end of the fourth century, both Ireland and the Isle of Man were inhabited by the Scots, and that the present inhabitants appear to be the descendants of the ancient Scots, from their language, which still bears a near affinity with the Erse, and differs but little from that spoken in the Highlands of Scotland, and by the Irish. The Norwegians, however, during their repeated invasions of Britain, conquered this island, as well as most of the western isles of Scotland, over which they set up a king, who had a title of King of the Isles, who chose the Isle of Man for the place of his residence; but in consequence of a treaty between Magnus IV. king of Norway, and Alexander III. king of Scotland, concluded in the year 1266, the western isles, and Man among the rest, were ceded to the Scots; and in 1720, Alexander having driven the king of Man out of the island, united it, together with the rest of the western isles, to the crown of Scotland. However, Henry IV. king of England, obtained the possession of the Isle of Man, and gave it to John Lord Stanley, in whose family it continued till very lately, when the last Lord Stanley, Earl of Derby, dying without issue, the Duke of Athol, his sister's son, succeeded him as Lord of Man and the Isles, and continued in the possession of the Island till it was purchased by his present majesty of the late Duke and Dutchess of Athol, in the fifth year of his reign.

[It being the usual custom of the Roman governors to advertise the senate and people of such material things as happened in their respective provinces; in the days of Tiberius Cæsar, the Emperor Publius Lentulus, at that time being President, wrote the following epistle to the Senate concerning Christ.]

"CONSCRIPT FATHERS,

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us; and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the SON OF GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely; with a very reverend countenance, such as the beholders may both

love and fear; his hair of the color of a silberd full ripe, plain to his ears, whence downward it is more orient of color; somewhat curling and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear and quick. In reproof terrible, in admonishing courteous, in speaking very modest and wise. In proportion of body well shaped. None have seen him laugh, but many have seen him weep. A man for his singular beauty surpassing the children of men."

"Every one for himself, and God for us all." Whatever truth, under certain restrictions, there may be in this saying, as it is too frequently quoted, it has proved hurtful and destructive. Hereby all PUBLIC SPIRIT and DISINTERESTEDNESS is struck at, and man is left to sink and dwindle into an arrant muck-worm. In consequence of being governed by it, (unexplained and undigested) man has indulged his own proprium and self-love to such a degree, as to become his own idol: his natural, civil, and religious connections, with the rest of his fellow-creatures, have been hereby undermined and lost sight of, and charity swallowed up in the whirlpool of SELF. "Help thyself, and God will help thee," is a just and true saying; but "help thyself, and leave others to God," has neither equity, truth, nor scripture in it. It is so directly contrary to "bearing one another's burdens," and to the same Apostle in another place, "Look not every man on his own things, but every man also on the things of others," that it misguides the simple, and leads the plain wayfaring traveller astray.

It is a correct observation, that the office of a priest ought to be entirely detached from all worldly concerns; and we have no doubt but this will be the case, hereafter, in the *New Jerusalem Church*. Yet there seems to be an exception at the commencement of a church, from the nature of usz, which requires that something should be done, though in an imperfect manner, previous to the full establishment of order. This was the case with the primitive Christian Church. The Scribes and Pharisees,

the heads and rulers of the then established Judaism, would not forsake their honorable situations to follow so humble and mean a master as they esteemed our Lord. He therefore invited fishermen, who were plain, simple, and even illiterate men. These were to be priests of his New Church, and in the mean time to labor with their hands for a subsistence. Paul likewise was a tent-maker and worked at his business. Nevertheless, all this, I believe, was agreeable to divine order, being the most probable and effectual means of raising a New Church distinct from the Old; and therefore it all tended to prepare the way for the full establishment of order, when the Church should arrive at a state of maturity, and consequently when the priesthood should be entirely set apart from all functions of a civil nature.

It is highly probable, the Lord will make use of similar means to bring about the establishment of his New Jerusalem Church. And when I see that it has actually commenced in such a way, I make no doubt but the protection of the Lord will be over it, who alone is able to bring strength out of weakness, and order out of confusion.

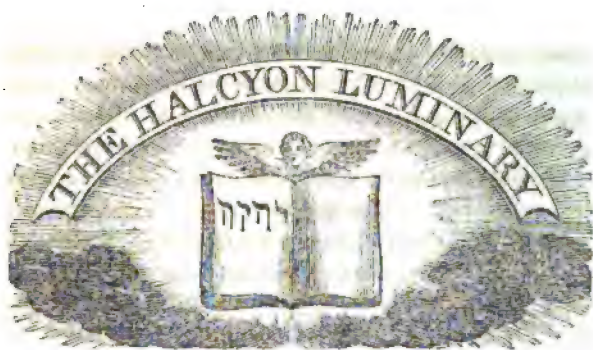
A RUSSIAN HYMN.

The following solemn and impressive hymn is copied from "Carr's Northern Summer." This hymn, it is said, is generally recited over a corpse in Russia, previous to its interment:

"Oh! what is life! a blossom! a vapor or dew of the morning! Approach and contemplate the grave. Where now is the graceful form! where the organs of sight! and where the beauty of complexion!

"What lamentation and wailing, and mourning, and struggling, when the soul is separated from the body! Human life seems altogether vanity; a transient shadow; the sleep of error; the unavailing labor of imagined existence; let us therefore fly from every corruption of the world, that we may inherit the kingdom of heaven."

In thy choice of a Wife, take the obedient daughter of a good mother.



AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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CORRESPONDENCES.

[*In continuation from page 388.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt. vi. 33.*

When JESUS CHRIST said "*Search the Scriptures;*" and especially when he added the sacred and powerful motive to such search, "*For they are they which testify of ME,*" he must surely mean to inform the unbelieving Jews, that there was something more contained in the sacred records, than what they had before been accustomed to believe; and that this something was a divine testimony concerning himself, the INCARNATE GOD, which was to be found, not in a few detached sentences interspersed only here and there with a sparing hand, so as to render the search at once difficult and of doubtful success, but was diffused throughout the whole mass of the divine volume, constituting the substance, the vitality, the sanctity, and the unfathomable wisdom of all its most minute parts and particulars. For had this not been the case, why should the Jews be required to *search* for such a testimony? They, no doubt, had frequently, like the disciples above mentioned, read or heard the scriptures both of Moses, of the Prophets, and

of the Psalms, and yet, it is plain, they had never discovered, either in their reading or hearing, that these holy writings testified at all to the divine person of the BLESSED JESUS. But how shall we account for so strange a circumstance, that a people, who entertained the highest possible respect for the writings of a lawgiver whom they believed to be inspired of God, and who were also in the daily habit of reading or hearing those writings, should, nevertheless, overlook the one grand testimony contained in them, which was, of all others, the most, the only important? It is impossible to assign any reason for so criminal an oversight, but the grossness of their ideas, in looking no deeper than the sense of the *letter* of their favorite books, and in not apprehending, as they ought to have done, that the inspired word of THE MOST HIGH must needs involve some higher sense and meaning relating to himself, his kingdom, his church, and his providence. It is impossible, therefore, to assign a reason why JESUS CHRIST should call this people to *search the Scriptures*, and to search also for a testimony concerning himself, unless we suppose that this testimony was contained in and concealed under *every part* of the letter and history of the Inspired Volume, and though "*hid from the wise and prudent*," was ready to be revealed unto the humble and the simple, who were desirous to find it for their spiritual edification and blessing.

And if this reasoning be seen to be conclusive, what sublime and edifying ideas doth it present to our view respecting the contents of the Holy Volume! And with what new eyes are we taught to read, and with what new ears to hear, the consecrated pages of its wonderful history! For if the testimony concerning the GREAT REDEEMER be infused into every part of the Holy Records, so as to constitute its very life and soul, by forming its internal *spiritual* sense and meaning; if a divine life and idea thus animates, not only the general body of the Sacred Book, but also every sentence, expression, character, and incident; then what a sanctity of heavenly importance, what a sublimity of heavenly instruction, is immediately annexed to what must otherwise appear destitute of both! Then the devout reader of the Blessed Volume, like the patriarch Jacob awaking out of sleep, is constrained to exclaim, "*Surely the LORD is in this place, and I knew it not; this is none other than the house of GOD, and this is the gate of heaven.*"* For then, whilst Jesus Christ is seen and con-

* Gen. xxviii. 16, 17.

fessed in the living records, every thing becomes interesting, every thing sacred and edifying, because every thing is seen to be full of the divine spirit and life of that INCARNATE GOD ; and whilst it bespeaks his presence, it conducts to him, and infuses more or less of his divine power, benediction, wisdom, and salvation, into the pénitent and believing mind. In this case, we are no longer offended at apparent trifles, or even at apparent contradictions, in the sacred history, because we are enabled to discern, that what is apparently trivial, or apparently contradictory in the *letter*, is otherwise in the *spirit*, where all is full of dignity and of harmony, because all alike testifies to the INCARNATE GOD, his kingdom and church. In this case too, from the dawning and discovery of the SUN OF RIGHTEOUSNESS in the divine volume, its face, and that of its contents, assume a new complexion and character, in like manner as from the rising of the material sun on this world of nature, all its objects, which were before involved in darkness, are seen and viewed as to their real features and beautiful proportions. The *persons* therefore recorded in the Sacred Pages are no longer regarded as mere persons of men ; nor the places as the mere habitations of men ; nor the *events* as what respect only human contingencies here below ; nor the *animals* and *plants* as the mere creatures and growth of this lower earth ; but whilst the believing eye is elevated to JESUS CHRIST, it catches, and beholds in them all, both generally and individually, some blessed trait of his divine countenance, some signature more or less conspicuous and brilliant of his eternal kingdom, power and glory. Thus all the patriarchs, the prophets, the judges, and the kings of Israel, being seen as representative figures of the GREAT REDEEMER,* in their several histories we read his history ; in the several events of their lives we read the events of his life, and of that of his church or people. And thus too, there is not a country, a city, a river, recorded in the sacred history, but what was intended to open to the enlightened eye of the devout mind some blessed and animating prospect of that *spiritual*, that eternal world of living realities, in which all the natural things of this lower world originate, and of which they are at once the representative figures and truest manifestations.

That there is nothing either vague, or visionary, or enthusiastic, in these ideas, but that, on the contrary, they are grounded in cer-

* The ancient patriarchs, prophets, priests, and kings, were typical characters, in their several offices, and the more remarkable passages of their lives. *Preface to the Psalms, by Bishop Horne.*

tainty, in reality, and in soberness, because they originate in the testimony of the WORD OF GOD itself, may yet be further manifest from the declaration of JESUS CHRIST to the murmuring disciples, who cavilled and were offended at some such ideas expressed by himself in his memorable discourse, as it is recorded in the 6th chapter of the Gospel according to St. John. It appears from that discourse, that he had been laboring to convince his hearers, that the *manna*, with which their fathers were fed in the wilderness, had relation to himself, "*Who was the true bread that cometh down from Heaven,*" (verse 33). And in enlarging on this very interesting subject, he further instructs them, that this "*bread was his flesh, which he would give for the life of the world,*" (verse 51). Such divine language, however, appears to have been ill suited to the gross apprehensions of those to whom it was addressed, and therefore, as we afterwards read, they *strove amongst themselves*, saying, "*how can this man give us his flesh to eat?*" In answer to this cavil, the blessed JESUS proceeds, according to his first idea, to give a fuller declaration of his meaning, and therefore pronounces these awful words, "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,*" (verse 53). And when this appeared even to his own disciples to be "*a hard saying,*" (verse 60) he endeavors to silence their murmurings by this extraordinary observation, "*It is the spirit that quickeneth, the flesh profiteth nothing; THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE,*" (verse 63). We are taught then manifestly, by this last declaration of JESUS CHRIST, that there is a *SPIRIT* and a *LIFE* in all that he spake and said, and that whensoever, therefore, he adopted *natural* expressions (as it was absolutely necessary he should do, since otherwise his speech could not have been apprehended by natural minds) he always annexed to them *spiritual* ideas, and spiritual life, and intended them to convey such ideas and such life to his hearers. Thus in the instance under consideration, where he applies the natural terms *flesh*, *body*, and *blood*, it is his manifest design, by and through those material images, to direct the thoughts and affections of his disciples to those living and eternal principles, which were in and from himself, and which constituted himself, viz. his divine love, and divine wisdom, and to teach them the saving lesson, that it was absolutely necessary they should receive those vital principles from him, and incorporate them into their own lives, in order to their attaining eternal life; in other words,

that this was eternal life, to receive and to incorporate into themselves those vital principles. And as the blessed Jesus spake thus in the *New Testament*, there is every reason to suppose that he adopted a similar mode of speech in the *Old*, by virtue of which, under *natural* figures and images, whether of persons or places, or of things, he intended to involve and to express *spiritual* ideas, and to convey *spiritual* life.

[*To be Continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page 390.*]

AFFECTION, or *love*, is what constitutes the life of every person; for whatever the *affection* is, such is the whole man. There are many varieties of *affection*: there is the *affection* of good, and the *affection* of truth; the *affection* of evil, and the *affection* of what is false; the *affection* of the internal, and the *affection* of the external man; the *affection* of knowing, from whence arises the *affection* of truth; the *affection* of understanding a thing, from whence arises perception; and the *affection* of seeing a thing, from whence arises thought: not to mention many other varieties, which are different modifications and states of the same life.

All *affection* is spiritual heat, and is a continuous emanation of the will, as thought is a continuous emanation of the understanding.

Every man has a predominant *affection*, which gives him his peculiar character; and whatever that may be when he departs this life, such he will remain forever.

With regard to the *affections* of good and truth, the case in general is as follows. The genuine *affections* of good and truth, which come to the perception of man, are all from a divine origin, inasmuch as they all proceed from the Lord: but in their descent from him, they spread into various and different channels, in which they form to themselves, as it were, new origins; for as they flow into *affections* which are not genuine, even into spurious *affections*, and into the *affections* of evil and falsehood in man, they thus become continually varied, if not in their external appearance, yet internally. The only way for a man to know whether his *affections* be genuine or not, is for himself to examine the *ends* and *motives* of his life, for the end in view determines the quality of the whole man. If the object of his *affections* be the good of his neighbor, the good of society, the good of his country, and still more, if it be the good of the church,

and the good of the Lord's kingdom, then his *affections* are genuine, being derived from the Lord, and also directed to the Lord; for the Lord's residence in man is principally in the good of love which appertains to the will, and only so far in the truth of faith belonging to his intellect, as the latter is derived from the former. But if the end in view be merely *self*, or the world, then the *affections* are not genuine, but evil and spurious, having nothing of the Lord in them, nor of his kingdom. It is, therefore, of the utmost importance that a man examine the motives of his life, for hereby he may discover the real quality of his *affections*; and this he may do by attending to the *delight* he perceives in himself on being praised or spoken well of, and to the *delight* he perceives on some good being done to another, wherein he himself has no concern. If the latter delight fills his breast, he may then know that his *affection* is genuine, and that he is principled in love to the Lord, and in charity to his neighbor. But no man can be a judge of another's state; it is a great thing if he can discover his own; and the Lord says, "Judge not, that ye be not judged; condemn not, that ye be not condemned," Luke, vi. 37; for a thousand persons may appear to be in a similar *affection* as to good and truth, and yet no two shall be in precisely the same, but the *affection* of each will be different in its origin, that is, in its end; and, as before observed, it is the end which causes the *affection* to be either genuine, spurious, or false; for the end in view, or the love, is the very life of man. When the good of our neighbor, the good of the community, the good of the church and of the Lord's kingdom, is the end, then man, as to his soul or spirit, is in the Lord's kingdom, and thus, in the Lord; for the kingdom of the Lord is no other than a kingdom of ends and uses consecrated to the good of the whole human race. The angels, who are attendant on man, dwell in these ends; and in proportion as a man is principled therein, in the same degree are the angels delighted with him, and conjoin themselves to him as to a brother; but in proportion as a man is principled in merely selfish ends, in the same proportion the angels recede from him, and evil spirits from hell have access unto him, for in hell nothing but selfish ends predominate. Hence it appears, how highly necessary it is for a man to explore the ends of his life, as hereby alone he can discover the true origin of his *affections*.

AFFINITY, differs from *consanguinity*, in that the former has respect more immediately to faith, or to what is external, and the latter to charity, or what is internal.

The *affinities* and consanguinities of the natural world do not continue such after death, but are then dissolved. Spiritual *affinities* are all derived from the marriage of good and truth, according to the degrees and differences of love and faith. In another life it is common enough for the husband and wife, father and son, mother and daughter, brother and sister, to meet together after their decease. If they were dissimilar in their affections of good and truth, they are soon separated, and never see each other again. But if they were alike in this respect, they continue to dwell together, according to the degrees of their similarity. It sometimes happens, that the same husband and wife live together in heaven as such; but this is only where they had before been united in true conjugal love.

A very wonderful circumstance, not unfrequent in the spiritual world, deserves to be noted in this place. If two persons, who are in a similar state of good, meet together, although they had never seen each other before, instantly they become as familiar as if they had been acquainted with each other from their infancy. Such is the instinctive bond of union between all who are in similar affections, which is sometimes witnessed even in the natural world.*

AFFIRMATIVE principle in man, is the first medium of his conjunction with the Lord, and, as it were, the first habitation of influent good. Actual good from the Lord cannot flow into man, while he is in the *negative* principle, nor even while he is in the *doubtful* principle, until this latter becomes *affirmative*; and it becomes *affirmative* on the commencement of regeneration.

Every person in early life, when he first begins to imbibe goods and truths, is kept by the Lord in the *affirmative* principle as to the truth of what is said and taught by his parents and masters. This *affirmative* principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges; for whatever they learn, which has any connection with such principle, insinuates itself therein, and strengthens it to such a degree as to become their affection and delight. But with those who, in consequence of their choice of an evil life, do not suffer themselves to be regenerated, the *affirmative* principle, wherein they were held by the Lord during their childhood, gives way first to *doubts*, and lastly to the *negation* of what is good and true. These

* These assertions are proven from the word, when understood in its internal or spiritual sense.

latter persons, inasmuch as a *negative* principle governs all their thoughts, make more of a single scruple, be it ever so trifling, than of a thousand rational arguments tending to confirm the truth ; for with such the most trivial scruple or objection is like a grain of sand placed close to their eye, which, although in itself a mere atom or point, yet entirely deprives them of sight. But they who are in the *affirmative* principle, or they whose thoughts are all influenced thereby, reject the scruples arising from mere fallacies, which would militate against genuine truth ; and if there be any difficulties which they do not comprehend, they waive the consideration of them, saying in themselves, What we do not at present understand, we may hereafter. Thus they do not suffer themselves to be withdrawn from the genuine principles of their faith, but remain, as before, in the affection and *affirmation* of truth.

AFFIRMATION of truth and good, is the first common principle of the church, when faith and charity begins in man ; consisting in an acknowledgment of the justice and mercy of the Lord, and that there is such a thing as the good of life, and the holy principle of faith ; for until these are acknowledged, they cannot be received. In the person who is about to be regenerated, this *affirmation* and acknowledgment is first in point of order ; but in him who is regenerated, it is last. This *affirmation* was represented by the tribe of Dan, whose inheritance was the extreme boundaries of Canaan, by which was signified the first entrance into the church. In enumerating the twelve tribes of Israel, or the twelve thousand sealed, Rev. vii. 5 to 8, Dan is omitted, in order to point out, that they who are only in the first *affirmation* or acknowledgment of truth and good, without proceeding any further towards regeneration, are not admitted into the kingdom of the Lord ; for merely to know the things that are true and good, or even to *affirm* and acknowledge them, is of no avail ; this may be done by the very worst of men : it is the *life* alone that determines the true nature and quality of the *affirmation*.

(To be continued.)

Charity is an internal affection of the soul, proceeding from the Lord Jesus Christ, as its proper fountain, and prompting a man to do good, and to act uprightly from a pure love of goodness and uprightness, without any regard to reward or recompense ; for it bringeth its own reward along with it, and in its exercise is attended with the highest and purest satisfaction of life.

EXPLANATION OF REV. XIV. 14. &c.

Several of our Correspondents having expressed a desire to see an explanation of the following extract from the Apocalypse, according to its *internal* or *spiritual* signification, we take this opportunity to gratify them; hoping that it may be found at once satisfactory and edifying.

"And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

This portion of prophetic scripture applies to the present day, and is therefore highly important to be known and understood. Being the word of Divine Truth itself, its end is the salvation of mankind, and its tenor the moral condition of the human race. Those who look into this inspired book for the temporal history of individuals, men or nations, will assuredly be disappointed, since "no prophecy is of any private interpretation," but embraces the moral state of Man, merely. And it is under this view, that nations, or individuals, *representing* in the ultimate or *natural* forms of creation, those principles of heavenly goodness and truth, or the opposite evil and false, from which all things are derived, are involved by *spiritual* causes in the events alluded to in this text; for, as it is by our connection with the *spiritual* world, that we live, move, and enjoy our being, it necessarily follows that every revolution and change of that world, must have its *correspondent* change and revolution in our *natural* world, by the various agencies therefor provided under the dispensations of the Divine Providence.

Behold, a white cloud. The sun of our earth, the sensible image of Deity, would destroy the earth by the refulgence of his beams, was it not that his rays are tempered in our atmosphere

by the clouds. Thus between the Man and his God, Divine Truth is interposed as a medium, by which he might enjoy, without annihilation, the beams of heavenly fire. A *white* cloud—the luminous appearance of this Truth.

Upon the cloud one sat. “Heaven is his throne, the earth his footstool.” He was *on* the cloud, or what is the same in the *internal* sense, *in* the cloud—Thus was his approach suited to the condition of man—but yet conspicuous.

One sat like unto the Son of Man. Jehovah God had assumed for our redemption the Human nature, and made it Divine, and as such he now appears to his Church on earth.

Having on his head a golden crown. The sign of royalty, sovereignty, and dominion. It was a *golden crown*, denoting the superior quality of the dominion and government to be by him introduced.

In his hand a sharp sickle. The means were effectual. It was sharp of edge; it was the most powerful of all things, for it was Divine Truth; than which there is nothing so fit to cut down evils and falses.

Another Angel came out of the Temple. Here it is seen, that in due progress, affection of truth comes forth, for so does an angel imply, and from the temple, (or new form of doctrine) derived from the *internal* word.

Reap; for the harvest of the earth is ripe. The Christian Church, in which there was a trine of times, having completed its first period under the *external* dispensation, is now ripe. The fruits it has produced are to be gathered in, the good and true, to the garner; and the evil and false, to be burnt. The harvest of the *earth*, is the produce of the existing Churches.

The earth was reaped. It came to pass in act according to the desires of those who were in the love of Truth.

Another Angel came out of the Temple. This angel has reference to the quality of the life, as the preceding one had to the quality of doctrine; for, he was commanded by him that had power over fire, to

Gather the clusters of the vine of the earth. That such evils of life as had clustered together under the influence and sanction of false doctrines, drawn from the *letter* of the word, were also to be gathered for destruction.

And gathered the VINE of the earth. The body on which those grapes and clusters were produced, that is, the existing forms of church doctrines, and all the worship grounded thereon.

And cast it into the great wine-press of the wrath of God. By the wine-press is meant that state of trial, which discloses and exhibits quality; and in these words, wine-press of wrath, is signified a trial of that which was bad.

The wine-press was trodden without the city. In the Christian universe, that which is most perfect in form, and accordant with the Divine order, is, speaking *spiritually*, in the midst or centre of the system; and as we humbly and sincerely believe, that such is the state of the *New Church*, or Holy City, at this time, however insignificant it may appear in the eyes of men, the sense of these words may be readily deduced.

Blood came out of the wine-press even unto the horse-bridles. There was an overflow, in every mind, of dreadful evils, from the great degree of excitement produced by the exposure of those corrupt lusts and affections, which at present are not even recognized as such. *Even to the bridles*, is, to the ordinary means by which the understanding is governed, and guided. *Furlongs*—A great extent.

CONSEQUENTIAL REFLECTIONS. Let us view the face of the earth. When the tree puts forth its buds, ye know that summer is near: When ye see an husbandman ploughing his field, you expect he intends first to sow, and secondly, to reap. Look then at France; the *old* government said, we will tolerate no religion, no sect, but the Roman Catholic. What saith the Almighty? "The time of my coming is at hand—the kingdom therefore is departed from you, and it shall be given to another dynasty, who will comply with my desire, in establishing *religious freedom*, and the revolution will punish the vanity of a Pope, who hath exalted his throne above Heaven, and those vain philosophists, who have combined to worship themselves alone, under the image of Reason. And that France, under the fallacious impulses of worldly honor and glory, by her labor and blood, shall carry my purpose into execution, by restoring *freedom of worship*, in Italy, in Spain, in Portugal, &c. The time is come for the establishment of my church, for the glorification of my name; and kings and emperors, and principalities and powers, and thrones and dominions must yield to the irresistible power of Truth."

Miserable Americans of Venezuela! You longed for liberty, the Lord gave it to you. How did you requite Him? You left Him to languish in the gloom of the monastery, in the iron fetters of the Church of Rome. You say in your new political constitution, the Roman Catholic is the exclusive religion. What fol-

lowed this declaration? An awful catastrophe indeed! The destroying angel was unbound, and your cities were buried in ruins. And on the birth-day, too, of that same insulted God. A memorable celebration it was. Oh, vain man! Could not the Lord protect his Divine Truth, by his Divine Power? But must you, oh, worm! impious worm! pretend by your laws to prescribe the bounds of His heritage, and appoint the means of its protection and perfection?

More, my readers, might be added, and that nearer our homes too; but I beseech each and all of you to use your own senses, and to prepare for this great and terrible day.

"Who shall not fear thee, Oh, Lord! and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." T.

EXPLANATION OF MATTHEW V. 23.

A correspondent over the signature of Z. having requested an explanation of a certain passage in St. Matthew's Gospel, we take the earliest opportunity of complying with his request. In order to which, we will first transcribe the passage itself, as it stands in our English version of the bible:

"Agree with thine adversary quickly, whilst thou art in the way with him, lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily, I say unto thee, thou shalt not come out thence, till thou hast paid the uttermost farthing." *Matth. v. 25.*

Be well-minded to thine accuser, &c. This is the literal translation from the Greek, and instructs, in this verse, in the natural sense, that we are to bear accusations from without, with patience; if true, that we may profit thereby, and reform ourselves: if false, that our happiness should not be ruffled by the efforts of a liar, who may proceed still greater lengths in his evil endeavors, should he encounter bitter recriminations; for rage will go any length in its revenge.

In the spiritual sense it signifies, that in states of temptation, when the spiritual adversary of man is busy in fixing groundless charges of guilt on the troubled soul—(called in the Revelations, "*the accuser of the brethren, who accuseth them before God, day and night,*" chap. xii. 10).—That this accusation is to be gently answered, and kindly opposed; otherwise a fretful and violent spirit is excited, in which man becomes separated from divine principles, whence comes spiritual imprisonment, as here spoken of. For, by spiritual liberty, we mean the exercise of an option, to do either right or wrong; but when the man is under the influence of bad passions, he is capable of doing evil only, and therefore is said to be imprisoned, or not at liberty.

DISTINCTION BETWEEN DIVINE PERMISSION AND APPOINTMENT EXPLAINED.

A correspondent, who signs himself R. H. having made some observations, and requested our opinion, on the subject of *Divine Appointment*; we invite his attention to the following brief remarks :

The laws of all free countries, punish crimes after commission only. Crimes being forbidden by law, means no more than that certain crimes enumerated, are punished by law; for no crime can be a subject of law in its incipient state. It must appear in act. The prevention of crime in any other way, would amount to the deprivation both of understanding to conceive, and volition to execute, a criminal act, which would be annihilation. Man therefore enjoys freedom to do ill, or to do well, being amenable to the laws: and here we perceive the origin and necessity of *permission*, and that it is a law or condition of life. Man could not even exist without it. The case is not altered under the spiritual or divine law, but is exactly the same. Accountability is a necessary condition, in both cases, else the law would be nugatory.

By *appointment*, we mean just the reverse of the former position, for here there being no freedom of choice, there can be no accountability. In the former case, the agency is moral; in the latter merely mechanical. If the exercise of a function by appointment, should involve any exercise of free-agency, so far, they come under the laws of permission, and that without annulling the general law of appointment.

R. H. will find this satisfactory, if his comprehension is up to the level of the subject. And he may also, from hence, deduce the doctrines of predestination, absolute decrees, &c. to be downright folly. N.

TO THE EDITORS.

GENTLEMEN,

After reading seven numbers of your valuable Repository, and observing therein frequent interrogations by your readers, I am induced to submit for your consideration, a request of a different nature from those which have hitherto been therein inserted. It may not correspond with your plan, and I should not trouble you with it, were I differently situated. But living nearly two hundred miles from your place of residence, I am not in a situation to obtain correct information on the subject.

As you have begun to inform your readers of the true state of the present Christian Church, my request is, that you will also inform them of the rise, progress, and present state of the New-Jerusalem Church, particularly with regard to "the outward visible sign of the inward and spiritual grace." There are many at the present time who are deeply impressed with the idea, that to convince the world "that they are not ashamed of the gospel of Christ," and to promote his cause on earth, it is their duty to have their names registered in some *visible* Church, and to become strictly observant to its established rules and ordinances. But considering the prevailing di-

versity of opinion, and the constant cry of "Lo, here!" and "Lo, there!" they are at a loss which way to go, or whether to turn, for the security of that blessed promise which it hath not entered the heart of man to conceive. These considerations have induced me to intrude upon your patience, and should you feel disposed to comply with the foregoing request, and in some future number of your Luminary, to instruct these weary travellers in the way they should go, you will materially contribute to the pleasure and satisfaction of

NESTOR.

TO THE EDITORS.

GENTLEMEN,

Proceed as you have begun; your work is a God-like one, and it may truly be predicated a power of turning men from darkness into light, and from the power of Satan unto God.

Be pleased in your next Magazine to show me in what sense we are said to be redeemed by the blood of Christ. Also, the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the word; and why the Prophets were to be treated after the same manner, because they represented the Lord with respect to the word, &c.

CONSTANTIUS.

[☞ The foregoing inquiries shall be attended to in our next number.]

FOR THE HALCYON LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[Continued from page 311.]

Having given a short sketch of some important considerations in regard to Revelation, which appeared to have been unattended to in time past, it is now intended to cast a glance into futurity, taking for our guide the word of Divine Truth itself, and, as in what hath been already said, use only was intended, so in the following remarks we have in view the edification of our fellow-men, by setting in a light entirely new a portion of the Sacred History, inferior in interest to no other in the earlier ages of the Christian Church, and, if possible, still more important at the present era—we mean the history of Joseph.

Whoever has examined the geography of what has been called the Holy Land, will have perceived, that it was divided, under the Jewish dominion, into three grand districts—Galilee, Samaria, and Judea—representing three successive states of the Christian Church; which, in the New Church are designated as Natural, Spiritual, and Celestial; and that those districts were

disposed in the order here named from *North* to *South*—Jerusalem, situated in the district of Judea, being the place for the stated solemn assemblies of all the Jews.

It is without our purposed limits to go into an explication of the *representatives* derived by the New Christian, from the Old Jewish, Church, any further than is needful to explain the additional advantages that may in time to come be expected from Revelation, and of which the experience of past and present times is an earnest of the sure and certain accomplishment, so that not one jot or tittle shall pass away until all be fulfilled.

This *correspondence*, or *representation* of things of the Jewish with the Christian Church, has a commencement with the family of Jacob, who corresponds to the *spiritual* man in contradistinction to Esau, the eldest of Isaac, or *natural* man.

Of the family of Jacob, Joseph was the best beloved of his father. He was the child of the favorite Rachel, whose conjugal endearments he had won by two terms of arduous service; for the affection of good, corresponding with Rachel, is only acquired by a double service; a service of years, or a state of probation in the *natural* man, and a state of probation in the *spiritual* man; for if he should not, after the first term, be satisfied with the weak-eyed Leah, *corresponding* to the affection of truth, or, in other words, finds that spiritual truth fulfils not the measure of his desires, he will serve another period to obtain the affection of good, *correspondent* to Rachel. Hence we have the exposition of Joseph's superior descent and character; we have the reasons for his father's peculiar regard, and also for his brethren's jealous enmity.

Joseph *represents* the Lord, in being sold by his brethren, the Jews, and in being brought into Egypt; and the temporary abode of the children of Israel there, *corresponds* to the Galilean state of the Christian Church, now at its close, in treating of which, to prevent confusion, we shall, in as succinct a manner as the subject will admit, descant a little on the life of Joseph, and afterwards recur to the pages of the New Testament.

It having been provided in the Divine order, that the Christian Church, in an external or Galilean state, should immediately succeed to the corrupted Jewish Church, the same is *represented* by the events in the family of Jacob, where, on account of a *famine*, they were obliged to take refuge in Egypt, where their reception was graciously provided for, according to the promises, by the mediation of Joseph, who had been previously established in that land.

We find, from hence, that the Israelites did not settle in Egypt as a matter of choice, but of necessity; the country of their forefathers was abandoned by reason of the famine which threatened their existence. The fruitful tract of Goshen was provided for them in Egypt, in which they were employed chiefly as shepherds, and apart from the Egyptians, who were cultivators, for "*all shepherds are an abomination to the Egyptians.*" So it was with the early Christians; the earth was become intolerably wicked, and even the chosen people, the Jews, did in that day regard their law as a matter of mere form, which had lost all moral efficacy. In consequence of which, as many as would understand received the doctrines of our Lord with great joy and gladness, although the belief was not universal; for he that hath drank of the old wine doth not *straightway* desire the new, for he saith the old is better; nor do we read of any of the children of Esau coming down to Egypt. They were not called.

We find that the civil power (Pharaoh), was consenting and aiding in the establishment of the Israelites in Egypt, as we have seen how the establishment of Christianity has been favored by the kings and princes of the European world, that favored part of the globe, which combined more advantages than any other, and may be truly called the Goshen of the earth. Costly and permanent establishments were every where granted to the Church; and as the seed of Israel did multiply in Egypt, so did the seed of the Church in the western empire.

As there came in a Pharaoh who knew not Joseph, and laid the children of Israel under bond service, so there hath been in these last days, rulers and philosophers who know not the Gospel, and deny its authority. Nor is this denial alone confined to such persons; for, in the Christian Ministry itself, they have so corrupted its doctrines, in particular by the exclusion of charity, (the very essential of Joseph) that they have, in the language of the Prophet, all become vile; they have all gone a whoring after other Gods. Some adore and preach politics and political Gods: some preach fashions for religion, how to cut the coat, how to wear the hair. Some worship Mammon in the worship of its possessors, and in various other ways and means, and some are even scandalous enough to preach and practise fornication. They are all gone astray: like the king of Egypt, they know not Joseph, for the first born are slain. The rudiments of celestial life are at this period taken away from the Gallilean Church.

There can be nothing more grievous to a spiritual man than the bondage under a natural man, who, of course, must be totally ignorant of his principles of action; and such hath been, for a considerable period, the fate of those who had the greatest love for truth—they have been in a woful bondage. Many have deserted the Galilean Churches entirely, to get free from their absurdities, and settled down into mere morality, a situation in which they could not remain long in safety, though favorable to their present peace.

It hath pleased the Lord, in these latter days, to place a barrier in the way of the enemy of mankind, and to regenerate his church on earth by an additional display of his divine wisdom, by which they are introduced into the *Spiritual* or Samaritan region of the Holy Land. That we are explicitly informed of this, through the medium of *correspondence*, in the books of the New Testament, it is presumed, shall be here shown, though previous to this time the same could not appear from the mere *literal word*.

1. Our Lord fled with his parents into Egypt, in order that the saying of the Prophet might be fulfilled—"Out of Egypt have I called my son."

2. The first miracle was that performed in "Cana of Galilee," when the water was turned into wine. It is to be noted, that Cana is situated at the *northern* extremity of Galilee.

3. In the Gospels of Matthew and Mark, at the scene of the holy supper, we are told, "after that I am risen I will go before you into Galilee;" and after he had risen, "Go tell my brethren that they go into Galilee, and there shall they see me."

4. In Galilee he fed the multitude with five barley loaves and two small fishes.

5. In the Acts of the Apostles, chap. i. verse 10, two men in white raiment thus address the Apostles—"Ye men of Galilee, why stand ye gazing up into heaven?"

6. He appeared to Peter and others at the Sea of Galilee, where the miraculous draught of fishes was made.

Those who are most intimately acquainted with the Sacred Scriptures readily allow, that there is not a jot or tittle which is not pregnant with meaning. In considering the foregoing heads, therefore, our attention may well be excited by the frequent mention, (for no apparent useful purpose) of the word *Galilee*. For, where mention is made of our Lord's re-appearance in *Galilee*, by himself, and also by the angel at the sepulchre, we are left totally at a loss to conjecture the cause of this choice for his ap-

pearance in that particular district, so distant from the scite of the Cross, the place of interment, and the abode of his disciples. There being then no *literal* application, in the way of instruction, to be made of these words, uttered at a remarkable period, we naturally look for a *spiritual* and instructive application of them. And here our curiosity is immediately relieved; for, as it was necessary that in all things the scriptures should be fulfilled, and that not in only coherence with what had been written *afortime*, but also with what was to be written in *aftertime*, which were all equally present in the eternal mind. This appearance in *Galilee* is announced as the first after his rising, as it was likewise the first scene of the public recorded acts of his ministry.

In this re-appearance in *Galilee* it does not appear that the person of the Lord was visibly changed. He even points to the wounds in his hands and his side, for the satisfaction of the unbelieving Thomas; he declares he was not a spirit, but flesh and blood, for this his Galilean appearance in the *external*, was a correspondence with his abode in the world, in its *natural* sense. It was in this state he explained to two of them the scriptures, beginning with Moses and the prophets; for it appears that even his disciples were not, before that time, instructed in all the mysteries of their divine master's mission, and from which we are instructed, that there was much contained in those books, that was still unknown to mankind, and could then be made known to two only. And so much astonished were the favored disciples with the extent and importance of the information received, that it is declared, all the world would not contain the books, if written; an expression perfectly correct, coming from John, who knew that finite space could not contain the records of infinite wisdom.

When Joseph was warned in a dream, to flee with the young child, that it might be said, according to prophecy, out of Egypt have I called my son: we may in vain search *literally* for any rational cause herein, though the fulfilment was strictly *literal*. We here observe the rigid accuracy of the double *correspondence*, for as the natural seed of Abraham were called from Egypt by the mission of Moses, so was the natural word called, in the person of the child Jesus; this was the fulfilment of the Jewish scripture. But there was yet another scripture to be fulfilled by the same act; the Christian scripture, at that time veiled with the *literal* sense: for the Galilean Church of Christ, subsisting by science drawn from the *literal* word, was strictly Egyptian in its

constitution and knowledge; and being now about to be delivered from bondage, by the *second* coming of our Lord, we see fulfilled, in the scriptural sense, the prophetic fact, "Out of Egypt have I called my son."

Neither did the young child come from Egypt, at once, to Jerusalem; for the holy city was in the hands of the enemy. He turned aside into *Galilee*, till those were dead who sought the young child's life. Heavenly innocence could meet with murderers only on its arrival at the corrupted Jerusalem; it was therefore obliged to turn aside, to avoid the malice of the civil rulers. Then was heard a voice crying in the wilderness, as there is at this day in the city of New-York—"Repent ye: for the Kingdom of Heaven is at hand."

It has never been thought worthy of notice, that the memorable miracle of Cana in *Galilee*, was performed on the verge of Palestine, and on the northern verge too, to signify the first entrance on the holy ground of Christianity, and on its coldest extremity. It was at a marriage, to signify that there was an union of goodness and truth. Water was turned into wine, to signify that *natural* truth was made *spiritual* truth, and that, contrary to the order of men in such things, the best was kept till the last; such things were done, and are now doing, in this depraved state of the Church—in the ultimates of *Galilee*.

When the apostles, deprived of their master, were gazing up into Heaven, two men, in white raiment, (as much as to say, two angels of truth) address them thus: "Men of *Galilee*!" and why did they thus address them? what is the meaning of this again recurring word?

The apostles, whose minds it appears were not at all divested of ideas of time and space, were looking up, to what was considered the abode of their master. They were not yet aware, that their knowledge and doctrine was to be drawn from the *natural* sense of the word: for as they were told they were merely "*Men of Galilee*," so far and no farther did *their* commission extend. Human nature required to go through a long probation before it could bear a view of Heavenly things, after which the apostles were earnestly directing their attention, when warned by the angels.

Hear the distinction drawn by Moses, between the Galilean Church, deriving its doctrine from the *natural* sense of the word, and the succeeding one, deriving its doctrine from the *spiritual* sense: "For the land whither thou goest in to possess it, is not

as the land of Egypt, from whence ye came out, where thou sowdest thy seed, and wateredst it with thy foot, as a garden of herbs :

“ But the land, whither ye go to possess it, is a land of hills and vallies, and drinketh water of the rain of Heaven ;

“ A land which the Lord thy God careth for : the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.”!! *Deut. 9 ch. 10, 11, 12, v.*

To those who have been graciously favored with a view of the infinite things of the *internal* sense of the sacred scriptures, it doth indeed appear nothing less than a miracle, that the comparatively small measure of *spiritual* food contained in the *literal* sense, the five barley loaves and two small fishes, should have sufficed the multitude, and how this divine blessing, upon means so inadequate, should nevertheless be found competent to so great a purpose. “ Oh ye ! of little faith, wherefore did ye doubt ? ”

The apostle Peter, who especially represents truth, had perception, by means of John, or good of truth, from the vast multitude of fishes that were taken in the net in the *sea of Galilee*, that the power of their Divine Master was present. “ *Without me ye can do nothing.* ” They had toiled all night, and without success ; but lo ! at his coming, on the morning, the net was filled full of great fishes. So at this dawning of day, those who are in the divine principles of goodness and truth, recognize the power of God in the immense spread of the gospel dispensation, which they ascribe to his power and presence only ; being abundant confirmation so far, of the fulfilment of the promises, and thereby preparing a high-way for the Lord, at his *second coming*, in the holy, heavenly doctrines of the New Church—drawn from the *internal* sense of the word.

It was necessary to go into these views before a final close of this essay, which shall be concluded with a few observations on the practical results expected to arise from the *second advent*, exhibiting further, the advantages of Revelation. F.

Revelation on our earth is effected by writing and preaching from the word, and not by immediate commerce with spirits and angels ; and what is written may be printed and published, and thus be read and comprehended by whole societies, whereby the life may be corrected and amended : on this earth, where corporeal and terrestrial things are so much loved, divine things from Heaven could not otherwise flow in, and be received : and it would be dangerous for persons in such circumstances, to discourse with angels.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

[Continued from page 396.]

It is well known, the wise heathens, in every age, acknowledge but *one* God, *one* Creator, supreme Governor of all things ; but the present church glorieth in having found out that there are *three* gods. But as this is contrary to the language of nature, (which is a manifestation of the God of nature) so it is quite contrary and repugnant to the language of the holy scripture : (which is a declaration of the truth) for we do not find in Moses and the prophets any the least ground for such doctrine of darkness, but the very contrary ; for we read, " I am the Lord thy God, thou shalt have no other gods but me. O Israel, the Lord thy God is *one* Lord. Am not I the Lord, and there is no God else beside me ; a just God and a Saviour, there is none beside me. Thus saith the Lord, the King of Israel, and thy Redeemer the Lord of hosts ; I am the first, and I am the last, and beside me there is no God. I am the Lord thy God, thou shalt know no God but me ; for there is no Saviour beside me. In that day the Lord shall be King over the whole earth. In that day there shall be one Lord, and his name one : " (In that day, at that period when the Lord shall overturn this antichristian power of darkness) : besides many other places of the like import in the ancient writings, and abundantly confirmed in many parts of the New Testament ; for the one God, the eternal Source and Being of all Beings, is the Saviour and Redeemer of man, Christ Jesus the Lord, the First and the Last, the Beginning and the End ; therefore there is no Trinity of gods ; yet the mysterious triune existence of the one undivided Deity. For in Christ the Lord, our Redeemer, is all, and infinitely more than can be conceived. He is the Father, He is the Son, He is the Holy Ghost.

It doth not appear that a Trinity of gods was thought of, until some time after the establishment of the Christian church, when the love of many began to wax cold. The sun beginning to become dark, the moon and stars to withdraw their light, and the powers of heaven began to shake, darkness thus covering the church, being turned from the true light to its mere natural guide, it greatly erred in not understanding the *internal spiritual* meaning of the latter part of the sacred writings.

It seemeth that at about the time of the first Christian emperor, when the church became subject to human power and human

wisdom, these errors appeared and gained much. Antichrist was then exalted, and ascended his throne in the temple of God, increased his power, and extended his dominion.

Now, seeing this is the foundation of the present church, on which all its doctrines of divinity depend, nothing but confusion, contradiction, and falsity, can be raised thereon. We will proceed to mention a few of the erroneous doctrines springing out of, or flowing from this fountain; but shall first answer an objection, that will probably be made; that is, that there must be a Trinity; for St. John saith, "There are three that bear record in heaven; the Father, the WORD, and the Holy Spirit."

Answer. It has been repeatedly acknowledged, that there is a Trinity, a mysterious triune existence of the one God; nor is it said here, that there is a Trinity of Gods, or that there are three persons, distinct and separate in the Godhead; neither is it implied, or to be understood; for the very expression of three persons, each being God and Lord, although said to be of one essence, does not destroy the idea of three gods, but confirms it; and no man can receive this doctrine without such an idea.

This passage is so far from setting forth three gods, that it only sheweth the manner of existence and manifestation of the one God.

The Father here signifieth, and is, the eternal, hidden, *unmanifested* deep of the Deity, or source of all essences, unknown, unsearchable, incomprehensible to all creatures.

The WORD signifieth, and is, the whole *manifested* Deity, or divine nature, that is, the light, life, majesty, glory, power, wisdom, and goodness. The Father made known, or the eternal hidden source or essence of the Deity breaking forth and manifesting itself, which is God alone, the beginning and fountain of all beings, by whom the worlds were created, and man redeemed.

The Holy Spirit signifieth the arising, flowing forth, and out-goings of the divine Majesty; for the manifestation is by operation; therefore the Divine Majesty and Being is, and can be, but one, although denoted by three expressions. For this flowing forth, and out-going of the Deity in operation, is the majesty, splendor, power, wisdom, love, and goodness, which as unceasingly floweth as the existence is immutable and eternal.

"There are three that bear record on earth, the Water, the Blood, and the Spirit, and these agree in one." Now this is a record, evidence, or manifestation, that the divine Being, or Deity, is one; and that the workings and operations to manifestation are

eternally, unchangeably one and the same, both in this outward temporary world, and in the interior, spiritual, eternal world. This *outward* world is a representation of the *inward*.

Water here in this world is that from which all things originate; and the essential substantiality of all bodies, whether inanimate, vegetative, or animate; and this must be evident to every one who has any skill and knowledge in nature; not barely from the certainty that the whole earth, at its creation, was brought forth out of the waters; but from the observation of the nature and manner of all vegetation and generation; all originating in, and raised from the water; that being their original essence and substantiality.

The blood is not different or separate from the water; it is not another and a different thing, but the very same, the water itself, only in it is generated and brought forth the heat from the dark hidden fire; thence the mysterious tincture in the formation of life: so the blood, which still is water, is the source and center of all life, and is the life itself; so our being saved by blood, is being saved by the life of our Redeemer.

The Spirit is one with all things, both in heaven and earth, and cannot be conceived of otherwise, as is clear from the apostle's expression; it is as inseparably one with all things, as being is with existence: for there can be no operation, action, or motion, without air, or spirit, which is the same; neither can there be air or spirit without motion: without motion all would be as nothing; no fire, no life; neither can fire and life exist without spirit or air; so all is one. All substantially stands in the water, All life stands in the fire, the heat, and tincture of the blood. All motion in the spirit.

The water, fire, and air, or spirit, are inseparably one, and are the sum and substance of this world, and an express image of the Creator; as this is an out-birth, or image of the inward *spiritual* world. The tincture in the blood is the fire in which all life standeth and existeth, and the meekness of the light is one with the water: so it may truly be said again, that fire, light, and air, is an image of the triune, indivisible, One God.

Hence it is truly said, the Saviour came by water and blood, not by water only; not only to create new beings, but to generate new life; which is our redemption. And again, "we must be baptized, not with water only; but with the Holy Ghost, and with fire;" for all heavenly beings and divine life are raised from, and stand in, the heavenly waters and divine fire, which is the one

God and source of all. Herein is the substance and mystery of baptism; the mere outward form can avail nothing of itself.

But it is still objected, saying, "Our Lord sent his apostles to baptize in the name of the Father, Son, and Holy Ghost." I answer, Here is nothing contained, nor can be understood in this, but what has been already explained; for this baptism is afterwards mentioned in the single name of Jesus only: for in him, or rather he was, and is the Father, Son, and Holy Ghost. The true baptism is partaking of, and being in union with, the divine nature; therefore he teacheth, by these words, that all men must partake of this baptism, that is to be baptized into the name, into, and partake of, the whole nature of the one God, regaining the divine image which was lost or defaced; for nothing short of this, is or can be our redemption; this it is to be baptized in the name of the Father, Son, and Holy Ghost, to regain a perfect and inseparable union with the whole divine nature, which union between the human and divine was fully accomplished in our Lord Jesus Christ.

[*To be Continued.*]

TRANSLATED FROM THE LATIN.

TREATISE ON THE ORIGIN OF THE EARTH,

[*Continued from page 351.*]

41. The divine essences or celestial images, to whom the tutelage of this little infant was committed, as the treasure of the world, ministering to him as the little son of the supreme governor, providentially and attentively examined if any thing was omitted in the supplies which nature furnished; for nature did not intermit her spontaneous assistance till her nursling infant was able to provide for himself under the direction of his own proper mind: moreover, these celestial attendants, that his body might sooner arrive at this obsequiousness with their own, inspired virtue and power, and accelerated that stage of his existence; they were not only employed standing about him, but they also infused themselves into his body itself, and its recesses, as yet involved with unexpanded membranes. For the celestials, because they are spiritual essences, may freely penetrate even to the inmost recesses of the body, for nothing in nature can be an hindrance to them, as being in the supreme, so in the intimate centre of life; for they even can enter into a kind of society and conversation with the

soul herself. Having first then saluted the mental inhabitant, they began to investigate the contexture of the organs in a particular manner; more especially those which were disposed in such clusters about her sacred residence, the olympus, or little heaven, symbolized in the superior region of the head, which was to be the residence of intelligences and sciences,* with which they were delighted to find all things delineated to a lively resemblance of its great pattern, or heaven itself; into this little Heaven they invited each other, with most ravishing sensations of delight, and consecrated it with sacred symbols to the Deity: they rejoiced yet more to find, that to each of the intelligences there was assigned a peculiar seat, and these disposed in such an excellent order, representing the starry Heavens,† that it might be believed the great Antitype, centering itself in this its image, had really transferred itself into this, when it was delineated. They beheld also the great egg of the world represented in this, as in an effigy,‡ in this respect, that according to the

* Where this olympus, that is, the museum or Heaven of the intelligences; or more plainly, where the residence of our intellectual mind is fixed, we have no other way of investigating, but to trace the nerves where they begin and end, for all our sensation is transmitted by means of those nerves, called sensory nerves, to the inward sensorium, and so to the understanding. Thus the sensations go by the optic nerves from the eye; and from the nostrils by the olfactory nerves, or processus mamillaris; from the ears by the auditory nerves, and so on. Therefore, that their beginnings and endings may be found, we must examine all the brain, and not desist till we find the ends and beginnings of the nerves. Having therefore dissected the brain, we meet with little spheres, round or fully wrapped inward and outward, commonly called the cortical glands, where the nerves begin and end; and where our mind resides, and acts from the beginnings of all the nerves; for to these spheres, as to their ultimate ends, all the nerves are centered. Hence the mind deduces and collects all the modes of appearance and operation transmitted by the senses, and thence distributes them round to the interior perception and understanding. All the nerves, whatever be their office, are formed and produced from these glands; wherefore this is our common sensorium; from hence also proceeds our intimate sense, or understanding, which perceives by its senses, thinks on what it perceives, and judging on what it thinks chooses what is judged best, from what it chooses desires, and lastly, from the will of its desire acts. This therefore is the supreme sphere of our body, as an *olympus* or *heaven*; for thence, as from a center or supreme station, the rest that are in the circumference, or beneath, are beheld. That these glands taken together constitute our Heaven, is manifest from experience; for these being affected, the whole appendix of the brain and body languish in proportion: the power of imagination is stupified: the cogitations languish: the memory fails: the determinations of the will hesitate: the desires fail, and the senses are dulled.

† In another place it will be demonstrated, that those little spheres, called the cortical glands, which are the beginnings of the nerves, and hence the brain at large, or these spheres with the cerebellum, medulla oblongata, and medulla spinalis, taken together, are thus disposed and wound about in spires; even also they are furnished with greater circles, poles, and axes, so as exactly to imitate the form of the celestial sphere.

‡ That is, the brain may not only be likened to an egg, but also all the nerves excluded from the aforesaid beginnings which it first contained itself,

position of her axes, the nerves were transmitted like rays from the domicils set apart for intelligences, and hence diffused extensively to the inferior parts of their body or little world. Lastly, that the soul herself, like a god, chose her seat in the intimate or supreme place, so that nothing which was without could escape her intuition and controlling government ; with many more particulars so delineated, that their ultimate texture from their first stamina was manifest in a series of causes and consequences, that they already foresaw their effects.

42. After they had so luxuriously indulged themselves in these delightful speculations, they determined, with one unanimous consent, to hold a feast in honor of this day, the last of creation, and first of man's birth ; on which account they exhibited a new dance, called the paradisical dance, never before that time performed in the heavens : but not with such contra-dancing and tripping as the terrestrial nymphs practise in the women's assemblies ; but such as *celestial intelligences* are delighted with in a state of innocence, as it were *infancy*, when they desire to recreate themselves. This dance was introduced by such gyrations, circumvolutions, and as it were by mutual insinuations of each into the other, from the circle to the centre, that of an innumerable company they assumed the appearance of one continued and perpetual unity : which form also they acquired by such spheriods of a circle, and spiral volutions, as would to our view exhibit the perplexing mazes of a labyrinth ; yet the movements were in themselves most distinct, that not one beat in the measure fell out of *time or tune* ; for they so insinuated themselves from rounds, by lessening circuits, and involutions towards the centre, in the form of a circus continually inflected inward, that particulars in succession concentered each other mutually ; and so united were they, that not one of the company but seemed to herself the very centre of the rest ; for they were able, by the sole benefit only of *harmony and form*, to coalesce from distinct parties into a certain continued one. Nor was this all, for in the continuation of their sport, being yet more stimulated with delight, from this centre as now consisting of all, because it was equally diffused among particulars, they began to form the celestial crown itself, by new circular orbs from the interior centres, and universal evolutions yet more perfect ; which at the same time coincided with

and then transmitted them ; and finally strengthening them by the pith of the neck and spine, and the nerves there collected, transmitted them into the whole body, and all the members thereof.

the centre, and once more continuous, from the prior unity to all and singular distinctly, they brought themselves into a more intimate concentration, consequently superior to the first; which was three times repeated by the dancers, till they so far insinuated themselves into each other, that they no longer represented something continuous, but a species of infinity, and beheld themselves according to the idea of supra-celestial harmony, so individually conjoined, inserted, and initiated into each other, that every particular scarce thought of *many*, but of all as *one*, and that *one* herself; sensibly perceiving themselves in the most intimate centre, for in like manner as their minds were elevated, their senses with delight rose in unison. They transferred also the mind of our infant from the outmost circle, where he was seated, together with them, by insinuations towards the intimate centre, and so united with them. Thus conjoined as one divine person, from the unanimity of spirit they made an holy offering of the child to the supreme God; who being delighted with the end of his work represented *primarily* and *ultimately* in him, propitiously, mercifully and favorably accepted him with his grace and favor. Being highly elevated with such divine honor, they again from this central intimacy extricated themselves by like evolutions, and eccentric circles in a backward series; so that of one, they again unfolded themselves into many, and placed the infant in the outmost circle proper to himself again. The delight itself of his mind in the course of this dance, so plainly shone out in his countenance and eyes, that the soul seemed to rush forth from her intimate recesses into the features of his face: and while he was with them in the central unanimity, they observed him to be so carried out of himself with ravishing delights, arising from the enjoyment of concentrated felicity, that his animal spirits in the nerves of the lungs, as overpowered with festive stupor, and delightful oblivion, intermitted their reciprocal attraction of the air; and while he was brought back again to the outmost circle, the little lobes of his lungs beat time to the measure of the dance; so quick and so frequent was their contraction and expansion. By this, and such like sports, they rendered the tender body obsequious to its mind, which by this means put in action the extreme ramifications of vessels in the body; which from its first existence in nature, she seemed to command at pleasure.

[To be continued.]

FROM POULSON'S ADVERTISER.

AN ESSAY ON THE NATURE OF LAWS.

BY A LAYMAN.

[Continued from page 404.]

CHAPTER IV.

Any thing is complete in its kind, when it performs all the purposes it was designed for.

The visible natural world is complete in its kind, because it serves all the purposes of a fit habitation for man, from conception to death, in old age. Did it not undergo the mutations of states which it now does, it would not be subservient and accommodating to the various changes in his mind. The inferior would not be suited to the operations of the superior.

Matter is passive, receiving and retaining the impressions made by man upon it—it is therefore dead and inactive.

On the other hand, the mind is active, and impressive of its powers upon matter, and is *alive*.

Matter cannot command man. Man can command matter.

Hence we see there is an exactitude of limits, a distinctness of definition, between the soul and the body.

Each has its own mode and state of existence; together with appropriate laws, and consequent actions or effects.

Moral laws relate to vice and virtue—physical laws relate to space and time, and their progressions.

Each, therefore, must need have its own world: and as the world, which we here inhabit, is not a moral, but a physical world, it follows, when the human body and its in-dwelling mind, are prepared, at death, that the latter recedes into a moral world, where matter is not.

It was before observed, that moral law may operate upon, but not convert into its own nature, physic or material entities. Hence, then, may be seen, that no elaboration can convert the human body into mind; the *effects* can never *assimilate* into the nature of the *cause*.

The seat of the human thoughts and affections is the soul.

That affections are *warm*, and thoughts clear, or in *light*, those who think and feel rightly, well know. Hence it follows, that the mental, immaterial, or spiritual world, possesses and enjoys *both heat and light*.

Now were such enjoyments come to the human soul, it is a proof in itself, that there must be a *centre* to communicate them; for man is not self-derived; and wherever there is a *derivative*, there must be a *primitive*; wherever there is a *circumference*, there also must be a *centre*.

As there are moral beings or spirits, to enjoy the heat and light, it follows that the centre of their life is moral also; for, in order to participate, there must be a certain degree of similarity.

Essential morality can be found in God only; who is wherever soundly moral men are; for he is their *Head* and acknowledged *Life*.

The more pure and upright a man's heart is, the more moral he is; and in proportion as he loves purity, he loves God, who is the *AUTHOR* thereof; consequently, in the same proportion he becomes happy and blessed.

Such an one advances more and more from the inertness of physical, and physical law, into the vivifications and activities of moral law, with the delights of its life. His delights and joys become more and more of the mind, and less of the body. In consequence whereof they have made less alloy in them.

There is no physical gratification of the senses but what brings fatigue, and often pain. Whereas it never was known that a *pure moral action was followed by any thing but pleasure and delight*.

(To be continued.)

AN INQUIRY INTO THE NATURE OF ASTROLOGY.

(Continued from page 418.)

It is well known, that some persons pretend to possess the art of foretelling future events, by the shuffling and relative position of a pack of cards; and it is really surprising how well such people will, at times, *guess* at the truth. Yet who would venture to assert, or for a moment give countenance to the idea, that any event whatever was brought to pass in consequence of the particular position or aspect of the cards, or of any influence proceeding from them? So again, some pretend to *tell fortunes*, which is the same thing as *foretelling future events*, by the disposition of the grounds in a tea-cup, and by a variety of other means equally

idle and fantastical; and those who are good *guessers* will sometimes hit the mark very wonderfully. Yet who in his senses would be ridiculous enough gravely to declare his belief, that any event happened so and so, merely because the tea-leaves were in such and such a position? Similar also is the case with the predictions of astrologers, who, although they may sometimes give a good guess, are yet oftener deceived by their false oracle: and it is a query with us, to whom the greatest credit be due, to the astrologer with his planets, the juggler with his cards, or the gossip with her tea-leaves?

But what appears to us a sufficient proof that there is no real truth in the science, is, that no astrologer, let him be ever so well skilled in his art, and let him make what pretensions he pleases to tell the fortune of *others*, can tell *his own*: being as ignorant of what will befall him to-morrow, as any of his neighbors. Such men, if they in reality foreknew future events, would surely take every advantage of their foreknowledge to enrich themselves, either by state-lotteries, or by some other contingencies in human affairs, which they alone pretend to be acquainted with; and yet for all that, we more frequently find the astrologer among the poor and needy, than among those who partake largely of the bounties of fortune, notwithstanding he is to the full as fond of the good things of this life, as those who make no pretensions to the art.

Astrology, as well as magic, without doubt, had its foundation originally in truth; although at the present day both these sciences are perversions of divine order. In ancient times men were well acquainted with the existence of the *spiritual* world; and they who gave themselves to the study of *spiritual* things, knew that there were *stars* and *planets* in that world, equally as well as in this, and that the one mutually *corresponded* with the other. Fixed stars in the *spiritual* world signify the genuine knowledges of good and truth, and are representations of angelic societies. Planets, or wandering stars, denote falsities, and represent those who pervert the genuine knowledges of good and truth. Now as it is an established law of existence, that men in the *natural* world should be influenced and governed, consistently with the freedom of their will, by spirits in the *spiritual* world, with whom they are associated; and as this great truth was in former ages well known to many of the ancients, who were in the habit of expressing themselves according to *correspondences*; it was not unusual for them to say, that such and such men were governed by an

influence from such and such stars; meaning the stars in the *spiritual* world, or what in their idea amounted to the same thing, spirits *represented* by stars. Such an astrologer was Daniel, as may be seen, Dan. i. 19, 20. Chap. v. 11. But in process of time, when, with the science of *correspondences*, the knowledge of the *spiritual* world, and of the things therein, began to be lost, as was the case with the posterity of those ancients; then, recollecting what their ancestors used to say, of a certain influence proceeding from stars and planets, according to which the actions of men were determined, they transferred their ideas from *spiritual stars* and *planets*, and fixed them on those *material bodies* with which they *corresponded*. Hence came the idea of natural astrology, such as is professed by some in the present day, and with it the fallacious doctrine of materialism, which pretends to account for every thing by an appeal to *nature*, as to an infallible oracle. But as soon can a camel, or jack-ass, pass through the eye of a needle, as *natural, material influx* be the *cause* of *moral or spiritual events*, such as the transactions of human life.

Dismissing for the present this first part of the subject, let us now consider what we proposed in the second place, viz. *Whether the study of astrology ought to be pursued, and what are the probable consequences thereof*. And here indeed the subject becomes serious, and demands our most sober attention, as it is a question in which is involved our well-being both in this life and in that which is to come. We shall, therefore, proceed in our inquiry, by referring to some passages in the HOLY SCRIPTURES which particularly allude to this fallacious science.

In this second chapter of Daniel the magicians and astrologers were commanded by Nebuchadnezzar to declare his dream, and the interpretation of it. But neither they, nor the *sorcerers* and Chaldeans, could give the least item about the matter; and Nebuchadnezzar himself charged them with having *prepared lying and corrupt words to speak before him*, verse 9. To this they made no reply, but acknowledged that "they could not shew the king's matter, and that none could, except the Gods, whose dwelling is not with flesh;" as much as to say, that all revelation must come from him who is omniscient, consequently from the *spiritual* world, and *not from the natural or planetary world*. This is confirmed by Daniel, who declares in the presence of the king, "that the astrologers cannot reveal his secret, but that there is a God in heaven that revealeth secrets," verse 19 to 28.^a See also Chap. iv. 7, 8. Chap. v. 11 to 15.

In Isaiah xlvii. Babylon (the fallen church) is represented as trusting in enchantments, sorceries, and in the multitude of counsels. But the prophet says to her, verse 13, 14, "Let now the *astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee.*" Behold, they shall be as stubble; the fire *shall burn them:* "they shall not *deliver themselves* from the power of the flame." And in many other places of the word, astrologers, magicians, soothsayers, &c. are spoken of as perverters and destroyers of divine truth, and as men who set up *natural* influx in opposition to that which is *spiritual*.

To conclude: in order that our readers may have a full and distinct view of what has been advanced on the present subject, we shall sum up the whole in the following inferences, which appear to us as undeniable.

1. That *spiritual* and *natural* things are inseparable, although at first sight it may appear otherwise; being united together like cause and effect, or like what is prior with what is posterior.

2. That whatsoever a man delights in in this world, after death he enters into the *correspondence* of that delight, and is to all intents and purposes the *same man*, both as to his affections and pursuits; with this difference alone, that his pursuits after death are *spiritual* and unchangeable, whereas before death they are *natural* and may be changed.

3. That whoever consults the planets for a knowledge of future events, acknowledges Nature as God, and in his heart denies the Divine Providence of the Lord, and that He alone is the Governor of the universe.

4. That whoever is desirous of foreknowing his lot in this life, and consults the planets with that view, will after death be equally desirous of foreknowing his future lot in the *spiritual* world, and will also take similar measures to obtain that foreknowledge by an abuse of *correspondences*.

5. That nature is in itself *dead*, and consequently cannot be the *real cause* of any event whatever.

6. That all life in its procession is from the *internal* to the *external*, or from the center to the circumference, and not *vice versa*.

7. That all events whatever are the effects of *some life*, and consequently derive their origin *from within*, and not *from without*.

8. That every cause is of a superior nature to its effect; and that all the events of human life are brought about by the Divine Providence, which operates by means of human liberty and rationality.

9. That all the planetary bodies are mere matter, possessing of themselves no principle of life ; and as such, incapable of acting upon human liberty and rationality.

10. That whoever believes the events of human life are determined by any influence proceeding from the planets, believes also that matter is superior to, and operates upon spirit ; that the effect is greater than the cause ; that life in its progression is from without to what is within, or from the circumference to the center ; that human liberty and rationality are only the result of certain combinations of matter, or, what is more ridiculous still, of the mere *aspects* of material substances towards each other ; in short, that all things are predestined by a certain fatality, and that Nature itself is God.

11. That the foreknowledge of future events would destroy man's liberty and rationality, and either render him so inactive as to do nothing of himself, or so presumptuous as to interfere with the Divine Providence.

12. That the desire of foreknowing future events has its origin in the love of evil ; but that it is taken away from those who believe in the Divine Providence, and who put their trust in the Lord.

JONES' SERMONS.

We have been lately much pleased with the perusal of an old volume of sermons, which, like the diamond, have lost nothing by age and neglect. They were published in England, some time in the year 1790, by W. JONES, M. A. F. R. S. in two octavo volumes, one of which only has been the accidental subject of our inspection. We do not approve of every particular sentiment which is there advanced ; but the intelligent author seems well versed in the language of *analogy*, which borders a little on the *science of correspondences*. Let him speak for himself in the "*Gadarene Delivered*."

"Sin is in every man what the devil is in a dæmoniac ; thus it is evident the same man may be under the dominion of a legion of vices and evil passions at once ; pride, covetousness, deceit, lying, lust, drunkenness, and blasphemy, are often found in one single person."

"Suffer us, said the devils, to enter, not into the *oxen* or *sheep* ; not into soberly and orderly cattle, but into the greedy, filthy rebellious *swine*. There the devils had permission to work, as they still have to do in the children of disobedience. Who are the peo-

ple that are delivered up by the just judgments of God to the will of the devil? who but the unclean and abominable, which resemble *swine* in their lives and manners? The glutton, the drunkard, the adulterer, the fornicator, the idle and the disobedient, open a way for the devil to enter in and possess them with other evil passions of wrath, malice, revenge, and covetousness, which bring them under the severity of the laws, and so they go headlong to destruction." p. 97.

"How careful ought we to be in guarding against the beginnings of sin! Who knows how far he shall go when he begins with the indulgence of any *one* sinful lust? *You* intend no more than the beginning; but the *devil* intends the *utmost* mischief that sin can do you. He works with a view to that *end*, which you do not see; and he will take care that you shall see it, till it cannot be avoided; as when the *swine* had started from the top of the precipice, they could not stop till they ran into the sea at the bottom." p. 98.

"The world is full of such Gadarenes; you find them every where; men who pray Jesus Christ to depart out of their coasts, for fear he should send away their vile lusts and passions to the devil. What! is our property in a filthy beast more desirable than the presence of the Son of God, who can deliver us from our passions, and restore us to our senses?" p. 101.

"When Jesus had heard the request of the Gadarenes, he made no remarks upon it, but took them at their word, and left them. What became of them afterwards, we do not read; but surely no good could possibly happen to those, who through favour to a *herd of swine*, judged themselves *unworthy of everlasting life*." p. 105.

"And now, my brethren, you see your own duty, and the design of this whole narrative. It is related in the Gospel, for the same reason that it was published at Decapolis, that all sinners may know *where to go* for that saving health which is to restore their minds to quietness and comfort. For all the diseases of the spirit, which are a thousand times worse than the troubles of the world, and the distempers of the body, there is no cure, but from him who was manifested to destroy the works of the devil, whose worst work is the depravation of the human mind by the power of indwelling sin, which drives men to all those extravagancies which render this world such a miserable place as we find it. The passions of men are like storms and tempests, which disturb the elements, destroy the fruits of the earth, and send the poor distressed mariner to the bottom of the sea. Such are the effects of those vices, which the evil spirit infuses into the hearts of men; their lives are rendered vain and miserable, and their souls are shipwrecked." p. 110.

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 409.]

Clover and the management of it. In April the twelve acres of barley are to be lightly harrowed and sown with red clover; they are afterwards to be rolled, in order to close in and cover the clover seed, and to prepare the clover land for mowing. The barley being cut in due harvest time, whatever growth the clover yields by October, is then to be mowed, together with the barley-stubble; the produce to be applied as additional food for the stock. The cattle will carefully pick out the clover, and the refuge stubble will form useful litter for the farm-yard. The main crop of clover is to be applied as green food for the stock, from the first of May to the end of September, in the following year. During this period, about 50 perches, or the 38th part of the whole crop, is to be daily cut (in which time four crops in succession will be taken) and given fresh in racks, as soil, in small quantities at a time. There should not be more than each day's supply of clover mown in a day, for a greater quantity of it being cut and collected in a heap, will in a few hours heat, and become noxious. Clover, in the beginning of May, will be very young, and rather short for mowing; it is, however, absolutely necessary to commence cutting thus early, that it may be brought into a proper succession for cutting. With the assistance of rye and winter vetches, it will supply the *home food* for a numerous stock, even in that month. From *June* to the end of *September* inclusive, this quantity of clover alone will be sufficient as home food for the stock.

Clover, or any other luxuriant green food, cut in a state *wet* by dew or rain, is less liable to hove or swell cattle, when they first begin to feed on it, than when they eat it just cut in a *dry* state; however, it is prudent to limit the quantity, so that they cannot at first feed too freely upon it. This well-manured and prepared land may be expected to yield 360 tons* of green food.

Wheat. This is to be sown on the clover† land; the ploughing should commence about the 23d of August,‡ in the year next after the clover sowing, on the part that the same day has been cleared of the clover (now the fourth crop) and to continue each day's ploughing on such land as is thus

* Mr. Young, in the *Eastern Tour*, vol. IV. 161, mentions that an English acre of clover, on good land, will yield at two mowings 4 1-2 loads (tons) of hay. The hay when in a green state will be four times the weight, i. e. 18 tons. Four cuttings, each in a much younger state, will be more succulent and nutritious for the stock, and may altogether be expected to produce a greater crop, and will be less exhausting, than when cut in a maturer state by two mowings.

† Mr. Young says, "The wheat about Whitham (in Essex) was so fine, that I enquired the preparation, and was informed, that all the crops succeeded clover: they find that fallow is a very bad preparation for wheat; the crops are weedy, and much more attacked by mildew."

‡ Mr. Young also states, "In the time of sowing wheat, they (the farmers) remark that the earliest sown crops are almost unexceptionably the best. The finest field in the whole parish of Burnham (in Essex) which is extensive, was sown in September, but the rest generally in October."

cleared of the clover the same day. The clover land should be ploughed with a narrow furrow of about five inches in breadth, the furrows to be rolled to close the seams, then harrowed to raise mould, and the seed wheat afterwards to be harrowed in,* and the furrows between the ridges to be carefully cleared, so that there may be a ready passage for carrying off the winter's rain. This crop may be estimated at fifteen tons; i. e. 120 barrels of twenty stones each.

The aftercrops, viz { Six acres of rape,
Three acres of rye,
Three acres of winter vetches.

As soon as the wheat is cut, the manure then collected is to be appropriated for the stubble. If six months dung is now applied, the dung formed in the remainder of the year may be disposed for the succeeding green crops in the ensuing spring; the removal of it being thus divided for different seasons, will render this work the easier. The manure for these crops is to be gradually laid on the land, and spread according as the plough turns it in, lest it be injured by drying or evaporation through the influence of the weather. The manure and plough may be introduced the day on which the wheat cutting begins, by moving the sheaves in rows thirty or forty yards asunder. Six acres of these stubbles are to be planted with rape; the plants should be raised from seed sown the beginning of June, and to be placed in every second furrow about eight or nine inches apart, and carefully weeded and earthen. Three acres are also to be sown with rye, and the remaining three acres with winter vetches. By applying the stubbles in this manner, there will be a provision of green food on these twelve acres, that will be productive in proportion to the quantity of manure laid on. This stock of green food will be highly useful, at the same time that it will be produced without postponing the succeeding crops of potatoes, cabbages, &c. Those six acres of rape may be expected to produce 216 tons; the three acres of rye thirty tons; and the three acres of winter vetches thirty-six tons.

The several crops, particularly those that stand the winter, must be carefully kept clear of any lodgments of water, which would prove fatal to them.

Thus there will be every four years on each division of tillage; or every year on the four divisions, i. e. forty-eight acres of tillage land; five crops of twelve acres, and one crop of six acres, viz twelve acres of barley, twelve of wheat, and 42 acres of green crops arising from the first and after crops: the land being always occupied with profitable crops, and always adapted to the season of vegetation.

Note. The greater parts of the head lands of the tillage may be at particular seasons cultivated for raising cabbage, borecole, and rape plants, but in such manner that the head lands of the drilled crops may be always clear while it is necessary to introduce the plough for keeping the intervals of the

* The usual mode of broadcast sowing is here mentioned; but from the experience of several years practice, the Norfolk farmers are getting much into the method of dibbling; and from the success at ending this manner of cultivating wheat, it is strongly recommended, as more productive, saving seed, and advantageously affording an opportunity of employing the younger classes of the laboring poor.

drilled crops clean and earthing them. A part also may be stocked with rape plants, to answer for food for the spring, only taking care to reserve a passage in the proper seasons for carrying off the corn and green crops; so that the head lands may be made as productive as their purposes will admit.

Thirdly, of the Pasture Land.

The Lawn falls under this head. This is to be reserved solely for pasture. Its fertility is to be promoted by irrigation in the winter from the rivulet that divides it from the tillage land. In the course of the year it may be expected to yield green food, in grass, 380 tons.

The second Pasture. This is to be solely applied to grazing, and is to be irrigated by the rivulet that runs along it, occasionally throughout the year, which will increase and promote continual vegetation through all the seasons, insomuch, that the produce of green food may be estimated at four hundred and ninety tons.

Meadow. This land is to be irrigated by turning the water over the ground for the first two or three days in May. The water is then to be turned off that the land may become dry. This is to be repeated the following week; and you are to irrigate again one or two days the third week. In the beginning of June irrigate again for one day. This operation in the warm weather will promote vegetation in an extraordinary manner. When the grass is advanced in growth, watering for the continuance of a day at a time may be sufficient, as the moisture will remain longer on the land by the shelter of the grass. This meadow will be ready to cut the twentieth of June. The hay being reared and removed, the land is to be irrigated in July, and the succeeding months, till May, in the same manner as the *second pasture* land. The produce of the meadow may be reckoned at fifty-six tons of hay, and the produce of its pasturage in green food, for the remainder of the year, at 220 tons.

Fourthly, of the feeding of the Stock.

The Food is of two kinds, pasture and home feeding.

The Pasture is to be fed off by sheep only, for though cattle of all kinds, particularly milch cows, thrive remarkably well on grass lands irrigated both in summer and winter, yet the treading of heavy cattle* on lands nicely laid down, should be avoided where the pasturage can be more advantageously and conveniently applied to sheep, that will feed it off *clutely*. They should be kept in the yard for about eighteen hours, i. e. from three in the afternoon to nine o'clock in the morning through the year. The remainder of the day they are to be pastured on the grass lands, unless the weather be wet, hot, or tempestuous, at which season the sheep of themselves will seek shelter. Where there is the usual demand for early lambs in the neighborhood of large towns, *breeding ewes* will be found a very profitable stock.

* The produce of irrigated lands is sometimes usefully applied by repeated cuttings, as fresh soil, for large cattle housed.

[To be continued.]

DESCRIPTION OF THE HUMAN TONGUE;

WITH SOME

EXTRAORDINARY ANECDOTES RELATIVE TO SPEECH.

The tongue has for its basis that forked bone, called the *os gutturis*. It consists of various muscles interwoven together, that it may be fit for various kinds of motion. To these are added very many small branches of nerves, which pass through the middle of it to the outside, and being gathered into little bundles, constitute those papillæ, which make its surface rough and uneven. Besides these, there appear also on the surface of the tongue, certain pointed fibres, not unlike the ends of birds' claws, inclining toward the basis of it, with which are interspersed innumerable salivary glands. And all these are, in their several ways, subservient to the sense of *tasting*.

It has been generally supposed, that the tongue is essentially necessary to the formation of speech. But as sure as we have been of this, it is an entire mistake. A child in Essex, some years ago, had her tongue entirely cut out by reason of an incurable canker. She was then three years old. Twenty years after, it was reported, that she was able to speak. To be satisfied hereof, Mr. Benjamin Boddington, Turkey-merchant, of Ipswich, with two other gentlemen, went to Wickham-Market, where the young woman then lived, whose case they thus describe :

" We have this day been at Wickham-Market, to satisfy ourselves concerning Margaret Cutting. We examined her mouth with the greatest exactness, but found no part of the tongue remaining ; nor was there any uvula. The passage down the throat is a circular open hole, large enough to admit a small nutmeg.

" Notwithstanding this, she swallowed both solids and fluids as well as we could do, and in the same manner. Yea, and she talked as fluently as other persons do. She pronounced letters and syllables very articulately, even those which seem necessarily to require the help of the tongue, as d, l, t, w. She read to us in a book distinctly ; she sings very prettily ; nay, and she distinguishes tastes, and can tell the least difference either in taste or smell."

But is it possible to teach any one to speak, who has been deaf and dumb from his birth ? It is. Dr. Wallis taught such an one to speak, Mr. Daniel Whaley, of Northampton. He was present

before the Royal Society, May 21, 1662, and did there pronounce, distinctly enough, such words as the company proposed to him; indeed not altogether with the usual tone, yet so as easily to be understood. In a year, which was the time he stayed with Dr. Wallis, he read over great part of the English bible, and learned to express himself intelligibly in common affairs, to understand letters written to him, and to answer them. And in the presence of many foreigners, he has not only read English and Latin to them, but has pronounced the most difficult words in their languages, which they could propose to him.

The doctor has since done the same for Mr. Alexander Popham, a gentleman of a fair estate.

But we have an instance of dumbness cured in a shorter time. Henry Axford, son of Henry Axford, in the Devizes, at twenty-eight years of age, perceived an hoarseness, and in about six days became quite speechless; not only unable to speak articulately, but to utter the least sound with his tongue. His cold went off, but he remained absolutely speechless; and the advice of all the neighboring physicians did not help him.

He continued totally dumb for four years, till in July, 1741, being at Stoke, in returning homeward at night, he fell from his horse, and was taken up and put to bed in an house upon the road. He soon fell asleep, and dreamed he was fallen into a vessel of boiling wort. Struggling with all his might to call for help, he actually did call aloud, and recovered the use of his tongue from that moment, as perfectly as he ever had it in his life.

Perhaps, therefore, there is truth in that ancient story, concerning the son of king Cræsus; namely, having been dumb from his birth, he had never spoke at all, till in the battle, seeing a man ready to kill his father, his tongue was loosed, and he cried out aloud, "Soldier, spare the king!"

Lond. Mag.

THE PHILOSOPHER AND THE GARDEN.

From the Persian of Nisami.

An Indian philosopher, who travelled like a sage, (that is, on foot) to study nature, chanced one day to enter a garden. He reposed with delight in this place, which belonged to a magnificent palace, and trode with transport the precious tapestry with which the ground was adorned. There the tender button of the opening rose began to expand itself, imitating in its numerous folds the brilliant knot of a rich purple cestus. There the tulip un-

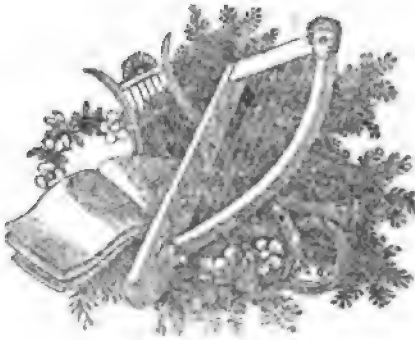
folded, with pride, all the pomp of its colors, ignorant of the short duration of its frail existence. Every where the ground was enamelled with flowers, the concaves of which glistening with dew presented so many cups full of precious liquid. The sweet-briar seemed to have turned its thorns against itself; and from the trembling of its foliage, one might think the willow feared for its life. The Narcissus, reclining its head, dropped crystal tears; and the tulip, placed beneath the rose, received in its beauteous chalice the precious rubies which distilled from the perfumed bosom of the superincumbent tree. But, alas! the duration of the one is but an instant, and the other is old before the end of the day.

Happy flowers! The period of their existence is determined by the setting sun, and they bloom, without anxiety for the moment that is to succeed. The philosopher, having retired with regret from this delicious place, had occasion to return a few months after. Alas! how changed! Instead of the rose—instead of the nightingale, which lately joined to embellish this happy spot, the ear was struck with the piercing cries of the kite and the mournful croaking of the frog. The smiling verdure of the shrubbery, was changed into greyish gloom, and the once charming clusters of roses presented nothing but masses of pointed thorns. He cast a look of regret on the place which had so lately enchanted him, and was unable to refrain from tears as he meditated upon the short duration of existence.

"We have only a few instants to live!" exclaimed he—"let us, then, endeavor to take advantage of them all to insure happiness; to effect which, there is only one mode—by consecrating them to virtue!"

ON NOVELS.

A French writer speaking of female education, says, that in the ancient system of female education, the chapter of things, not to be known, was of very great extent: at present, thanks to the novels, this chapter is a blank. A young girl enters into the world with her novel in her head; she has made choice of her faults before she has any; her excuses are prepared, and only await her errors; she sees in every thing that can happen to her, only one or two pages of an adventure which she has read; and she considers the reproaches which she may sustain, as similar to those reflections which she passed over in the novels, and which she may in like manner pass over in life.



FOR THE HALCYON LUMINARY.

ON PUBLIC WORSHIP.

LORD, at thy sacred feet
 Joyful would we appear;
 Within thy earthly temple meet,
 To see thy glory here.

We come to worship thee,
 For thou art God alone;
 In humble prayer to bend the knee,
 Before thy holy throne.

Thy word is our delight,
 Thy truth will make us free;
 'Tis from thyself, a heavenly light,
 It leads our souls to thee.

Thy goodness we behold,
 While in thy presence, Lord;
 Thy wondrous truth and love unfold,
 The treasures of thy word.

In all our meetings here,
 Our souls are bless'd with good;
 Thou wilt to waiting minds be near,
 And give thy children food.

So will we render praise
 To thee, the God of love;
 With pleasure walk in all thy ways,
 Till we shall meet above.

THE ROSE-BUD.

How sweet was the rose-bud that blush'd on the tree,
 In ELEANOR's beautiful bower !
 Allured by its presence, came bee after bee,
 And sipp'd without wounding the flower.

A keen little worm chanced its beauty to view,
 And creeping with wonderful art,
 It nibbled, and nibbled, and eat its way through,
 Nor ceased till it lodged in the heart.

The fair, little dreaming how short was its date,
 Too late the rude spoiler descried ;
 Beheld the sweet blossom submit to its fate,
 It faded—it droop'd—and it died.

Yourself but a flower, pretty maiden beware,
 Distinguish the spoiler and fly ;
 For MAN is a worm, that oft preys on the fair,
 And you, like a rose-bud, may die.

 THE JOURNEY OF LOVE.

Now ANTEROS* lend me thy gossamer pinion,
 And teach me the speed of ARMATA's† sweet dove,
 I fly to the seat of thy blissful dominion,
 For CATHARINE's breast is the mansion of love.

No longer shall FORTUNE be whelm'd with invective,
 If my journey the goddess but bless with her smile,
 I heed not its length, while I view in perspective
 The sharer, rewarder, and end of my toil.

If love has its sorrows, yet who would refuse 'em,
 So sweetened with rapture, so mingled with joy ?
 What mortal the rose would discard from his bosom,
 Lest the thorn which attends it should chance to annoy ?

Separation was such—but the wound it inflicted
 Will soon be forgot in the glow of a kiss ;
 Though grief on the visage has oft been depicted,
 The tear shall soon glisten a tribute of bliss.

* Cupid. † Venus.

Ah! still on my vision the object increases!
 The cottage of peace and affection I spy!
 HOPE smiles, as my bosom unconscious releases
 The murmur of wishes respired in a sigh.

Now, now am I blest. But, ah! language it fails me.
 No pencil can paint love's extatic alarms:
 'Tis *she* that approaches—'tis CATHERINE hails me,
 She gazes! she smiles! I am prest in her arms!

Revilers of Hymen may talk of privations,
 They are but to sweeten the chaplet of love,
 If the wreath hide a thorn, yet the pang it occasions,
 The balm of its roses will ever remove.

SELIM.

THE TEAR OF BEAUTY.

Deep pierced by rude misfortune's dart,
 My bleeding bosom throbs with woe,
 And long has grief forbid my heart
 The calm of peace and joy to know:
 But yet, tho' doomed on sorrow's wave,
 To suffer tortures more severe,
 With joy each danger I would brave,
 Would Beauty bless me with a TEAR.

When Pity, dew-eyed maid divine,
 Had left the radiant climes above,
 To seek on earth a mortal shrine,
 And shed her balm of heavenly love;
 To chase from misery's breast the sigh,
 And sorrow's woe-worn heart to cheer,
 The shrine she chose was *Beauty's* eye;
 The balm she shed was *Beauty's* TEAR.

And this shall heal misfortune's wound,
 And raise a smile in sorrow's eye;
 Bid the torn heart with rapture bound,
 And hush chill penury's suffering cry:
 The heart shall know the calm of peace,
 Nor feel anticipation's fear;
 E'en torturing memory's pain shall cease,
 While Beauty sheds the pitying TEAR.

Tho' unrelenting fate's command
 Should force me from my native home,
 Thro' every barbarous foreign land,
 A hapless exile, doom'd to roam ;
 Yet scarcely would my bosom grieve,
 For foreign climes, remote and drear,
 My friends and native home to leave,
 Would Beauty shed one parting TEAR.

Or should the fatal, stern decree
 Give license to the darts of DEATH,
 His darts would have no sting for me,
 For joyful I'd resign my breath ;
 And meet, without one sigh, my doom,
 If sorrowing Beauty, round my bier,
 Or bending o'er my humble tomb,
 Would grace my relics with a TEAR.

THE ROSES.

Addressed to a Friend, on the Birth of his First Child.

Two Roses, on one slender spray,
 In sweet communion grew,
 Together hailed the morning ray,
 And drank the evening dew ;
 While sweetly wreathed in mossy green,
 There sprang a little bud between.

Through clouds and sunshine, storms and showers,
 They open'd into bloom,
 Mingling their foliage and their flowers,
 Their beauty and perfume ;
 While foster'd on its rising stem,
 The bud became a purple gem.

But soon their summer splendor pass'd,
 They faded in the wind,
 Yet were these Roses to the last,
 The loveliest of their kind,
 Whose crimson leaves, in falling round,
 Adorn'd and sanctifi'd the ground.

When thus were all their honors shorn,
 The bud unfolding rose,
 And blush'd and brighten'd, as the morn,
 From dawn to sunrise glows ;
 Till o'er each parent's drooping head
 The daughter's crowning glory spread.

My friends! in youth's romantic prime,
 The golden age of man,
 Like these twin roses spend your time,
 Life's little less'ning span ;
 Then be your breasts as free from cares,
 Your hours as innocent as theirs.

And in the infant bud that blows
 In your encircling arms,
 Mark the dear promise of a rose,
 The pledge of future charms,
 That o'er your withering hours shall shine,
 Fair, and more fair, as you decline :—

Till, planted in the realms of rest,
 Where Roses never die,
 Amidst the gardens of the blest,
 Beneath a stormless sky,
 You bloom afresh, like Aaron's rod,
 That blossom'd at the sight of God.

A PAROXYSM OF DESPAIR.

Say, pensive Stranger, wherefore discontent
 Spreads her black pinions o'er thy clouded soul?
 Why on the ground are all thy glances bent?
 Why does stern grief thy mournful breast control?

Say, dost thou groan beneath oppression's hand?
 Hast thou of poverty's sad potion drank?
 Or hast thou fled, for crimes, thy native land?

"No, Sir! Confound it! I have—*drawn a blank!*"

THE RIVAL BROOM-MAKERS.

Says JAMES "You undersell me, TIM! How is't you thus can trade?"
 "I steal my stuff." "Well! (answers JIM) I steal—*brooms ready made!*"

VARIETY.

"But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

DEFINITION OF A CHURCH-OF-ENGLAND-MAN.

BY THE LATE DR. JOHN JEBB.

The Church-of-England-man is a sectarist, partly *papist*, partly *protestant*. He is a *protestant*, because he asserts the sufficiency of the scriptures. He is a *papist*, because he, in the same breath, requires assent to certain additions of those scriptures. He is a *protestant*, because he is separated from the Church of Rome upon the plea of the right of private judgment. He is a *papist*, because he refuses the same liberty of separation to his brethren. He is a *protestant*, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a *papist*, because, when opportunity offers, he always shews himself a persecutor in his turn. The Church-of-England-man is also a *papist*, because in the liturgy is found the Athanasian Creed. He is a *protestant*, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a *papist*, because he *subscribes* the 39 articles; and he is a *protestant* because he does not *believe* them.

FEMALE HEROISM.

The widow of Camille Desmoulins, young, amiable, and well informed, during the mock process which condemned her to death as an accomplice of her husband and his friend, loathing life and anxious to follow her husband, displayed a firmness of mind that was seen with admiration even by her judges. She frequently heard the questions put to her with a smile expressive of her conscious dignity. When she heard the sentence pronounced, she exclaimed, "I shall then in a few hours again meet my husband!" And then turning to her judges, she said, "In departing from this world, in which nothing now remains to engage my affections, I am less the object of pity than you are; for you must feel all the unhappiness inflicted by conscious crimes, till the moment when an ignominious death shall overtake you."

Previous to her going to the scaffold, she dressed herself with uncommon attention and taste. Her head-dress was peculiarly elegant ; a white gauze handkerchief, partly covering her beautiful black hair, added to the clearness and brilliancy of her complexion. On seeing her ascend the cart that conveyed her to the place of execution, one might almost have supposed, from her happy countenance, that she was going to a festival. On the road she conversed in a cheerful manner with a young man who sat beside her, and who was also condemned to die. Being come to the foot of the scaffold, she ascended the steps with resignation, and even unaffected pleasure. She received the fatal blow without appearing to regard what the executioner was doing.

OF THE MAMMON OF UNRIGHTEOUSNESS.

To make friends of the *mammon of unrighteousness*, is to profit by the *knowledge of goodness and truth*, which are possessed even by the unrighteous. It may likewise extend to the charitable use of gold and silver ; for in every benevolent action to our neighbor, we insure our future happiness.

The children of Israel borrowed of the Egyptians, when they departed from them, jewels of gold, and jewels of silver, and garments, which was representative of *making friends of the mammon of unrighteousness*. Gold signifies spiritual good, silver signifies spiritual truth, and garments signify natural truths ; and the jewels signify the knowledges of that good and truth.

LOVE AND CONSTANCY.

A Neapolitan being at work in a field bordering on the sea-shore, his wife, who was at some distance from him, was seized by the corsairs of Tunis, and carried on board their vessel.

The Neapolitan threw himself into the sea, swam to the ship, and intreated the captain to take him in.

The good man well knew he would be sold as a slave, and the consequent misery and hardship he should undergo ; but love for the object who had hitherto shared in his labors, and enjoyed with him the fruits of his industry, predominated over all other sensations. While the Turks were astonished at his temerity, he continued supplicating to be taken on board : he told them, that the woman they had taken from the field was his wife : "we have," continued he, "long shared happiness, and we can bear

misery together; grant us only the consolation of being sold to the same master, it is all I ask; deny me that, and one grave will, I trust, soon contain us."

The Turks, admiring the man's affection, on their return, told it to the king of Tunis, who, being pleased with this singular instance of conjugal fidelity, not only gave them their liberty, but each a place in the palace.

ON ETERNAL DAMNATION.

It is generally believed, by the Christian world, that the damnation of man is a *positive act of an offended God*, whom they conceive to be full of *vengeance and wrath*, on account of man's sins; than which supposition there cannot possibly be any thing more untrue; for the Lord is a God of *mercy and love*, and never can, consistently with his divine properties, punish any creature, no, not for a moment. Punishment is the *natural and unavoidable result of evil itself*, and comes *from itself*, and not from the Lord. Thus we see, that not even a *temporary damnation*, or a *moment's* punishment, is inflicted on any man by the Lord; much less an *eternal damnation*, by way of *retaliation* for a few years spent in the delights and infirmities of evil, in this transitory life; and yet this is the idea *generally* entertained by the Christian world.

But notwithstanding this, it is a *positive fact*, and (according to the nature of evil, *considered in itself*) impossible it should be otherwise, that DAMNATION IS ETERNAL; or in other words, that the lust of doing evil will *never be extirpated* from the breast of a lost spirit in hell; although we admit, that it will be *checked and suppressed* by punishments, which then immediately *cease*, as soon as the lust of doing evil is suppressed from rushing into *action*. But still this lust *lurks* within, and after a time, when the punishment is forgot, it again attempts to break forth, and is again subdued and suppressed by punishments. Thus the *lust of doing evil*, with its *delights*, and their inevitable consequence, *punishment*, succeed each other to eternity. But the Lord to eternity endeavors to mitigate their pains; and by his ministering angels, does mitigate them; otherwise the nature of evil is such, that it would produce infinitely greater punishments than are permitted to take place.



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CORRESPONDENCES.

[*In continuation from page 437.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt. vi. 33.*

"The words which I speak, they are spirit and they are life," is a declaration then, which applies alike to both Testaments, inasmuch as both are the word and speech of the same LIVING GOD, the one, of JEHOVAH before His manifestation in the flesh, the other of the same JEHOVAH in the person of JESUS CHRIST after His manifestation, and therefore we are to conclude, since in GOD is "*no variableness or shadow of change,*" that in both Testaments, under the *literal* expressions of the history, *spiritual* and *internal* things (called by the speaker SPIRIT and LIFE) are hidden, to the intent that they may be conveyed and discovered to such as are in a desire to find them, and in a state to profit by them, whilst at the same time they are mercifully and providentially concealed from others.

And this view of the subject will enable us to explain a mystery in the language of JESUS CHRIST, which must otherwise remain forever inexplicable, and involved in the thickest darkness, viz. the distinction which He makes between His *word*

and His *speech*, as likewise between what HE *said*, and what HE *spake*. Thus HE questions the unbelieving Jews, "*Why do ye not understand my speech?*" And then instantly returns HIMSELF the singular answer, "*Because ye cannot hear Mr WORD.*"* And thus HE declares to them in another place, "*I have not spoken of MYSELF, but the FATHER which sent ME, HE gave ME a' commandment what I should SAY, and what I should SPEAK.*"† But what now shall we say is the ground of these strange distinctions between the *WORD* and the *speech* of JESUS CHRIST, and also between what HE *said*, and what HE *spake*, unless we allow His language to have *two* distinct senses, a *natural* sense, adapted to the apprehension, and calculated for the instruction of the *natural* man; and a *spiritual* sense, adapted to the apprehension, and calculated for the instruction of the *spiritual* man? If we reject this idea, the distinctions are involved in mystery and obscurity, because it is impossible to suppose that there can be any thing like *tautology* in the language of GOD: but if we adopt this idea, the distinctions are clear, the mystery is unravelled, and the obscurity gives place to a bright and cheering light, because in this latter case we are enabled to discern, that what JESUS CHRIST calls His *WORD*, and what HE *says*, has relation more especially to His *internal* meaning, or to the *spiritual* ideas concealed under His *external* expressions; and that what HE calls His *speech*, and what HE *speaks*, has more immediate reference to the *expressions themselves*, and to the *external* or *natural* images thereby conveyed. With good reason, therefore, might HE press home to the Jews the awful conclusion, that they "*did not understand His SPEECH, because they could not hear His WORD,*" since it must needs be impossible to comprehend the full force and meaning of the *external* language or *speech* of GOD, unless they were attentive to the *spiritual* affections and ideas involved in it, in like manner as it is impossible to comprehend the full force and meaning of the language of a man, whilst the mind of the hearer is intent only on the outward sounds, without attending to, and endeavoring to collect the true sense and purpose which those sounds were designed to convey.

With this view of the subject too, we are enabled further to discover the reason why JESUS CHRIST so frequently addressed HIMSELF to His hearers in those remarkable and weighty words, "*He that hath ears to hear, let him hear.*" For it is ma-

* John viii. 43.

† John xii. 49.

nifest that these words must needs have reference to something, which was not to be heard by the *outward* ears of the *material* body, or yet of the *mere natural* mind, since all those, to whom the SAVIOUR addressed them, had alike *ears to hear* His outward speech and language. If then there was nothing more contained in that speech and language, but what was expressed in the *letter* of it, why should the DIVINE SPEAKER still say to His hearers, "*He that hath ears to hear, let him hear,*" when yet He must needs be aware, that they all alike heard plainly that language and speech? But if that language and speech involved in it some deeper meaning than what the sound expressed; if it contained some *pearls* of heavenly wisdom, for which the *letter* served only as a *casket*; then we discover at once the propriety, the reasonableness, the Divine purpose, force, and mercy of the admonitory precept, "*He that hath ears to hear, let him hear.*"

It would be endless to point out all the passages in the Sacred Scriptures which bear testimony to this great truth, that they contain, under their varied history and *letter*, an *internal* and *spiritual* sense and meaning, perfectly distinct from what the history or *letter* itself expresses, and that this *internal* sense and meaning is what principally constitutes them the WORD OF GOD, and entitles them to the high and holy appellation of SACRED SCRIPTURES. But it ought not to be passed over in silence on this occasion, that JESUS CHRIST HIMSELF adverts to two historical facts, as recorded in the Books of Moses, in both of which, according to His own Divine declaration, there is contained and conveyed that *spiritual* and hidden wisdom of which we have been speaking. The facts are, first, *the miracle of the manna*, as related in the 16th chapter of the Book of Exodus; and, secondly, *the lifting up of the brazen serpent*, as recorded in the 21st chapter of the Book of Numbers, each of which, we learn from the authority of the GREAT REDEEMER, has respect unto HIMSELF, agreeable to what He teaches in John, chap. iii. 14, 15; and chap. vi. 31, 32, 33. Now if these two historical facts involve in them a *spiritual* sense and meaning, as they must needs do, whilst they are declared by the INCARNATE GOD to have respect to HIMSELF; and if this *internal* sense and meaning be not discoverable from the facts themselves, but is perfectly distinct from them, and could not have been known so certainly, had not JESUS CHRIST HIMSELF been pleased to unfold it; then surely a strong presumptive evidence at least is hence deducible, that every other historical fact, recorded in the same

Sacred Books, and by the same inspired Penman, is alike significative and holy, involving in it the same Divine testimony, and expressive of the same sublime and heavenly wisdom, though possibly the fact itself, as to its *letter* and history, may not appear to be stored and enriched with such important and valuable contents.

[To be continued.]

DICTIONARY OF CORRESPONDENCES.

[Continued from page 440.]

AFFLICTION, spiritual temptation, whereby man is regenerated. In an opposite sense, *affliction* means the perversion and desolation of good and truth in the church, and the miserable consequences thereof in another life. By *affliction* is particularly signified infestation by falses, and by *oppression* infestation by evils.

AFFLUX, differs from *influx*, in that it is an *exterior* reception of the truth and good proceeding from the Lord; whereas *influx* is the *interior* reception of the same. Good and truth, therefore, proceeding from the Lord, and received by angels in heaven, and by good men on earth, is properly speaking *influx*; but the same good and truth continuing its descent, and is received by the spirits of hell, is called *afflux*.

Afflux, also signifies the sphere proceeding from evil spirits, and assailing the members of the *spiritual* church, while in a state of temptation; for such sphere operates upon them from without. At such times man is in *spiritual* captivity or bondage; for as to his interiors he is kept by the Lord in good and truth, but as to his exteriors he is urged by hell to what is evil and false. Hence arises a combat between the *external* and the *internal* man; and then the Lord, by *influx* through man's interiors, fights for him against the *afflux* of evil and the false from the hells. This combat is carried on, to the end that the *external* man may be reduced to obedience to the *internal*, and thus *natural* things be made subject to things *spiritual*.

AFFRIGHT, or *terrify*, has more immediate respect to falses, than to evils; or to the understanding than to the will; for thus *terror* is distinguished from *fear*, the former being predicated of falses, and the latter of evils. When man is in a state of *spiritual* temptation, he perceives something of horror and dread; this is occasioned by a secret communication from evil spirits, who are

then endeavoring to excite his evils and falses, and who are themselves *terrified* and *affrighted* by the presence of divine truths from the Lord, which defend man from their assaults.

AFORE, or *before*, has respect to what is *internal* or prior, when the term *behind* alludes to what is *external* or posterior. In this sense, good is *before*, because *internal*, and truth *behind*, because *external*. It is said in Exodus xxxiii. 23, that Moses might see the *back-parts* of Jehovah, but not his *face* or *fore-parts*; by which is signified, that the Israelitish and Jewish nation saw the *externals* of the word, of the church, and of worship, and yet were utterly unacquainted with their *internals*.

AFRAID. *Fear* arises from many causes, but in general it originates in the *natural* man, particularly when a person is brought into a state of temptation, and the *external* about to be reduced under obedience to the *internal*. It appears at such times, as if all liberty, and even life itself, were nearly destroyed. This occasions extreme anxiety, attended with a degree of horror. See FEAR.

AFTER, or *afterwards*, in time, denotes a succession of state.

AFTERNOON, a state of intelligence verging a little towards obscurity. *Noon* signifies a lucid state, and *evening* an obscure state: hence the *afternoon* denotes a medium between both.

AGAG, king of the Amalekites, signifies the false arising from interior evil, which infests and opposes good affections. Of this kind were the falses of the Antediluvians, who perished; and similar also are the falses of evil genii now in the lowest hells.

AGAGITE, one principled in the false above described.

AGAR, the affection of the knowledges of truth in the *external* man. See HAGAR.

AGAIN. Whenever a word or sentence is *repeated* a second or third time in the scriptures, it is always for the sake of the *internal* sense, and denotes something *full* and *complete*, demanding the particular attention of the reader.

AGAINST, denotes contrariety of affection and state, both in the *spiritual* and *natural* world.

AGATE, one of the precious stones of the third order in Aaron's breast-plate, signifies the *spiritual* love of good. The *spiritual* love of good is charity to one's neighbor, and the *spiritual* love of truth is faith derived from charity. This good and this truth constitute the second heaven, the *internal* whereof is the good of charity, and its *external* the good of faith.

AGE, a complete state. When spoken of the church, it signifies its duration even to the end; but when used in relation to heaven and the Lord, it then signifies eternity. The word *age* is predicated in general of every church, but particularly of the celestial. It sometimes denotes the present world, and man's life therein; as also his eternal life in the world to come.

Ages of Ages, is used in the word to denote the successions of the different churches, which have heretofore existed upon this earth; and also the eternal duration of the *New Church*, which is now establishing.

From Age to Age, means from the establishment of one church to that of another.

The *consummation of the age*, spoken of in Matthew xxiv. and improperly translated the *end of the world*, signifies the end of the present Christian Church, when a *New Christian Church*, called the *New Jerusalem*, will descend from God out of heaven.

The different *ages* of man have different significations. His first state, from the birth to the fifth year of his *age*, is a state of ignorance, and of innocence in ignorance; this state is called infancy. His second state, from the fifth year to the twentieth, is a state of instruction and science, and is called childhood. His third state, from the twentieth to the sixtieth year, is a state of intelligence, and is called adolescence, youth, and manhood. His fourth or last state, from the sixtieth year upwards, is a state of wisdom, and of innocence in wisdom. They who die before they arrive at years of maturity, so as to be capable of judging and acting for themselves, which is generally about the *age* of twenty, are, after instruction in another life, all saved.

The four *ages* of the world, viz. the golden, the silver, the copper, and the iron, are the four general churches that have existed on this earth, namely, the first or the Most Ancient, which may be compared to morning, spring, and the east; the second or Ancient, which may be compared to mid-day, summer, and the south; the third or Israelitish, which may be compared to evening, autumn, and the west; and the fourth or Christian Church, which may be likened to night, winter, and the north. The same were represented by the statue seen by Nebuchadnezzar. After all these churches will succeed a fifth, viz. the New Jerusalem Church, which will be as a perpetual morning, a never ending spring, and an unclouded east.

AGONY, an interior pain occasioned by the deprivation of the liberty of one's life. When man is in a state of regeneration, he

is frequently permitted to fall into *spiritual* temptations ; which is effected by evil spirits infesting him with evils and falses that tend to destroy the life of good and truth which he has received from the Lord. This is perceived by the person as an interior pain and *agony*, and is called the sting of conscience.

AGREEMENT, the union of the *internal* and *external* man, also of charity and faith ; and in the opposite sense, of evils and falses. To *agree with the adversary*, means to remove evils and falses, whereby a perception of peace will take place in the mind, and the *internal* and *external* man act in union and *agreement*.

AGUE, or *cold fever*, is a disorder occasioned by evil spirits of the most malignant class, whenever it is permitted them to infuse their sphere in the impure substances of the human body. See *FEVER*.

All diseases whatever originate in the lusts and passions of the mind, and thus take their rise from hell. In general the following evils are the origins of diseases, viz. intemperance, luxuries of various kinds, and pleasures of a merely corporeal nature ; also envy, hatred, revenge, lasciviousness, &c. &c. These vices destroy first the interiors of man, then his exteriors, and thus gradually bring on diseases, which at last terminate in death. All evil spirits have the power of inducing diseases, but with a difference according to the malignity of their disposition, and the degrees of evil in which they are principled. Yet it is not permitted them to flow into the solid parts of the body, such as the viscera, organs, and members of man, but only into his lusts and falsities, and thereby into such filthy and unclean things in him as belong to the disease.

Although diseases are occasioned by man's evils and falses, it is nevertheless proper that *external* remedies should be made use of for their cure ; for with such means the divine providence of the Lord concurs.

AH! a term of lamentation for the destruction of good and truth in the church, and for fear of impending damnation. It is also used by way of reproach and derision, as in Mark xv. 29 : " Ah ! Thou that destroyest the temple, and buildest it in three days ; save thyself, and come down from the cross."

AHA, a word of contempt and derision, implying a rejection of the interior things of the word and of the church.

AHAB, a wicked king of Israel, signifies the false from evil, which perverts and profanes the worship of the true God.

[To be Continued.]

ANSWER FOR CONSTANTIUS,

Who wishes to know in what sense we are said to be redeemed by the Blood of Christ. Also, the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the word.

Those texts of Holy Writ, which have been relied upon to establish the doctrine of atonement, or vicarious sacrifice, have been drawn from the epistles of St. Paul, who being himself a Jew, intimately acquainted with the laws of his nation, falls readily into the practice of illustrating his new faith, by the rites of the old. In his epistle to his brethren the Hebrews, this practice is still more conspicuous, and in the ninth chapter particularly, the typical nature of the Mosaic law, is made manifest.

It is then evident that before we can accurately determine the meaning affixed to the words of the eminent apostle ; we must, in the first place, cast a look at the Jewish law, on the sense of which the apostle so frequently rests the structure of his Christian Creed.

The JEWISH LAW may be divided into three parts, each excelling in importance according to its degree of dignity. First, the *LAW OF GOD*, given immediately to the people, or *decalogue*. Second, the *CIVIL LAW*, or as it may be termed literally, the *Law of Moses*, being given by the command of God, to the people, intermediately by Moses. And third, the *RITUAL* or *ceremonial law*, which was to be constantly in the view of the Israelites, merely to fix their attention.

The decalogue, being pure spiritual laws, applicable to all times and places, from everlasting to everlasting, in time and in eternity, were the supreme law of all, having prevalence over the others ; and the breach of them punished eternally. The civil laws, which regarded the temporal estate of this nation, were not of so strict an obligation, temporal punishments being prescribed for the breaches thereof. The ceremonial law, was the symbol or type of the others, intended to fix the minds of a people, naturally idolatrous, on holy things. From hence we may easily conceive, how little value there was in these rituals, when the weightier matters themselves were left unperformed by the Jews ; as the case was, at the coming of our Lord.

The rite of circumcision, the rite of the passover, the rite of the scape-goat, were in themselves, considered exclusively, but vain and dead works, and as such derided by our Lord and his apostles ; but as *representing* the repentance for sin, the vow of

future obedience, and the promised mercy in consequence, by Jehovah God, these rites became altogether important parts of the Jewish institutions. Nor were sacrifices of any account in atonement for sin, without previous repentance and reformation of life; for the Jewish prophets constantly urge the people to do the divine law, in order to avert impending judgments from their nation; but the people, unfortunately for themselves, preferred a reliance on the blood of bulls and of goats.

The blood, in the Leviticals, is called the life; hence it is with peculiar propriety, that St. Paul, holding to his national idioms, saith that "the blood of Christ cleanseth from all sin;" that is, as St. Paul would have expressed the sentiment in our time, the *life* of Christ cleanseth from all sin; the same principles of life, consisting in the same charity and faith, received into the understanding, and adopted by the will of man, as the only sure and infallible rule of life is, as this apostle saith, the certain means of cleansing from sin; but it is not the mere belief in the death of the Lord, the arbitrary imputation of his merits through that belief, and that he died as a vicarious offering for the sins of men, without repentance and reformation on their part. It is thus we find that the Jews, at his *first coming*, and the old Christian Church, at the *second coming* of our Lord, are exactly in the same predicament—trusting in the *external* rite for their eternal salvation; renouncing all belief in the saving influence of the divine life, founded on obedience to the precepts of the divine law!!

The second part of the query is to be explained by observing, that the Jewish law had, as to them, a *literal* relation only. The coming of the Lord was a part of THE PROMISE made to Abraham, and afterwards renewed to his posterity. At his coming the essential, or divine part of that law, was neglected, nay, contemned, so that HE who was himself ~~the~~ truth, was crucified by them, thus committing and consummating, by an *overt act*, their rebellion and treason aforethought against the Divine Majesty, which act becomes the legal justification of that dreadful sentence of condemnation, pronounced on the Jews, of the faithful execution of which the records of history give us ample information. Thus did our Lord fulfil all righteousness, or, as more truly expressed, all justice, and all that the scriptures had said concerning HIM; equally affording to the Jews, and to the Christians,

the highest evidence of the sacred nature of the truths of the Old Testament, and also of the New, thereunto added by his own special revelation.

“Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! The word of the Lord is against you: O, Canaan, the land of the Philistines, I shall even destroy thee, that there shall be no inhabitant.” *Zephaniah*, ii. 5. T.

The doctrine of Christ's atonement, as it is generally understood by the Christian world, necessarily implies a *plurality of persons* in the Godhead, and that Jesus Christ is not the only God; but that there is a Father distinct from and *superior* to him, who breathes out vengeance against the whole human race, and cannot be reconciled to them without the unmerited sufferings and cruel death of an innocent person, *even of his own Son!* This, we will be bold to say, is *representing* the God of mercy and compassion as worse than MOLOCH himself, who was content with the sacrifice which his devotees made of their children, without having recourse to the offspring of his own loins to gratify his insatiate lust of blood. Yet, (horrid thought!) such is the God that modern Christians worship, and such the grand principle of their false theology.

It is the plain doctrine of scripture that Christianity is founded on an acknowledgment of *one* God, on faith in Jesus Christ, who is that *one* God, and on REPENTANCE, or a life according to his commandments. These are the fundamental constituents of the Christian religion, into which the idea of vicarious sacrifice and atonement, as generally understood, cannot possibly enter, and with which it cannot by any means be reconciled. For if it be once admitted, that redemption consists merely in the sacrifice and atonement of Christ, as a mean whereby the wrath of the Father was appeased; and if, in order to be justified and saved, man needs only to have faith in the merits and righteousness of the Son of God; how natural is it to conclude, that actual repentance is a vain, unnecessary, if not a dangerous work; seeing that redemption is already finished by the passion of the cross, and man's salvation already accomplished, without the necessity of his co-operation! The danger that naturally arises from such a doctrine as this, is too evident to need pointing out to any person of sober reflection; for thus all the precepts in the word,

relating to love and charity, to newness of life, repentance, and regeneration, would be of no more real use to man, than so many pages of blank paper.

“But,” our objector will say, “what then is meant by the sufferings and death of Jesus Christ? If they were not to satisfy the vindictive justice of the Father, by bearing in his person the punishment due to our offences; what was their end and design?” To this we answer, His sufferings and death were the necessary means of effecting the work of redemption, which consisted, not in any atonement for the offences of others, for it is neither agreeable to the laws of God or man that the innocent should suffer for the crimes of the guilty; nor in the appeasing of any wrath which God the Father entertained against the human race, for no such wrath ever existed; but in a real subjection of the powers of darkness, those evil spirits of hell which began to predominate over the whole universe, and which, if not checked by the omnipotence of the Lord’s divine arm, would not only have prevented the future salvation of mankind, but would also have so far gained an ascendancy over the very angels in heaven, as to deprive them, first of their integrity, and then of their supreme felicity; for all evil is of a *contagious* nature, and can be resisted by *none in the universe*, but the Lord alone. Wherefore it became absolutely necessary, in order to preserve the heavens in their state of purity and happiness, and to deliver the church on earth from the assaults of hell, for *Jehovah God himself* to come down among men, to clothe himself with human nature, and in his own divine person work out redemption. This he effected by permitting that Humanity, which he received from the Virgin Mary, to be assaulted with temptations from evil spirits, in which he fought against them, and by his own power conquered and put them to flight. Every *external* suffering in his body *corresponded* with some *internal* temptation from hell, and was in fact a consequence thereof; for all the stripes, buffetings, and contempt he endured, and which were inflicted upon him by the Jews, did not solely originate with them, but they treated him in that manner in consequence of being instigated thereto by evil spirits, with whom they were in spirit associated. Hence we find him sometimes rebuking the devils, and sometimes their associates, the Jews.

But the manner of fighting in spirit, is different from the mode practised by men in the *natural* world. When our Lord was buffeted, he did not return a *similar* assault, and in *that manner con-*

quer; but he with patience submitted, either holding his peace, or simply saying, "Why smitest thou me?" Yet even this submission in the *external*, corresponded to a complete victory in the *internal*; and while a single Jew apparently triumphed in the flesh, in the spirit a whole legion of devils was put to flight. So at the time of his crucifixion, instead of delivering himself by the weapons of this world, or miraculously coming down from the cross, he only says, "Father, forgive them, for they know not what they do." Yet even then his patient submission to the death of the cross, corresponded to his complete victory over all the powers of darkness; and (what is wonderful to contemplate, but incredible to the merely *natural* man!) the moment in which the Jewish nation vainly triumphed in the death of our Lord's *material* body, that very moment he glorified his Humanity, vanquished all the hosts of hell, completed his triumph over every *spiritual* enemy, and restored to the church on earth, as well as to the universal world of spirits, that liberty of which they had heretofore been deprived.

Such then was the end and design of all our Lord's sufferings and death, and such the nature of redemption, which was effected by *Jehovah himself*, whose essential Divinity is called the Father, whose Humanity is called the Son, and whose powerful Operation is called the Holy Spirit.

M. K.

TO THE EDITORS.

GENTLEMEN,

As you have undertaken, in your new Magazine, to explain the most dark and difficult passages of scripture, I beg leave to ask what is meant by "*The lame and the blind that were hated of David's soul.*" 2 Sam. v. 8.

Your constant reader,

W. B.

The *lame* denote those who are in evils, and the *blind* those who are in falses. They are said to be *hated of David's soul*, because they are in direct opposition to the Lord, who is there represented by David. Not that the Lord hates any man, let him be ever so wicked; for he being pure love and mercy, cannot but love all, and therefore the Scriptures with peculiar energy declare, that "his mercy is over all his works." But it is so expressed in the *letter* of the word, because the wicked, when they meditate evil against the Lord or his church, and when the punishment of their crimes recoils on their own heads, imagine that the Lord inflicts that punishment, and thus that he bears hatred towards them: whereas the truth is, that the Lord only permits them to be punished, in order to prevent them from running into greater enormities, whereby they would not only injure and distress the righteous, but would also in the end precipitate themselves into more direful torments.

In verse 6 of the above mentioned chapter, it is said, that *except David take away the blind and the lame*, he cannot enter into the city of Jerusalem, nor take the strong hold of Zion. That this ought not to be confined to the *literal* sense, is evident from the very words themselves; for how could the *literally* lame and blind defend a city or a fortress? Of all the persons in the world, one would think such would be the most trifling impediments. But when the passage is taken *spiritually*, then indeed they are the most formidable opponents; for what is it that prevents a member of the church from becoming a *celestial* man, but the *lame* that have taken possession of the strong hold of *Zion*, or the *evils* that occupy his *will* and his *affections*? And what is it that hinders him from becoming a *spiritual* man, but the *blind* that fill the city *Jerusalem*, or the *false*s that darken his *understanding*, and thereby prevent him from *seeing* genuine truth? These are the lame and the blind, which are said to be hated of David's soul, and shall not be suffered to come into the house of God.

M. K.

 TO THE EDITORS.

GENTLEMEN,

Having found much satisfaction in the perusal of your new Magazine, and believing your explanation of the passages in scripture, given in your former numbers, to be consistent with the *internal* sense of the holy word, I beg the favor of an explanation of those words in the 12th chapter of the 2d book of Sam. the 30th and 31st verses, where (after speaking of David's having fought with Rabbah and taken it) it is said "He took their king's crown from off his head, (the weight whereof was a talent of gold, with the precious stones) and it was set on David's head: and he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon."

Wishing that your spirited endeavors for the promotion of the New Church may be crowned with success,

I remain, Gentlemen, your constant reader,

A MEMBER OF THE NEW CHURCH.

In order to understand the *internal* sense of the above passage, it is necessary to remark, that David represents the Lord; the Ammonites those who falsify the truths of the word; and the city in which they dwell, doctrine formed from its *literal* sense, without any respect to the genuine truths of its *internal* sense. By *David's taking possession of the city Rabbah*, is therefore understood the right interpretation of those passages of the word which are written according to appearances; by which means genuine doctrine is restored to the church, and the true sense of scripture preserved from the violation of those, who ground all their reasonings upon the mere appearances of the letter. By *taking the king's crown from off his head, and setting it on the head of David*, it signifies, that all the goods and truths of the *literal* sense of the word, which before seemed to countenance the false doctrines

of the Old Church, are now clearly and plainly perceived, by the light of the New Church, to make nothing in favor of their erroneous interpretations, but wholly to center in the Lord alone, represented by David, from whom they proceeded, and to whom they again return. The *weight of the crown being a talent of gold, with the precious stones*, signifies that the *literal sense of the word*, which those represented by the Ammonites falsify, contains pure celestial good, from which are derived all *spiritual truths*. A talent of gold signifies celestial good, and precious stones denote *spiritual truths*. Both manifest in the *literal sense of the word*. By *bringing forth the spoil of the city in great abundance*, is signified the vastation of those, who being in possession of the word, had confirmed themselves in evils and falses, by a misapplication and perversion of its sacred contents. By *bringing forth the people that were in the city, and putting them under saws, and under harrows of iron, and under axes of iron, and making them pass through the brick-kiln*, is signified the destruction and damnation of those who falsify the word, and thereby confirm themselves in evils of life and falses of doctrine. The punishment inflicted upon them being with instruments of iron, denotes that they were principled more especially in falses; for iron in the word signifies truth, but in the opposite sense, as here, it signifies falsehood. And as every evil carries with it its own punishment, so does every false; wherefore our Lord, speaking to Peter, says, "All they that take the sword, shall perish by the sword," Matt. xxvi. 52. The brick-kiln signifies self-derived intelligence, which is the parent of all false-doctrines; it is for this reason that the people were likewise made to pass through the brick-kiln. By *doing so to all the cities of the children of Ammon*, is signified the utter destruction of every heresy originating in the *literal sense of the word* falsified. And as this is necessary to be done, in order that the New Church may be fully established, therefore at the conclusion of the above passage, the following words are immediately added, *So David and all the people returned to Jerusalem*. M. K.

TO THE EDITORS.

GENTLEMEN,

What a wonderful (I had almost said ineffable) blaze of light have you been the medium of pouring into my dazzled but delighted mental optics. I know that you claim no merit to *yourselves*, being but instruments in the hand of that God, whom I love with a tenfold ardor, since I have obtained a glimpse of his true, his lovely, engaging character. I daily thank him, for thus opening my eyes to the wonderful things contained in his Holy Law, and feel ten times the inclination to renounce evil, and live a good life, that I ever did before. Go on in the glorious work you have undertaken, and I feel assured that your Heavenly master will prosper you *here*, and enrich you with happiness *hereafter*.

You would much gratify many of your readers within the circle of my acquaintance, by explaining the *internal sense* of a historical fact, recorded in the second book of Samuel, chap. xxiv, v. 2. 10, 11, 12, 13, 14, 15.

Yours, &c.

MANLIUS.

The passage alluded to by our correspondent, is concerning the offence of King David, in *numbering the children of Israel*; which act *appears* to have been a most heinous crime, and one which required an extraordinary degree of chastisement. But wherein the crime lay, is not easy to discover from the mere *literal* sense. Neither does it seem agreeable to the laws of justice, that any one should be punished for taking the number of an army, which one would think is an act not only justifiable, but absolutely necessary to be done. We may therefore be assured, that so heavy a judgment, as the destruction of seventy thousand men, would never have been permitted to fall upon that people, unless the numbering of the tribes had implied the most consummate wickedness on their parts, as well as on the part of those whom they represented. Let the *internal sense* explain how this is to be understood.

“ King David said to Joab the captain of the host, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And after David had numbered the people, the word of Jehovah came unto the prophet Gad, saying, Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or shall there be three days pestilence in thy land? And David said, Let us fall into the hands of Jehovah. So Jehovah sent a pestilence upon Israel, and there died of the people seventy thousand men.”

The *tribes of Israel* represented all the truths and goods of faith and love. The *numbering of them* signified the arrangement and disposition of those truths and goods, which are constitutive of the church in man; and as this arrangement and disposition can only be effected by the Lord, to whom alone the disposal of all things both in heaven and the church belongs, therefore David's numbering the people was a most grievous offence, because it denoted the evil of man's nature, in attributing to himself every thing good and true, and thus from a principle of self-righteousness interfering with the operations of the Lord's divine providence in the work of salvation. The consequence of which is, that man then thinks he merits Heaven by his own works, and the good things which he does of himself; whereas all the good which proceeds from man, is in itself evil; and it is impossible for a man to resist evil from himself, for this would be resisting evil from evil; when nevertheless evil can only be resisted from good, that is, from the Lord. Man, however, may and ought to resist evil, and do good, *as of himself*, yet at the same time acknowledging that it is the Lord in him, who operates by him.

There are three plagues, or evils, which fall upon those who claim to themselves any thing good and true, and who suppose, that by their works they merit Heaven. These three plagues were represented by the three things proposed to David for his choice.

The first is, the *seven years of famine*, by which is signified the total defect and loss of the goods and truths of faith and love: for as bread, food, wheat, barley, oil, wine, and other fruits of the earth, signify the goods and truths by which the spiritual part of man is nourished, so a famine, or defect of such things, must necessarily denote the deprivation of all that is good and true. The second plague proposed was, *three months fight before their enemies*,

by which, in the *internal* sense, is signified continual persecution or infestation by evils and falses. They who attribute to themselves any thing good and true, are incapable of combatting against the evils and falses which arise from hell; for these, in the *spiritual* sense, are the enemies before whom they fly, and who give them no quarter.

The third plague was *three days pestilence*, which signified the vastation and consumption of all the goods and truths which they had received from infancy. By David's choosing the pestilence, in consequence whereof seventy thousand men died, was signified, that all the truth of faith, and all the good of love, would be destroyed among the Israelitish and Jewish people; which also came to pass, when they rejected and crucified the Lord, from whom every good and truth is derived. *Three days* signify what is full and complete; so also does the number of men that died, viz. *seventy thousand*. M. K.

EXPLANATION OF MARK IX. 43.

A correspondent requests an explanation of what the Lord meant where it is written in Mark ix. 43, &c. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to be cast into hell into the fire that never shall be quenched, &c. And if thy foot offend thee, cut it off; it is better for thee to enter hal into life, than having two feet to be cast into hell into the fire that never shall be quenched, &c. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm never dieth, and the fire is not quenched." We shall endeavor to explain the above in the way and manner this scripture has been opened to our understanding without regard to science or natural instruction. The word of the Lord in its inmost contents or *spiritual* sense breathes forth nothing but mercy, nor is any thing to be cut off but that which offends or hinders our conjunction with the Lord, who is essential love and essential wisdom, and consequently essential life. Mankind in a state of reformation or conversion, which is a state *preceding* regeneration, are but in the appearances of truth, and are apt to suppose that goodnesses and truths are their own, and attribute to themselves a degree of merit; but in the course or process of regeneration we are led to perceive, that the ability to do good is, not of ourselves, but of the Lord; and that to suppose otherwise offends or hinders our conjunction with the Lord, who is essential life; therefore we are to cut off that hand or remove propriety, [selfhood] that we may be conjoined to the Lord.

"And if thy foot offend thee," &c. Foot corresponds to the *external* of man: whatever therefore in the *external* man, such as evil concupiscences and affections, that hinder us from coming into conjunction as above, are to be removed.

"And if thine eye offend thee, pluck it out," &c. Eye corresponds to understanding, and signifies intelligence: if we therefore suppose that the knowledge of truth and goodness is of ourselves, this also offends or prevents conjunction; therefore it is to be plucked out or removed, that we may attain unto true illumination, and so enter into the kingdom of God; and it

appears very manifest to us, there is no other way of entering into life but maimed, halt, or blind : for we are not life itself, (that is, love and wisdom, or goodness and truth itself) but organs of life, or organized forms capable of receiving life, that is, love and wisdom, or goodness and truth, from the Lord. If we suppose we are perfect in ourselves, our state is not changed, and we are in self-love, the fire that never shall be quenched : but if through the divine mercy we put off self-love and submit ourselves to the Lord, and acknowledge that the ability to do good and to think true is from the Lord, then are we in truth that has its essence from good.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt;" or according to truth grounded in the rational principle, agreeable to what is written in the cxviiith psalm : "God is the Lord that sheweth us light : bind ye therefore the sacrifice with cords even unto the horns of the altar." Thus we have endeavored to explain it in the simple way and manner it appears to us ; and if it should be profitable to our correspondent, or any of our readers, we are satisfied.

N. J. J.

FOR THE HALCYON LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.*

[Continued from page 452.]

Independent of the reflected light the Greeks enjoyed from the Temple of Jerusalem, they had the benefit of another kind of Revelation, derived from the ancient church, which was antecedent to the Jewish. The knowledge of *correspondences*, or as more generally termed by the classic writers, Hieroglyphics, was the medium through which Divine things were brought to the level of ordinary apprehension, in that ancient church : from which the learned Greeks drew rich stores of moral knowledge, and conveyed and taught it afterwards in their own country. The magnificent temples, the superb cities, the great canals and pyramids, a well cultivated country, a well policed people, and all the indications of a just and solid government, existed under the influence of this secondary form of revelation. We are thus led to notice the appropriate accuracy with which Egypt is always given, among the inspired Jewish writers, as the type of science, and of which Orpheus and Homer availed themselves, in their fine compositions, with extended latitude.

"Thus farther from the fount, the stream at random strayed."

* The reader may perceive that this part of the dissertation should have preceded that published in our last number. We discovered the mistake too late to rectify it : and can only apologize to our readers, and our attentive and scientific correspondent.

EDITORS.

Whatever were the advantages the Greeks thus enjoyed from the second and third revelations of Heavenly truth, we are not to suppose they were the result of inadvertent circumstances, and not through the regular prescience of a just and regular order. For it would be preposterous in theory, and erroneous in effect, to suppose that the Jews alone were the only subjects of benefit in this case. The Jews, it is true, were called the chosen people, because unto them were committed the Oracles of God—a high favor indeed, and unspeakable honor, thus to be called, as it were, to the right hand of Omniscience. But it does not follow that they were alone to be benefitted. No! those gifts of Heaven were also a light to the Gentiles, who were, as well as Jews, equally objects of Heavenly regard. But we find in the natural character of the Jews a sufficient reason for this apparent preference. This people were uncommonly tenacious of their own customs, laws, and manners—indeed, their firmness, or rather obstinacy, in this respect, is at this day a matter of admiration; whether we contemplate the posterity of Abraham, either in the line of Esau or of Jacob, they are still the same people in all fundamental principles—hence the evident cause why to them, particularly, were committed the Oracles of God.

Whatever advantages the Greeks may have unconsciously derived from Divine Revelation, they were certainly, in their fullest extent, transferred, at subsequent periods, to the Romans. Who can compare the sentiments of Marcus Tullius Cicero on religion with those of his cotemporaries, deprived of the same opportunities of acquirement, without being struck with the contrast? The Romans had very definite ideas of human virtue, and though, with them, as with us, it was rather of the head than the heart, more in the understanding than in the will, yet we cannot doubt that its influence on their minds was very great: the charms of virtue, mixed and blended as they were in clouds of superstitious ceremonies, were forcibly recalled to the memory of all the citizens by the daily sacrifices, shows, statues and festivals, of their pagan worship. A standard of perfection was established, imaginary it may be called, but sufficiently correct, at those times, in the absence of better, for the purpose of appeal, by the real patriot of the Senate, when opposing the selfish schemes of political hypocrites; or, by the oppressed obscure citizen, unversed in the municipal code, but conscious, at all times, that the laws of equity, formed for every possible case, are in force at that invisible tribunal, where the rich and the poor are equally judged by HIM, who cannot be deceived.

It is a pleasing retrospect, for those who feel the *internal* force of revealed law, to observe the effects produced wherever it has been recognized, even in the *external* natural world. In the course of these remarks notice has been given of the prosperous condition of ancient Egypt, of Jerusalem, of Greece, of Rome, which now brings us to the era of Christian Revelation, from whence we shall see that the power of Truth is the same, yesterday, to-day, and forever.

It appears necessary to begin with a remark for the better elucidation of this subject, which otherwise would more agreeably be passed over. Christian Revelation hath had from the beginning, two kinds of friends, who may be thus described: One kind, whose understandings were so fully impressed with the truth and goodness of the doctrines of Christ, that they may be said *literally* to have forsaken all the worldly benefits to be derived from *spiritual* things, and followed their master. The other kinds were those whose purpose was to serve both God and Mammon, and who were attracted by the loaves and the fishes. The first looked for their chief reward in Heaven, because their master's kingdom was not of this world. The last, kept their thoughts more on the present. Both were needful for the establishment of the gospel, and each had his reward. The first class are chiefly unknown on the pages of history, but not a few of the second are in the enjoyment of much celebrity. The raging violence of such sectarians, gave much occasion of offence, to those who had not beforehand calculated the force of self-interest, working its way under the presumed sanction of sacred authority. But the wrath of man shall praise him. Sects were upheld, places of worship were erected, and the violence of rival hatred appeared to supply the place, among contending sectarians, of the regenerate affections of peace and good-will. Rome had established a wide authority, which soon became a womb for the Christian faith; and the horrors of war, and the evils of foreign domination, became the means of propagating amongst men one of the greatest blessings of Heaven.

As soon as the light of the gospel became conspicuous over the western empire, mankind in that quarter became better acquainted with the nature of social order, and the laws for its security. The Christian, who saw nothing in the revolutions of nations but the mere transfer of power and property from one hand to another, could not have been easily engaged in schemes subversive of the peace and order of society. The Christian knows full well, that

every mode of ameliorating society, except by the *internal* regenerating power of divine truth and moral obligation, is a vain thing. Sultan after sultan may be immolated daily on the altar of popular hopes, but what does it avail to a people? Let experience tell. My kingdom, says the Redeemer, is not of this world. Seek first his kingdom and righteousness, and all things necessary shall be added thereunto, says the *letter* of the gospel. The reason of this is plain; all good government rests upon the principles of justice taught us by Revelation; the principles of justice ought not only to live in the laws themselves, but in the bosoms of those on whom they are to operate; this induces a solid and regular state of society, favorable to the production of property, and the consequent enjoyment of all the comforts annexed to it; *literally* fulfilling the scripture, *all things necessary shall be added thereunto*.

The civil power having obtained from the ecclesiastical authority, a sanction which it had antecedently obtained by the means of an armed force, began to turn its attention from the warlike to the peaceful sciences. This was the first grand triumph of Christian Revelation.

The appeal to arms, to force the law of Bautes, was exchanged for an appeal to the conscience, to the reason, the law of the spiritual-natural man. However feeble and uneducated this reason may have been in its infancy, it was still a grand improvement on pre-existing circumstances. Kingdoms were enlarged, by matrimonial alliances and amicable concessions, the advantages of trade and reciprocities thereby extended, and the chances of war numerically lessened. Enemy tribes became constituent parts under the same sovereign, thus politically burying their selfish animosities forever.

When once the benefits accruing from the establishment of the Christian Revelation had been felt, acknowledged, and had gained a prodigal patronage; avarice and ambition seized on the pontifical insignia, and the monopoly of faith became the object of zealous attention. The providence of God, resisting the designs of the traffickers in holy things, protected the reformed establishments, whose power, as if it were to prevent such an aggregation of authority in future as had formerly occurred, was subdivided, under the new order of things, into many separate sects; a circumstance which, it is presumed, will render opposition to the doctrines of the New Revelation of genuine truth less powerful.

The policy of Hell devised the Inquisition; the policy of Heaven devised the art of Printing. The result of the long and

mutual struggle of these two powers has ended in favor of the latter. Glory to the LAMB that was slain!

It is impossible, on the first view of the History of the Christian Church, by Mosheim, or any other of the writers thereon, not to be painfully struck with the dreadful contests that have arisen from time to time among its theologians. Let the superficial infidel beware how he construes this state of things; let him not be deceived by appearances. In the Church of Christ there is not only flesh and blood, but bones, and excrescences of various sorts—all useful in their proper places of their mystical body; nor can one say to another, I have no need of thee.

There is a class of men, who, scared by the conflicts just mentioned, as well as careless of rules which militate against the suggestions of sensuality and selfishness, have adopted, like some Athenians in the time of St. Paul, the worship of an unknown God. This class profess simple *deism*, placing Christianity itself and its glorious Revelation entirely at nought. These men are not so ingenious as the Athenians were, who confessed their ignorance of the Deity, in which they nevertheless pretended to believe. An enquirer can have no reason to doubt, that a God unknown is the same in fact as no God at all.

Why did the Lord Jehovah assume from the Virgin a human form and natural existence? That the word of truth might become flesh and dwell among men—that the arm of Jehovah, that is, his Divine Wisdom, should descend thereby to a level with their human state, and by an actual and immediate contact as it were with this lower world, afford them the means of regeneration. He explained, and still explains, his own character, his own attributes, his own laws, to his faithful followers; for the God of the Christian Church is not, with his disciples, an unknown God. Let us then carefully discriminate between those of the Church, who may have fallen into errors involuntarily, which errors are of the head, not of the heart; those who have erred through the deceitfulness of sin, whose hearts are depraved, and infect their understandings; and lastly, those out of the church, who profess to worship, like the Athenians, an unknown God.

T.

[To be Continued.]

The Laws of the Jewish Church, notwithstanding the cessation of their authority in the *letter*, are yet the sacred Word of God, on account of the *internal sense* which they contain.

A. C. 9210, 9259, 9349, 10637.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS,

BY A LAYMAN.

(Continued from page 461.)

CHAPTER V.

Man, the mere natural, uninstructed, uninformed man, can see nothing of *causes*; his vision is limited to *effects* alone. Neither can the bodily eye of the intelligent man penetrate beyond nature.

To get into the reasons of things, it is needful to mount into the *spiritual* world, by means of intellectual light, or vigor of understanding.

For every inferior thing can be intellectually comprehended by superiors only.

The whole visible physical world is manifestly an *effect*; for we see it has not power to move itself.

The earth cannot revolve on its own axis of itself; neither can the sun warm it, or elevate it of himself, or by any independent power of his own. Vegetables grow, not from an *external* visible cause; but from an *internal* propelling power. The same is true of Man, and of Brutes.

The uniformity and regularity of action in physical bodies, proves a *law and laws of action*; for if there were no *rule* or *law*, the *actions* must needs be *irregular*.

Now the rules applied to physical bodies are merely natural or physical, for they must needs be similar, in order to be accommodated to the subject. Therefore, even physical laws are, of themselves, inactive.

Moral law is the guide, as it is the superior, of physical law; therefore, he who *possesses* most of *moral law*, in *heart* and *head*, understands nature best. Moral law applies, as said above, to living beings alone; physical law only to inert subjects: and *Life* is *central*; *Nature* is *circumferential*.*

The intelligent moral man views nature from within, as well as from without. The immoral man views it from without only; or if he views it with some light of intellect, still he sees it not from the true ground; a ground of goodness; consequently he views Creation not as God formed it, but as his suppositions and fancies suggest to him.

Hence has arisen so many *Atheists*; so many *Infidels*; of various denominations.

* Will the reader permit himself to be recommended to the perusal of the First Volume of the *Fool of Quality*—pages 124, 125 and 140?

What is living is necessarily central to what is dead; and the centre always commands the circumference.

Life has nothing in common with death; neither matter with spirit. *Soul and Body* are **ESSENTIALLY DISTINCT**.

Both in the moral and physical worlds, the subjects of central operation, in order to be denominated orderly, and estimated accordingly, must possess a due fitness, and a certain passiveness to the operations of their respective centres.

In order to judge of the fitness or unfitness for use of any physical body, we are obliged to apply the rule of knowledge or intellectual light; without which we cannot form any decision whatever; for an infant, an idiot, or a person of deranged mind, is incapable of forming a just estimate. A piece of gold, or bit of brass; a pebble, or a diamond, would prove alike in value to such.

Hence again we see that matter is judged of by *spirit*, and not *vice versa*.

As in the natural world there is the difference of inferior and superior, sweet and feculent; fit and unfit; so it is in the moral world.

The rule still advances in that world; inferior virtues are judged of by superior; intellect itself is judged by the higher power of goodness; for as intellect is only valuable so far as it leads to goodness; so goodness itself is only so far good as it agrees with and approaches to the centre of goodness—**THE LIVING GOD HIMSELF**.

Man, therefore, is only then truly man, when he lives in the order of Creation. When he recedes from the centre of moral life, his powers lessen; he recedes then towards inert physical existence, and descends to the nature of a beast; of a wild, untractable, unteachable beast. Coercion then suits him as a slave; the slave of his passions. Whips, chains, and prisons, are then fitly adapted to him.

[*To be continued.*]

All the miracles which were done by the Lord on earth, had a *spiritual* application, and hence were *significant* of things done to the *blind*, and *lame*, the *leprous*, the *deaf*, the *dead*, the *poor*, in an *internal* sense, it is from this ground, that the *miracles* wrought by the Lord were divine as also were those from himself which were wrought in Egypt, in the wilderness, and on other occasions as recorded in the word.

A. C. 2383.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

[Continued from page 456.]

Thus have we answered the objections, and shown in a brief manner the meaning of the inspired and truly enlightened writer in those scriptures; and also what is meant by the Trinity: but perhaps this will be too deep for thy comprehension at first reading; yet, my dear friend, let me intreat thee in love not to despise it; for it containeth the great mystery of God, which is well worth thy labor to endeavor after, and pray for: but be not satisfied with a speculative knowledge, for that is not the wisdom which is from above: all divine wisdom has its birth within; not a notion in thy head, but a principle of thy life arising from that fountain of light and life which must be opened in thy soul, in consequence of thy being baptized as above; and thy faith, not barely a notion, but a divine desire kindled within from a spark of heavenly fire; therefore there can be no divine knowledge without a new divine life raised from that union of the human and divine nature.

We have already hinted, that the church, in consequence of this doctrine of three gods, or three distinct persons in the God-head, speaketh very strangely, darkly, confusedly, and contradictorily. Thus the Father is represented as an angry, wrathful being, incensed and enraged against his offspring, his beloved creatures, for their disobedience to his laws, which he has given them from his sovereignty; and that he is inflexible, infinite in justice, and vindictive, as not knowing how, or being capable of shewing mercy.

The Son, or second person in this Trinity, is set forth as full of mercy, compassion, and love; as if they were of different minds and contrary to each other: but each of these acteth by the same spirit, called the third person.

In regard to man's salvation, this jumbling confusion and contradiction increaseth; for we are taught that the Son is so opposite to the Father, that he, in infinite mercy and love to fallen man, voluntarily offered himself unto his enraged Father to become a sacrifice to his wrath, hot displeasure, and vindictive justice, and bear all that weight of infinite and eternal misery which the Father intended, or seemed determined to inflict on man. Here the Father is represented as receding from his purpose and determination; and agreeth that man should be saved; is prevailed upon to accept the Son's offer; but as he cannot show mercy without

having full satisfaction, (which is no mercy at all) the Son must become man, take the human nature upon him, that he may be capable of suffering, in order that the Father might (as it were, have revenge) punish man with a punishment of an infinite nature, and then have mercy upon him.

It is also declared and delivered as a sacred truth, that if the Son of God had not suffered, to appease the Father's anger, fiery indignation, hot wrath, and displeasure, burning against man for his disobedience, none of the human race could possibly be saved; but that all must, in consequence of their thus displeasing the Father, (and not the Son) be consigned and cast into eternal and inconceivable misery; and that it is solely and entirely for the sake of the Son's sufferings, that the Father permits any to be saved. This, absurd and false as it is, is the doctrine of the present church; and as it is founded on the belief of a Trinity of gods, these are as pillars to support most of its divinity.

But again: This suffering of the Son is called an atonement and satisfaction, in that he atoned or appeased the Father's wrath; so that having punished his dearly beloved Son instead of his creature man, he became reconciled to man.

This is big with contradiction and absurdity, and still confirmeth what has been before implied: that is, that it is impossible for God to show mercy or forgive; for the very conception of his being inflexible and infinite in justice, excludeth every idea of mercy; therefore, according to this, it must be contrary to the nature and property of God to show mercy, to have the least pity, compassion, or love; for if he had, he could not be pleased and satisfied with the suffering of his own Son; for, instead of forming any conceptions of mercy and love, it begets the strongest ideas of hard-heartedness and cruelty, that a Father should be pleased with the blood of his own Son, and put him to death in the most painful and tormenting manner: yet it is well known, that doctrines of this nature are almost daily delivered among us by those who call themselves gospel-ministers.

But thou, my dear friend, who art a lover of the light, consider well, whether this is truth, or whether it is falsity, and the greatest violence done to the truth; causing fearful anguish, perplexity and despair in the hearts of men, and part of that desolating abomination that was to come upon the truth, and immediately precede the downful and destruction of the kingdom of darkness, set up instead of, and called the church.

We know and declare by internal evidence, as well as by external manifestation, that the nature and property of the one Lord God, who is the Creator, Lover, and Redeemer of the world, Christ Jesus, is ever to have mercy ; and his goodness is immutably and eternally and freely flowing forth, as the beams and benign influence of the temporary sun.

Now, what man, that hath any true light, is there, that doth not clearly see, that all the divinity which is raised and founded upon this erroneous doctrine of three gods, three distinct different persons in the Godhead, can be nothing but contradiction, confusion, and falsity itself ? This, as a polluted fountain, sends forth its most malignant streams, branching out and spreading into multiplicity, increasing until it has already deluged the whole world, that is, the church.

When men speak of the love of God, it generally gives the lie to what went before, or is contradicted by what immediately followeth ; unless reconciled by the different minds of the different gods they preach.

Those sacred names, by which the glorious Lord is signified, are so frequently, freely, needlessly, and with such indifference used, that it seems to border on irreverence. The atonement, suffering, satisfaction, and blood of God, are likewise so often repeated, that they occupy a considerable space in many discourses : but if any one ask, How men were saved before the incarnation ? it is answered, by efficacy or virtue of this sacrifice, atonement, or satisfaction ; but I think we may venture to affirm, that in those ages it never entered into the heart of man to conceive, that the displeasure of that Being of love and goodness, who proclaimed his name, " The Lord, gracious and merciful," was to be appeased and satisfied with the death and exquisite suffering of his Son ; or that one God must die and suffer to appease the anger of another, before man could be saved or delivered from misery.

It may be asked here, why then did Christ die ? I answer, It could not be to satisfy divine justice, as is falsely taught, for no creature knoweth any thing of the justice of God ; neither was it to appease any anger, wrath, or displeasure, raised in God against man ; " for God was in Christ reconciling the world (the human nature) to himself ;" that is, bringing the human nature back through every stage, by which it had fallen, to reinstate it in its original glory ; for as the human nature had fallen out of life into death, there was a necessity of its passing through death in its return to life : therefore the whole that our Lord did, and went

through, is but one work ; that is, to raise and restore the pure human nature : so that our redemption no more dependeth on his death, than on his birth ; and no more on his birth and death, than on his resurrection and ascension ; for he is the first fruits from the dead, the second Adam, Father of the pure human nature.

But again : We very often hear the three gods represented and set forth as entered into a secret consultation among themselves, concerning the redemption of man ; making certain proposals to each other, and coming to a certain agreement, they solemnly engage themselves in a binding close contract, for each person to perform his part of the agreement, which is called the covenant of the three ; the sum and substance of which is as followeth : that part of the human race shall certainly be saved, and the rest shall as certainly and inevitably perish, according to the following particulars : The Father, or first person, giveth unto the Son, or second God, part of the human race, on condition that he will undertake the hardship of bringing them to heaven ; which was, to suffer in their stead all that misery and punishment the vengeance of infinite wrath and divine justice could inflict ; all which the second person engageth to perform ; but the other part of the human race are reserved for destruction, to burn in the fire of the Father's anger and wrath in eternal damnation. Now this covenant being entered into, ratified, and confirmed, it is called the decree ; and the engagement and business of the third person is, to make this decree known. But further :

This eternal decree is often spoken of thus : The covenant between the three persons, or trinity of gods, subsisted before the creation of angels or men, the substance of which was this eternal decree ; that is to say, that angels and men should be created innumerable, and that it was agreed upon, ordered, and unchangeably fixed, that part of these two species of creatures should be fixed in unspeakable happiness to all eternity ; and the other part should be as unalterably consigned over to, and fixed in, inconceivable torment, under divine wrath and displeasure ; and this, notwithstanding they say it was so ordered in the covenant between the three, is according to the sovereignty of the will of the Father. The first of these classes in each species they call the elect, the other the reprobate.

We are further taught, that in this covenant not only every circumstance and event relating to angels and men was fore-ordained, decreed, and unalterably fixed ; but that every the least and minute motion or action in this outward, material, elementary

world, was likewise so decreed and fixed, that it must be, and be as it is, and no otherwise; and this is called God's predestination. That these are some of the fundamental doctrines that compose the present church, none can deny; so that at best all its divinity is but darkness, uncertainty, clashing, opposing, contradicting, groping, stumbling, falling, strife, contention, clamor, perplexity, and confusion, being founded on falsity; so that here is no stay, no centre, no point fixed, nothing stable, nothing certain, no solid foundation,

(To be continued.)

TRANSLATED FROM THE LATIN.

TREATISE ON THE ORIGIN OF THE EARTH.

[Continued from page 459.]

43. With these and such like stimulations our first begotten, from the first instant of his birth into the light of his world, acted under the full and perfect observance of his mind, as a most complete mimic, transferring the intentions of his formatrix and governess into correspondent actions; and though the body knew nothing of these actions, yet it readily and acutely produced the act, which, however imperfect, mimicked her meaning; by reason that he was quite exempt from the common lot of his posterity, viz. an impotency of acting in their tender age.* Thus it was that the soul, upon the

* The brute animals, which are brought forth in full obedience to their souls, from the first moment of their birth, also govern their arteries and muscles, for they stand or go upon their feet, and know how to perform the functions above recited: and what is more admirable, they enjoy the outward senses in full acuteness. But it is otherwise with mankind in tender infancy; the reason is, because we require a certain proper mind, which is called intellectual and rational, from whence, as its source, the will proceeds. *This is our mind which governs the muscles and senses of the body.* Wherefore the actions which are determined by means of the muscles, are from this mind, and called voluntary, which are so far rational as they enter more purely and sublimely into that intellect of the mind. This mind of ours, which is said to govern the muscles and organs of sense, is not born with the body, but is opened, in process of time, by the action of the senses; hence it grows and is perfected. This is the reason that we are born in such an impotence of acting and thinking. But it was quite otherwise with our first-begotten, whose rational mind was to be formed and perfected by the soul herself, the bodily senses only ministering as *subservient* or useful; for in a perfect state of integrity, such as that in which he was born, his soul was in full power of governing his muscles and senses, from the moment of his birth, without the mediation of the *will of his secondary mind*. That it is otherwise with his posterity, is a most evident sign of imperfection. But without a clear perception what the soul is, and what the intellectual mind is, as also how one is joined to the other, and how they are distinguished, the reasons of this truth cannot appear. That it may be manifested, shall be endeavored in the course of this present treatise.

whole, which lived clothed with a body in the form of an infant, saw in a manner by her own eyes through those of the body, the glowing beauties of paradise, and delighted herself, not so much with the harmonious concurrence of effects, as the pleasing view of their uses, and the goodness she contemplated resulting from them. According to these delectable views, the pupil of her eyes, with their irises, glistened with refulgence; for no object was hidden from the soul, she contemplating all things in the rise and final effects of nature; so that she constantly acted from the most intimate and secret causes and sciences in her body; wherefore, from her new sight she immediately perceived what might be serviceable or hurtful to the body, and its connexions with her. Therefore she governed this her instrument at her will, as a rope turns the pulley, directing and binding its joints and muscles quite conformably to the ends she proposed: therefore, at her first intuition, the little infant crept from his cradle, and laid hold of things in his way, but only such as were convenient, then applied them to his lips, and as if he had known beforehand, put them decently into his mouth, and returned to his cradle. The mind still directing at times, he lay supine where the dripping breast from the maternal branch distilled milk into his mouth; he also put forth his hands and plucked the fragrant flowers which grew clustering near, being directed by her to apply them to his nostrils, that she might excite the organ of smelling to its proper functions; in like manner she fixed his ears on the sweet singing of birds; neither was any thing grateful to his senses, which was not conducive to the welfare of his body: being at times employed in the day with these actions, and at other times lulled asleep by sounds or harmonies excited from within; and when she would have him to review again the utilities of paradise, she awakened him: this was a constant custom with him, when awaking, to lift up his hands closely complicated towards heaven. But all these things were the effects of the supreme and divine Providence, which was the intimate agent, who in all things generally and particularly is *the sole first mover*, because He only lives, and from him we live, because we live in his life, and by so living are only capable of acting.

44. The soul thus transferred herself into the bodily form, and for the purpose of executing her ends, formed her resemblance like a perpetual plane of her operations by the nerves, eradicated from her vital stamina. These she continued in the members, and dispersed about in perennial circles with meandering ducts and

pores, into which she infused fluids, and heavy essences, which by their weight might press this her image down, and fix it to the earth as a proper inhabitant there.* She however resided in her supreme and intimate receptacle, and, as from a celestial palace, endeavored to elevate her image, or little machine, to superior things, or in effect to herself; and continually impelled all the nerves of this tender body to elevate themselves, however weighed down with the accession of sluggish matter. For the infant yet crept on his hands and knees, like the beasts; with which the soul vehemently concerned, studied diligently to raise him on his feet, with an erected countenance. When she had this end in view, there wanted not means at hand, for she commenced all her operations from the very centres and secret powers of all arts and sciences, and so disposed of nature's works, as the necessities of her ends required: hence she infused her purpose into the child by many agreeable contrivances, for she turned his eyes to the fairest apples hanging on the highest twigs of his maternal branch, and stimulated him with a desire to lay hold of them with his fingers, adding vigor to the muscles: in like manner with clusters of the vine higher posited on the branch, which bent down fluctuating near the ground; these she filled him with a desire of eating, that supporting himself by the inclined extremity of the branch, he might lay hold of the favored cluster. By these and such like soothing enticements, she raised the infant's visage from a grovelling to an erect posture. The celestial genii also added their divine dexterity, and delighted him with corresponding scenes, attended with suitable enticements. Sometimes they represented a hanging paradise before his eyes, adorned with wreaths and garlands of flowers, suited to his infantine pursuits.

(To be continued.)

* The form itself in the body, considered in the nerves, is only from the soul; for there is nothing in the body but what is composed of them. The blood vessels, even the bones, are composed of mere nerves; it is only from collections of them that the inferior parts of the body are disposed and made visible in forms to serve for their use. Every nerve in the whole body is deduced from the soul; neither have they any other stamina but what were first formed by her. But that the body might exist and appear in a proper form, weighed down by the force of gravity to the earth, there was a necessity of calling in the help of terrestrial elements of a sluggish nature, and these were to be infused with liquids, more especially blood, which is circulated through the veins and arteries fabricated by these nerves. These vessels and their complications, on account of the nerves, render the body heavy, and give it a power of acting in the ultimate spheres of this world. Hence the reason why blood is more especially of use in this affair, from which this image of the soul is called body and flesh.

THOUGHTS ON THE

CONFLAGRATION OF THE RICHMOND THEATRE.

Having seen in your Magazine for September a few lines of poetry dedicated to this subject, it has drawn my attention, and induced me to give you my thoughts; as I do not altogether approve of the sentiments I have heard, in respect of that event, either by those who were the immediate sufferers, or those who, at a distance, commiserated on the occasion.

The first class consider that event, and treat it merely as an accidental affair, arising from natural causes, with which Heaven has nothing to do; and cannot therefore be interpreted into any interposition or judgment of a supernatural nature, much less to divine vengeance. It is remarkable, however, that in place of acting boldly on this theory, as if they held it in full assurance, the people of Richmond have very assiduously and wisely conjoined, to build a house of worship on the scite of the theatre, as an offering to the Lord of reconciliation. Thus the matter of fact is in direct contradiction to the matter of theory: that the people of Richmond do consider this conflagration as a judgment, and that fact, furnished by those people themselves, although from the deficiency of *spiritual* knowledge, they cannot discern in the least the cause of this strange contrariety, between the reasoning of the head, and the feeling of the heart. For "Pharaoh's heart was hardened."

The second class seem to consider the event as a direct result of the vengeance of the Almighty, for the sins of the people of Richmond.

These may recollect, that it is written, "whom the Lord loveth he chasteneth." That Virginia hath been chastened, they have themselves audibly acknowledged; that her inhabitants are loved of the Lord, I therefore infer. But let it not be inferred also, that as man desireth, so doth the Lord love and give: for, to be sure of his favor and bounty, we must be his subjects; that is, living in obedience to his laws of charity and faith. Then we are in divine order; otherwise, the Lord cannot co-operate with us for our benefit, without infracting his own laws of providence, which cannot possibly be. But he endeavors, by chastening, to bring man into this order.

The accounts published say, that the great loss of life is to be ascribed, not only to the fire, in the first place, but to the breaking down of the stairs, in the second. Now I would leave it to the

cool, unprejudiced reason of any man, whether, if these *stairs* had been built by a Christian man, in the love of justice and equity, whether they would not have been made firm enough to resist the pressure of the crowd; and therefore, that as the stairs were *unfaithfully* made by the carpenter, so the carpenter was also *unfaithfully* made by those infidel principles, which prevailed in Richmond above all other places. So that regarding only his own *emolument*, his business was executed as ill as it could be.

Now as to the chandelier which communicated the fire. *When* we read of the entanglement of the pulley-cords, can we avoid supposing that the man was drunk? Besides, this vice is common about theatres; then, he could not be a Christian man, who would get drunk, particularly at such a time. Well, but perhaps he was not drunk; I grant even this; but not entirely, for men who by *tippling* keep themselves fuddled, are like brute animals; and those animals never pretend to handle fire.

But it may be said, what had the worthy governor and the innocent females to do with drunken, faithless carpenters, and scene-shifters, that they should suffer from their crimes? It is answered, that it is the duty of those in authority to set a good example to the lower orders, to check every appearance of immorality and infidelity, to employ as workmen only those who have afforded evidence by a good life of their being trustworthy, leaving the others to be employed as underworkers; thus virtue will be encouraged. But, if this is not done, you see already what the consequences are, that, being members of the same society, your fate is involved together.

When a man is heard slighting the divine truths of Revelation, he should be regarded as an incendiary, whose principles will at length burn your theatres, and your dwelling houses too, for they turn by a very natural process into firebrands. Infidelity is the parent of immorality, and immorality begetteth drunkenness, robbery, arsons, until society is actually dissolved and destroyed, by its own evils.

Let us not be enthusiastically deluded by the idea of there being any thing evil in the amusements of the theatre; no such thing; if enjoyed as a recreation, by those who duly reverence sacred things, there is no divine law infringed; but to those who make theatres the supreme objects of regard, and to whom they are a mean of withdrawing their attention from things that ought to be supreme; to such indeed they are a consuming fire; a fire, not originating in the bosom of a God, whose every attribute is

love, but originating indeed in the human nature, in the base appetites and passions of men when they cease to be under the rules of his merciful dispensations.

“ Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands ; happy shalt thou be, and it shall be well with thee. *Psalm cxxviii.*

A JEW OF THE NEW JERUSALEM.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 469.]

The abundance of green food (promoting a plentiful supply of milk) and the sheltered accommodation of the yard, are well calculated for rearing and fattening early lambs. Half the stock of sheep, five hundred, are allotted for breeding, to be bought in October or November, at about twenty months old. The rams are to be admitted in May and June following, and the lambs sold off from Christmas to March, when they will bring the highest prices. Being so early taken off, the ewes will become fat by the July following, when they are to be succeeded by a like number of wethers forward in flesh, to be sold off by the time that the succeeding flock of ewes are buying in October and November. The breeding sheep, and the young ewes, are always to be kept in separate flocks in the sheep-yard, and also on the pasture. During the six winter months (from November to 1st May) the two flocks are to pasture on the three grass lands for about six hours, during the middle of the day, weather permitting, and the land in a *dry state*. A third part of each grass land should be paled in for each day, on which the breeding flock, five hundred sheep, is to pasture. On the following day, the young flock of five hundred are to feed on the part that was pastured by the breeding ewes the day before, that *all* the produce may be *close eaten* ; and the old ewes are to be turned into a fresh division, or another third part, to be followed the next day by the young ewes as before. In this manner the forty-eight acres of grass lands will be all fed off in rotation in the course of nine days, and each portion so paled, will be two days successively pastured ; the first day, when fresh, by the old ewes, and the second by the young ones.

In May and June the *meadow* is to be kept up, and the *second pasture* and *lawn* only are open for feeding. The old flock (their

lambs being sold off early in the spring) now fattening, are to feed on the *second pasture land*, of which a ninth part in this season is to be paled off for each day's pasturage, another portion is to be paled off for feeding the following day, and so on each day, till this pasture is fed over in rotation. This practice to be continued every nine days in these two months.

In July, the *meadow* being cleared of the hay, the pasturage of it will be an addition to the stock for feeding the old ewes, when the *second pasture* and *meadow lands* may be considered as one grass pasture. A ninth of the whole thirty-two acres may now be paled for pasture, and shifted each day as before, in successive portions, for the old ewes, so as to complete the rotation in nine days. This practice to be continued this month. These ewes will be sold off fat by this time, and are to be succeeded by 500 wethers forward in flesh.

In August, September, and October, these wethers are to be pastured on the same grass lands, viz. *second pasture land* and *meadow*, and in the like manner.

After the pasturage is eaten off each portion, which in the winter months will be pastured for two days successively, one 500 breeding ewes, and the other day, by a like number of young ewes, and during the other six months, each portion will be pastured for one day only,* it is immediately to be watered according to the season.

The lawn is to be irrigated only in the winter months, that the pasture may be sound during the summer half year for the young flock of ewes, on which they are to be pastured only in this season: this land in this season, is also to be paled off in small portions in rotation, as the most advantageous manner of eating the produce quite close.

Home-feeding. This should consist of green food, hay, and straw: all the sheep are to be confined in the sheep-yard for about 18 hours, i. e. from about 3 in the afternoon to 9 o'clock in the morning, each day throughout the year. The yard to be divided

* In case these sheep in the summer months (then fattening) do not feed off all the grass quite close, there should be as many *hard kept* sheep (to be afterwards fattened and sold off by the ensuing spring, on account of pasturing on the summer watered lands) to succeed them on each portion in rotation, as will be sufficient to consume the whole produce. Mr. Price judiciously observes, "That the true principle of grazing is to eat *all*, and particularly at those seasons when vegetation is rapid, that it might not weaken the turf and soil; and, by keeping the grass in a *young* state, you have the *shoots* more vigorous."

by paling into two or more parts, as may be necessary to separate the flocks.

Cattle in succession, from 1 year old till aged; each year the stock to consist of—

Males.		Females.		
2	—	4	are 6	one year old.
2	—	4	do. 6	two do.
2	—	4	do. 6	three do.—These heifers to be in calf at 4 years old; one reserved for milk—the others sold off.
2	—	1	do. 3	four do.—The best moving and stoutest ox (trained to labor; the others kept as the young stock; the cow reserved for milk.
2	—	1	do. 3	five do.—One ox sold off fat at 6 years old: one ox at labour: the cow for milk.
1	—	1	do. 2	six do.—One ox at labor: the cow for milk.
1	—	1	do. 2	seven do.— do. do. do.
1	—	1	do. 2	eight do.— do. do. do.
1	—	1	do. 2	nine do.—The ox* and cow sold off fat at ten years old.
—	—	—	—	—
14		18	do. 32	Total number of cattle.

Thus the succession will be kept up, and there will be each year 3 four-year old heifers in calf sold off—2 oxen and 1 cow fattened—5 oxen at labor—5 milch cows, and 16 younger cattle.

Five cows of a good kind, always well fed, and so managed that one cow should calve every two or three months in succession, will furnish a regular and good supply of milk for a moderate family.

All these cattle are to be constantly housed: the milch cows, laboring and fattening cattle, in all 13 head, are to be fed in May with the rye, vetches, and clover; during the next four months, with clover only; and from the beginning of October to May, with such green food as is allotted for the respective seasons; and in October and November, part of February, and the months of March

* Mr. Young informs us, "In fattening an ox, Mr. Middleton (of Crowfield, near Stonham, in Suffolk) remarked a circumstance highly deserving of attention: he killed one that was 14 years old, having been worked many years, and the beef, contrary to expectation, was remarkably fine, the fore-quarters uncommonly so; the drawing having given the beef a finer grain than usual. This is a valuable fact; for it not only proves that working makes good beef, but also, that a man may keep his oxen at work as long as they will move well, without any apprehension of their not fattening well, when aged."

and April, with 12lb. of hay for each of the laboring oxen (straw instead of hay will answer for the intermediate period, as there will be scarce any work at this time for them) and 6lb. of hay for each of the 4 cows giving milk, and the fattening cattle; the latter to be sold by May; one cow in succession will be generally dry, which is likewise to have a supply of straw: there will thus be consumed 6 tons of hay. The other 19 head of cattle are to be fed on the refuse food left after the laboring cattle, *milch cows*, fattening cattle, and in the sheep-yard, so as to have all the food eaten clean away, to make it go as far as possible, to which such fresh food may be added, according to the seasons, as may be necessary, observing, that in the winter months they are to be supplied with straw instead of hay, save that left by the other stock. They are to be twice driven to water every day: the *milch cows*, particularly the younger stock, are to be allowed about an hour each time at watering, when the house should be cleaned out, and the dung deposited on the dung-heap. The watering place may be so contrived, that the cattle are to stand in a moist place while at water, which will prevent their hoofs cracking by being tied up.

Horses. Of these, two for the saddle are to be kept for the farmer's own use; they are to be constantly housed and maintained, from May to October, on clover, &c. the remainder of the year each to be fed with about 20lb. of hay and a peck of oats, in small portions at a time; an occasional feed of potatoes of about 7lb. will be salutary. There are some farmers who substitute potatoes entirely for oats, and from experience, strongly recommend the practice. It has the advantage of saving the great consumption of grain. If this mode was adopted, from two to three stones of potatoes* may be given each horse *per* day, in three or four feeds, and will be found to answer well for the purposes of common riding: a small feed of oats, at times, may be necessary. As there is no account of oats being grown on the farm, the necessary quantity is to be purchased; but as it may be desirable to produce all the grain consumed, about 1 or 2 acres of land stated as cultivated for barley, may be reserved for oats, and will yield a sufficient supply for the horses: they will consume about 4 tons of hay.

* When Mr. Young was at Ashford in Kent, "Mr. Stewart, in conversation, mentioned the circumstance of his having fed two horses a whole winter, that regularly ploughed an acre of land a day, on potatoes and cut straw: no hay —no corn. The potatoes were washed and *boiled*, at the expense of 1 1-2d. a bushel (about 70lb.) fuel included: the two horses at 9 bushels a week: he had no horses in higher order, or that stood their work better.

If a greater number of horses are required, a proportional diminution of other stock is to be made.

Hay. The meadow is estimated to produce 56 tons of hay, of which 10 tons are appropriated for the laboring oxen, milch cows, and the pair of horses; the remaining 46 tons are to be applied as additional food for the sheep, from the beginning of October to the end of April, and will afford a daily supply of about half a pound for each of the whole stock of 1000, and with the cabbages, turnips, potatoes, borecole and rape, will furnish an excellent variety of valuable homefood during this period, adapted to the respective seasons.*

Straw. The amount of straw from 12 acres of barley and 12 acres of wheat, may be reckoned at 40 tons; of which 20 tons are to be applied as additional food in the winter season, for the young cattle; the remainder to answer for litter.

Salt. The different kinds of cattle in a natural state frequenting salt-licks; horses severely treated speedily amending, when fed on salt-marshes; and sheep affected by the rot, if not in the last state of weakness, invariably recovering on being turned into such pastures—indicate its salubrious effects. Some farmers recommend salt to be given to sheep: about a spoonful to be rubbed in their mouths once a week, and in a little time they will take it themselves. Mr. Young says, "In Spain, where the finest wool in the world is produced, great quantities of salt are given to the sheep; to which they attribute, in a great measure, the fineness of the wool. The salt is laid upon the rocks, and the sheep come and lick it, and are exceedingly fond of it."

* Mr. Ellman, celebrated for his valuable South Down sheep at Glynd, in Sussex, observes, that "Sainfoin hay and turnips, are by far the best provision for sheep, during winter. When they are first turned to turnips, they are frequently attacked by the *red water*, which is caused by their eating too large a portion of fluid in wet seasons; by which means a proper digestion is prevented. The effects of this malady are immediately prevented, by allowing them a small quantity of hay, to counteract the effects of the turnips. Mr. Ellman has not so much as lost a single sheep by this disorder, for five years, (his flock in winter amounts to 700, in summer to 1450) merely from giving them each a small portion of hay: half a pound, or even a quarter *per* day, is sufficient.

Produce of Food applicable to the different Seasons: and a Statement of the Quantity of each kind of Food, which will supply a Sheep of the weight of 20lb. per Quarter, for one day.

PRODUCTS OF THE SEVERAL KINDS OF FOOD.		SEASONS For giving the respective Kinds of Food TO THE STOCK.	
		Quality of each kind of food for a Sheep, for one day	The produce of each crop will furnish one day's food for
ACRES.			
2.	Cluster potatoes, 60 tons, 6 tons reserved for seed, &c.	Tons 54 lb 8	Sheep. 15,120 { During inclement or other seasons.
3.	Cabbages, - - -	189 15	28,224 { October and November.
3.	Turnips, - - -	144 20	16,128 { December.
3.	Borecole, - - -	165 15	24,640 { January, February, and March.
6.	Rape; the aftercrop succeeding, Potatoes and Cabbages,	144 15	21,504 {
6.	Rape; the aftercrop succeeding, Wheat,	216 15	32,760 April.
3.	Rye, - - -	30 12	5,600 { May.
3.	Winter vetches, - -	36 12	6,720 {
12.	Clover, - - -	360 12	67,200 May to Sept. inclusive.
16.	Lawn—Grass for pasture, - - -	390 12	203,466 { The 12 months, save the meadow land, while it is kept up for hay.
16.	2d Pasture, Do. 490	1090 12	
16.	Meadow, Do. 220	2428 3	41,813 October to May inclusive.
16.	Meadow—Hay, - -	56 3	
12.	Barley, } Straw		
12.	Wheat, } 40 tons: the half to be consumed as food by stock: the remainder to be applied to litter,	20 7	6,400 Do. Do.
	Amount of hay and straw, for food, }	76	
	Tot. amount of green and dry food, exclusive of the produce of head-lands, and the young clover collected in the mowing the barley stubbles, }	2504	469,575 { Total amount of sheep, for which there is a supply of food for one day.

The total amount, 2504 tons of food, is sufficient to supply 469,575 sheep with food for one day, as appears by this statement; it is therefore sufficient food for 1,286 for one whole year, which number exceeds the flock of 1,000 stated for the farm, by 286 sheep. The food that would support this overplus of sheep, is to be applied to, and will be sufficient for the maintenance of the thirty-two head of cattle in succession, together with the two horses, the total amount of the stock.

Manure. In order to examine the quantity of manure that may be annually raised in the farm-yard, a calculation may be formed from what is produced from a cottager's cow of 5cwt. This, though *poorly fed and scantily littered*, will in the course of the winter, from November to May, make as much dung as will manure twenty perches or rods of land for potatoes, and will be housed about twelve hours in the twenty-four, during these six months, which are equal to three months constant housing. Now as the 1,000 sheep on the farm will be equal in weight to 142 cows, each of 5cwt. and will consume at least as much food, they may be expected to return an equal quantity of dung; and as the thirty-two head of cattle in succession (supposing them only of the same kind, though in fact they would be a much larger sort) and the two horses, will consume as much food as twenty-eight such cows, which added to the 142, are altogether equal to 170; i. e. the whole stock of the farm will produce as much dung as 170 cottage cows, supposing the time of housing to be the same. But as the sheep and cattle are to be confined and *properly fed and littered* in the house and sheep-yard for *only* eighteen hours in the twenty-four, which is equal to nine months constant housing throughout the year, being three times the length of time of that of the cottager's; it may thence be safely expected, that thrice the quantity of dung will be collected on this account, and consequently will manure sixty perches in the proportion that the cottager is able to apply his manure. This increased 170 fold from the stock of the whole farm, will furnish a like portion of manure for 10,200 perches, which is above sixty-three acres. And such a quantity of manure will surely yield a good dressing for 12 1-2 acres, besides allowing a sufficient quantity for enriching the farmer's garden.

Labor. Oxen are recommended for all the farm works. The necessary labour of ploughing (with a well formed plough) and harrowing forty-eight acres under the courses of crops before-

mentioned, is easily executed by a pair of oxen,* and another pair of oxen for carrying in the crops and drawing out the manure. These will have employment only for a few hours each day, as the average distance of all parts of the farm from the yard is about thirty perches. The land will always plough freely when stirred immediately after the crops are removed, save the wheat stubbles, which, in a dry autumn, will be severe work, if the land is much disposed to clay. The wheat being sown at an early season, the crop may be expected to be ready to cut by the beginning of the third or fourth week in August following, when the stubbles are immediately to be ploughed. The ploughing of the clover land commences about the 23d of August. At this period there will be two ploughs at work, with two oxen in each, and the fifth laboring ox employed in drawing the green clover for home food, and at all other times he may be in readiness for other exigencies, as harvest-drawing, &c. But should the wheat stubbles prove very stiff, so as to require the united force of three or four oxen to plough it, the additional strength must be made good, by the four years old ox, and if necessary, by one of the three years old oxen classed among the younger stock; however, in this case of stiff wheat stubbles, and this only, there will such strength be required for one ploughing of twelve acres, as, in all other circumstances, two oxen will perform the work better than a greater number. The oxen, both in plough and harrow, should be guided by reins, the man with the harrow (as well as the ploughman) takes his place behind, where he can view the working of the harrow to more advantage, and be at hand to disengage it when necessary.

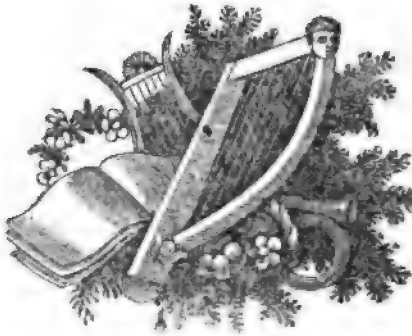
This land, being all of a good quality, is appropriated to more valuable purposes than that of growing trees, as it is observed that planting can be only profitable on rocky lands, or on those inaccessible to the plough, or on barren heathy mountains.

There are several useful crops that are not mentioned here; viz. oats, flax, beans, peas, &c. as the arrangement is drawn up in the present form to avoid prolixity.

JOHN HAMILTON.

Dublin, May 1, 1798.

* Mr Boys mentions, that on the 31st of May, being at Bradfield, (Mr. Young's farm) he saw "A pair of stout oxen turning in manure for cabages, with a Suffolk plough driven by the ploughman with reins: a stiff soil turned in a great depth; a Sussex, or Weald of Kent farmer, must have at least eight oxen, and perhaps a horse or two, with two drivers to perform this operation, and not plough much more in a given time, than Mr. Young does with his man and a pair of oxen."



FOR THE HALCYON LUMINARY.

THE MUSE.

Fatigued with toils, from war's alarms
 I bent my weary way;
 I sought the grove (where nature's charms
 Lessen the soldier's cumbrous arms)
 To wait returning day.

Pure as the silver ray of light,
 The evening breezes blew;
 Soft as the warbler's notes at night,
 And clear as crystal to the sight,
 Fell the reviving dew.

Enchanted with this rural scene,
 I sought the mountain top;
 I roved, I viewed the sky serene,
 The forests brown, the valleys green,
 But knew not where to stop.

Thence I beheld that orb of light,
 I saw night's stately queen,
 Whose rays dispel the gloom of night,
 And guide the traveller aright
 Across the lonely green.

I heard the silver stream that flows
 Deep in the silent vale;
 Led by a sound that sweetly rose,
 (A voice that dissipates all woes)
 I sought the lonely dale.

I saw by Luna's pallid beam,
Reposed beneath the plain;
The Muse, beside the rippling stream,
Who, driven there by grief extreme,
Poured forth this plaintive strain :

" Loud rung the war-trump's thrilling sound,
The eagle proudly rose ;
The flag, displayed on yonder ground,
Invites the brave to rally round,
And wake from their repose.

" *My only hope, obliged to go,*
In battle to appear,
Must hurl destruction on the foe,
Or fall beneath the deadly blow,
In spite of shield and spear.

" Then must my harp remain unstrung,
Whose once melodious lays,
Around these hills so sweetly rung,
When he awoke the song, and sung
Like bards of ancient days.

" In vain are all the forests green,
The fields are gay in vain ;
He is not here to paint the scene
To celebrate the sky serene
Impending o'er this plain.

" The brilliant chariot of day
Adorned the eastern skies,
When from these groves he bent his way,
And joined the warriors bold and gay,
Unknown to grief and sighs.

" I saw the sun's refulgent rays,
Rise from their armor bright,
As from that gem which ne'er decays,
I saw in one continued blaze
The sparkling, dazzling light.

" As if a thousand moons should gleam,
 At the pale noon of night,
 And shed, upon this silent stream,
 At once, their most resplendent beam
 And form one stream of light.

" Ere he return to this gay plain,
 Whence he by force was wrung,
 A worthy theme may he obtain
 Strike on my harp a noble strain,
 So long untouched, unstrung."

LEINAD.

 FOR THE LUMINARY.

 THE PLEASURES OF RELIGION COMPARED WITH WORLDLY
 PLEASURES.

Blest be the hour when first I felt
 Religion's peaceful sway ;
 When first I knew my bosom melt,
 When first my hopes on Jesus dwelt,
 When first I lov'd to pray.

Ah ! what are all the boasted joys,
 The flattering world afford ;
 They seem to me like children's toys,
 All gaudy show and empty noise,
 With cares and sorrows stbred.

View yon poor soul whose tottering frame
 Seems hovering o'er the grave,
 Insatiate still, more gold to gain ;
 He wrongs the poor and blasts his fame,
 Peace, he can never have.

Nor is that anxious man more wise,
 Who wastes with care his day ;
 For titled greatness vainly sighs,
 Should he, when aged, gain the prize,
Death hurries him away.

That careless, sensual, grovelling soul,
 Immers'd in guilty joys,
 If thoughts of God his mind control,
 He drowns them in the fatal bowl,
 Which *health* and *soul* destroys.

Ah! why will thoughtless mortals stray,
 From where *true* pleasures flow,
 Why 'midst the blaze of gospel day,
 Why flee religion's pleasant way,
 And crowd the paths of woe.

With grateful love my breast shall glow,
 And praise my tongue employ,
 For *all* the peaceful joys I know,
 But *more* for hopes I feel below,
 Of heavenly bliss and joy.

M. A. W.



FOR THE HALCYON LUMINARY.

THE HONEY-MOON.

When MARY first my love inspired,
 I thought her smiles the height of bliss,
 Each winning grace by turns admired,
 And tasted rapture in a kiss.
 When mine, how swift the moments flew,
 No thought of care my bosom knew;
 Ah! tell me not I boast too soon—
 I know 'twas then *the HONEY-MOON*.

So tender was my MARY's love,
 For me was every gentle care;
 And pure the joy to me would prove,
 Reflected from my charming fair.
 And though four weeks had swiftly past,
 Each gave improvement to the last,
 And mutual love called down a boon
 From Heaven—a *second HONEY-MOON*.

My MARY long has blest my arms,
 As good, as gentle, and as kind;
 Her cheek retains its wonted charms,
 And richer beauties grace her mind.
 Kind Heaven! O grant my fervent prayer,
 These blessings unimpaired to share;
 While harmony's unvaried tune,
 Makes every month a *HONEY-MOON*.

VARIETY.

"But, alas! what is taste! A disease of the mind,
 Though seductive, infirm—and though prais'd, undefin'd;
 'Tis a whim—a mere shadow—a changeling—a gleam—
 Still it mocks what we would, like the bliss of a dream."

REPUTATION.

Reputation cannot be too inviolably guarded. The world is naturally censorious. Even to claims on its approbation the most dignified and deserving, it yields a reluctant sanction; and consigns to a rash infamy the name which chance or imprudence has rendered questionable. Nor is the prejudice of character a frail or fugitive impression. It is the foster child of envy; it finds advocates in all the jealousies of emulation, and is nourished into maturity by the self-consoling fiend of undetected crime.

They certainly mistake the character of mankind widely, who trust in after-professions of reformation, as passports to the forfeited confidence of society. A thousand deeds of honor and of justice; a thousand protestations of penitence, can scarce obliterate the memory of a single crime. Extravagant professions naturally induce suspicions of insincerity. Repentance, to be genuine, must be secluded. Mankind, therefore, view the *crime* in its utmost enormity and extent; magnified by ignorance, and exaggerated by envy; but they witness not the secret tears of expiation, nor listen to the sighs of agonizing remorse. B.

DUELLING.

Macklin once undertook in a lecture, at his school of oratory, to show the cause of duelling in Ireland; and why it was much more the practice of that nation than any other. In order to do this in his own way, he began with the earliest part of the Irish history, as it respected the customs, the education, and the animal spirits of the inhabitants; and after getting as far as the reign of Queen Elizabeth, he was again proceeding, when Foote, who was present, spoke to order. "Well, sir; what have you to say upon this subject?" "Only to crave a little attention, sir, (says Foote with much seeming modesty) when I think I can settle this point in a few words."—"Well, sir, go, on."—"Why, then, sir," says Foote, "to begin, what o'clock is it?"—"O'clock!" says Macklin, "what has the clock to do with a dissertation on duelling?"—"Pray, sir," says Foote, "be pleased to answer my

question." Macklin, on this, pulled out his watch, and reported the hour to be half past ten. "Very well," says Foote; "about this time of the night, every gentleman in Ireland, that can possibly afford it, is in his third bottle of claret, consequently is in a fair way of getting drunk; *from drunkenness proceeds quarrelling, and from quarrelling duelling*; and so there's an end of the chapter." The company seemed fully satisfied with this abridgment; and Macklin shut up his lecture for that evening in great dudgeon.

INTEMPERANCE.

Intemperance drives *wit* out of the head, *money* out of the pocket, *wine* out of the bottle, *elbows* out of the coat, and *health* out of the body.

While Petrarch was most indefatigably employed upon his epic poem of "Africa," his patron, the bishop of Cavaillon, fearing that his close application would destroy his health, which appeared to him already injured, came one day and asked him for the key of his library. Petrarch, not aware of his intention, gave it him immediately. The bishop, after having locked up his books and papers, said to him, "I command you to remain ten days without reading or writing." Petrarch obeyed, but it was with extreme reluctance. The first day that he passed after this interdiction, appeared to him longer than a year; the second he had a violent headache from morning to night; and on the third he felt some symptoms of a fever. The bishop, touched with his condition, restored to him, in the same moment, his key and his health.

DELINEATION OF A PERSON DESTINED FOR LONG LIFE.

[By Dr. Hufeland.]

He has a well proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thick-set. His complexion is not too florid; at any rate, too much rudeness in youth is seldom a sign of longevity. His hair approaches rather to the fair than the black; his skin is strong, but not rough; his head is not too big; he has large veins at the extremities, and his shoulders are rather round than flat. His neck is not too long; his belly does not project; and his hands are large, but not too deeply cleft. His foot is rather thick than long;

and his legs are firm and round. He has also a broad arched chest; a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general there is a complete harmony in all his parts. His senses are good, but not too delicate; his pulse is slow and regular.

His stomach is excellent, his appetite good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to serenity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the sake of eating; but each meal is an hour of daily festivity; a kind of delight attended with this advantage, in regard to others, that it does not make him poorer, but richer. He eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, he is serene, loquacious, active, susceptible of joy, love and hope; but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather an useful glow of warmth, an artificial and gentle fever, without an overflowing of the gall. He is also fond of employment, particularly calm meditation and agreeable speculations—is an optimist, a friend to nature and domestic felicity—has no thirst after honors and riches, and banishes all thoughts of to-morrow.

A hundred years ago, most sermons had thirty, forty, fifty, or sixty particulars. There is a sermon of Mr. Lye's, an English clergyman, on the first of Corinthians, the terms of which he says I shall endeavor clearly to explain. This he does in thirty particulars, for the fixing of it on a right basis; and then adds fifty-six more to explain the subject. What makes it the more astonishing is, his introduction to all these *particulars*. It runs thus, "Having *beaten up* and *levelled our way* to the text, I shall not stand to *shred* the words into any *unnecessary* parts, but shall extract out of them such an *observation*, as I conceive *strikes a full light* to the mind of man!"

A colonel of a regiment of cavalry, was lately complaining, that from the ignorance and inattention of his officers, he was obliged to do the whole duty of the regiment. "I am (said he) my own captain, my own lieutenant, my own cornet,"—"And your own *trumpeter*, I presume," said a lady present.

Lord Mansfield being willing to save a man that had stolen a watch, directed the jury to bring it in value ten pence. "Ten pence! my lord," says the prosecutor, "why the very fashion of it cost me fifty shillings." "Perhaps so," replied his lordship, "but we are not to hang a man for fashion's sake."

INSTRUCTIVE ANECDOTE OF LEONARDO DA VINCI

"By heaven, and not a master, taught."

When Leonardi da Vinci lay upon his death-bed, Francis the first, actuated by that instinctive reverence which great minds invariably feel for each other, visited him in his chamber. An attendant informing the painter that the king was come to enquire after his health, he raised himself from the pillow; a lambent beam of gratitude for the honor, lighted upon his eyes, and he made an effort to speak. The exertion was too much, he fell back; and Francis stooping to support him, this great artist expired in his arms. Affected with the awful catastrophe, the king heaved a sigh of sympathetic sorrow, and left the bed-chamber in tears. He was immediately surrounded by a crowd of those kind-hearted nobles, who delight in soothing the sorrows of a sovereign; and one of them entreating him not to indulge his grief, added, as a consolatory reflection, "consider, sire, this man was but a painter!"—"I do," replied the monarch, and I at the same time consider, that though as a king I could make a thousand such as you, the Deity alone can make such a painter as Leonardo da Vinci."

The Rev. J. Whitaker, the historian of Manchester, and the author of many other valuable works, died lately at his rectory in Cornwall. The following anecdote is related of this virtuous character: He was so well acquainted with Gibbon, that the manuscript of the first volume of *The Decline and Fall of the Roman Empire* was submitted to his inspection. But what was his surprise, when, as he read the same volume in print, that chapter, which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter Gibbon had suppressed in the MS. overawed by Mr. Whitaker's high character, and afraid of his censure.

The soul and body are like two enemies, who cannot quit each other; like two friends, who cannot bear each other; they are fastened by the strongest tie, and yet are often in direct opposition.



AND
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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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CORRESPONDENCES.

[*In continuation from page 484.*]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt. vi. 33.*

It ought not again to be passed over in silence, that **JESUS CHRIST** speaks of the Patriarchs *Abraham, Isaac, and Jacob*, in their *representative* characters as *figures* of Himself, where He describes the blessedness of his kingdom, by *sitting down** with those pious fathers of the Jewish people; and in another place, by *lying in the bosom* of one of them, as Lazarus is described in the parable, where it is written, that when he died, "*He was carried by the angels into Abraham's bosom:*"† For where could be the blessedness which the Saviour intended to express, if by Abraham, Isaac, and Jacob, nothing more had been meant than the society and friendship of those three men? The bliss of the heavenly kingdom is assuredly a heavenly and spiritual bliss, derived from the love of the **DIVINE SOVEREIGN**, and from mutual love; and consequently it would never have been figured and expressed by the association of mere human beings, unless they had been intended to *represent* that

* *Matt. viii. 11.*

† *Luke xvi. 22, 23.*

BEST OF BEINGS, the CREATOR and REDEEMER of the universe, whose Divine mercy, and love, and wisdom, is alone the source of a solid and satisfactory joy to His penitent children. To the same purpose, it is plain from the concurrent testimony of the sacred Scriptures, that David was intended to *represent* JESUS CHRIST, since numberless things are spoken of that king of Israel, throughout the Sacred Records, and especially in the book of Psalms, which cannot be supposed in any sense to apply to him, unless the application be made to his *figurative* and *representative* character. And let any one read with due attention the blessing with which Jacob blessed his sons, as it is recorded in the 49th chapter of Genesis, and also the blessings pronounced by Moses on the twelve tribes, as recorded in the 33d chapter of Deuteronomy, and then say, whether he conceives it possible that those blessings could be applied, in any satisfactory sense and meaning whatsoever, to the sons of Jacob, and the twelve tribes, only so far as they were *representative*, both generally and individually, of those *spiritual* and eternal principles from JESUS CHRIST, which constitute at once His word, His kingdom, and His church. Let him read also the beginning of the 114th Psalm, where it is written, "*When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion,*" and then say, what is to be understood by Judah being the sanctuary, and Israel the dominion of Israel and the house of Jacob, unless something more be meant by Judah and Israel, than the mere tribes so denominated?

Was any further evidence necessary in confirmation of the position here intended to be established, it might be sought for, and successfully, in the writings of St. Paul, who declares expressly concerning some historical facts recorded in the book of Genesis, that they are *an allegory*,* in other words, that they involve an *internal* sense and meaning distinct from the *letter*; and who instructs us also, that the events which attended the journeyings of the children of Israel in the wilderness, are to be regarded as *types*,† for so the original term *typoi*, which we render *ensamples*, ought to have been expressed. The same Apostle again, in his Epistles to the Hebrews, manifestly considers the whole of the Jewish rituals in the same instructive point of view, as must be plain to every reader, who will be at the pains to pursue the edifying and interesting chain of reasoning which distinguishes that Epis-

* Gal. iv. 24.

† 1 Cor. x. 6.

the. And it is well known, that, directed by such an example, and supported by such authority, the primitive fathers of the Christian Church, who were most celebrated for their piety and learning, cherished the same spiritual ideas of the contents of the sacred Scriptures, as may be seen more especially in the writings of Jerome, Ambrose, Arnobius, Cassiodore, Hilary, Prosper, Chrysostom, Theodoret, and Tertullian. Thus, as the Right Rev. Author above quoted, expresses it, "*They are unexceptionable witnesses to us of this matter of fact, that such a spiritual method of expounding the Scriptures did universally prevail in the Church from the beginning.*" And although some of them might possibly fall into extravagancies in their mode of interpretation, and might lament, as one of them (Jerome) is reported to have done, that *in the fervors of a youthful fancy they had spiritualized what they had not understood*, yet this is no argument against the truth of the thing itself; it is only a proof, amongst many others, that the best of men, through a blind and misguided zeal, may occasionally be mistaken; and is therefore a reason, not why we should cease to look for a spiritual interpretation of the Sacred Records, but only why we should seek and pray more earnestly for a pure light, and sure guidance, to direct us in our interpretations.

It must indeed be acknowledged, that, according to the above views of the subject, there is a difficulty in conceiving, at first sight, how historical occurrences, consistently with human freedom, could have been so directed and over-ruled by the ALMIGHTY, as to be made subservient to the purposes of bearing testimony to higher things, by pointing to the GREAT REDEEMER and His kingdom, and thus, in their *significative* and *figurative* character, manifesting and expressing the *spiritual* things of that kingdom. But this difficulty vanishes at once, if it be considered what and whose that wisdom was, which was concerned in such contrivance and direction. For, as the pious and Right Rev. Commentator on the Psalms excellently observes on this occasion, "*The great Disposer of events, known unto whom are all His works from the beginning to the end of time, was able to effect this; and the Scripture allegories are therefore equally true in the letter, and in the spirit of them.*"* It must, therefore, be for ever lamented by every lover of piety and learning, that a writer, whose talents and erudition have both commanded and secured the respect of the Christian world, should be betrayed into the unguarded assertion, that in

* See Preface to the Psalms, p. 37.

respect to the Mosaic history, *the whole must be allegorical or the whole literal*.* For why might not the whole be at once both? In other words, where could be the difficulty for an infinite wisdom, so to plan, and so to record historical facts, that they may be true both in their *literal* and in their *significative* sense, and thus, whilst they are real events, which really happened amongst men, may point to, and serve to record the unsearchable wisdom, and unutterable mercy, of the GREAT CREATOR and REDEEMER, in the divine and spiritual administration of His Church and kingdom?

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(Continued from page 487.)

AHASUERUS, father of Darius the Mede. The kings of Media and Persia signify those in the church who are in faith derived from charity; while the kings of Græcia denote those who are in faith separate from charity.

AHAZ, king of Judah, denotes idolatrous worship, destructive of the celestial church.

AHAZIAH, son of Ahab, and king of Israel, represents idolatrous worship destructive of the *spiritual* church.

AHIEZER, a prince of the tribe of Dan, (Num. i. 12.) signifies a primary truth derived from charity in the first state of regeneration. Dan is the first state of one about to be regenerated, but the ultimate or last of him who is regenerated.

AHIHUD, the prince of the tribe of Asher, (Num. xxxiv. 27.) denotes the perception of blessedness in the *internal*, and its correspondent delight of the affections of good and truth in the *external*.

AHIJAH, as a prophet, (1 Kings, Chap. xi. 39, Chap. xii. Chap. xiv. 2, 4, 6. Chap. xv. 27.) represents the divine truth of the word.

AHIKAM, (Jer. xxvi. 24.) the small remains of truth in the vastated church, previous to its absolute and total destruction. *Ahikam* prevented the people from putting the prophet Jeremiah to death, by which was signified that the word was not yet totally falsified, and consequently that the Lord had not yet entirely departed from that church.

* See Maurice's History, vol. i. p. 368.

AHIMAAZ, one in Napthali, (1 Kings iv. 15.) has respect to temptations, as every person belonging to that tribe is *significant* of something relating thereto.

AHIMAN, one of the children of Anak, (Num. xiii. 22. and Judges i. 10.) signifies dire persuasions of what is false.

AHIMELECH, as a priest, represents the Lord as to the good of love and charity.

AHINOAM, the wife of Saul, denotes the affection of that divine truth which Saul, as a king, represented.

AHIO, one of the drivers of the cart that bare the ark of God, denotes instruction from the word. *Uzzah*, his companion, who was slain for touching the ark, represents one who instructs from self-derived intelligence, and not from the Lord.

AHIRA, chief of the tribe of Napthali, a primary truth operative in temptations.

AHISAMACH, that *spiritual* good which is immediately productive of the good and truth of faith as existing in the ultimates of Heaven.

AHISHAR, steward of Solomon's household, signifies the *external* church respectively to the *internal*. Solomon represents the Lord, his house the *internal* church, and his steward the *external* church, or the administration of its outward rites and ceremonies.

AHITHOPHEL, counsellor of king David, and one of the conspirators against him in favor of Absalom, denotes reasonings from the natural man, which oppose the perception of divine truth in the interior rational principle.

AHLAB, a city of the Canaanites, (Judges i. 31.) by whom is signified evil in the *external* man. The inhabitants of the city *Ahlab* in particular denote those hereditary evils and falses, which oppose the conjunction of the *internal* and *external* man, and the beatitude thence arising. The reason of this signification is, because the tribe of Asher denotes that state of the church in man, or of his regeneration, which is attended with a beatitude and delight *corresponding* to the happiness of eternal life; and it is said in the chapter above quoted, that the inhabitants of *Ahlab* were not driven out by Asher, but the Asherites dwelt among the Canaanites.

AHOLAH, or *OHOLAH*, denotes the *spiritual* church perverted. Samaria is *Aholah*, and Jerusalem is *Aholibah*, Ezech. xxiii. 4.

AHOLIAB, of the tribe of Dan, (Exod. xxxi. 6.) signifies those who are in the good and truth of faith, like the angels of the first or lowest Heaven.

AHOLIBAH, or *OHOLIBAH*, the celestial church perverted; wherefore she is called Jerusalem, while her sister *Aholah* is called Samaria.

AHOLIBAMAH, or *OHOLIBAMAH*, (one of Esau's wives, or rather one of his women, Gen. xxxvi. 2.) signifies the affection of apparent truth, which is first conjoined to natural good, represented by Esau.

AI, or *HAI*, (Gen. xiii. 3.) signifies the knowledges of worldly things.

AID, in a supreme sense, signifies the mercy and presence of the Lord. In an inferior sense, it denotes all the means conducive to salvation. The knowledges of things good and true are instrumental *aids*, without which man cannot be regenerated. *Aid* also denotes man's proprium, as in Gen. ii. 18.

AILING, grief of mind, disease of body, &c. is a consequence either of the privation of a person's delight, as in punishments and diseases, which originate in *spiritual* and natural evil; or of the insinuation of a contrary delight, as in the case of temptations, which are attended with extreme anxieties of mind.

AIR, in the *spiritual* sense, signifies perception and thought, consequently faith, and has particular relation to truth in the understanding; for as *air* is the ultimate or most dense part of the atmosphere, by which natural respiration is effected, so thought and faith are ultimate perceptions of divine truth in the human mind, whereby *spiritual* respiration is effected. But it is necessary that these perceptions of the understanding, together with their attendant affections of the will, descend into works or actions, whensoever it is possible, for hereby alone they become fixed in man, and remain as principles of his life; otherwise they are no more than like transitory phantoms, or images in the *air*. Such an image is faith separate from good works.

There are atmospheres in the *spiritual* world, equally as well as in the natural world. The angels of the third or highest Heaven dwell as in an *etherial* atmosphere, the angels of the second or middle Heaven as in an *aerial* atmosphere, and the angels of the first or lowest Heaven as in a *watery* atmosphere. Similar is the difference between *celestial*, *spiritual*, and *natural*.

AJALON, the valley of, has respect to faith. By the sun standing still upon Gibeon, and the moon in the valley of *Ajalon*,

Josh. x. 12, is signified the total vastation of the church as to good and truth. Such a circumstance, as the sun and moon standing still, never took place *literally*, or actually, for this would have inverted the whole system of the world; but it is a prophetic relation copied from the book of Jasher, wherein things were represented under an historical appearance, which nevertheless were only to be understood *spiritually*. Many of the other miracles recorded in the word, were *literally* performed, as well as *representative* of *spiritual* things; but then they do not, like that of the sun standing still, necessarily imply an interruption of the whole course of nature, which could not but be attended with the destruction of the universe. Still, however, we are to entertain no doubt, but light from Heaven was granted to the children of Israel, light *as from the sun* in Gibeon, and light *as from the moon* in the valley of *Ajalon*.

[To be Continued.]

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH

[Continued from page 508.]

Now, having thus far described and shown the doctrine of the church, it must be manifestly clear, that not one the least grain of consolation, real comfort, or rest, can be drawn from any of these doctrines; or from all of them together, by the sincere, simple, meek, dove-like principle of the soul, when first awakened to a sense of its imprisonment and misery, and an earnest desire after its enlargement and happiness. For when it flutters forth, and flies among these desolating waves of error and falsity, which as a mighty torrent or destructive flood, have deluged the whole world, or truth; it can find no stay, no rest for the sole of its foot; but on the contrary, all that inward anguish, distress, perplexity, fear, and torment, so heavy and grievous, the like of which was not known before, since the creation of the world; which we are told would possess the hearts of men in those days, that is, in that state of the church which was speedily hastening; even so great and grievous, that were that state to continue without being shortened, that is, changed, no flesh could be saved; for in those days, or in that state, (for days signify state) no flesh is, or can be saved; but for the elect's sake those days are shortened, that is, that state is changed. The elect signify those who

live in charity with each other during their life in the world; for such only are elected to eternal happiness after death. These are the chosen seed, the true invisible church of Christ. But to return to the outward visible church.

We will mention only one more of its doctrines, and in that include all the rest; and that is salvation by faith alone.

This doctrine is raised and built upon that grand foundation, the doctrine of three gods, and has spread itself throughout the whole: being almost universal in the Christian church (*so called*), but most enforced, maintained, and insisted on in that part called Reformed; and is the principal and fundamental doctrine taught by the modern reformers, and gaineth acceptance wherever it cometh; and no wonder, for this doctrine must be readily embraced, as being *very full of comfort and consolation*; for as no comfort could be drawn from any, or all of its other doctrines, the church could not have nourished any children, could have brought up no sons; but must have remained as a woman without breasts, whose offspring perisheth as soon as brought forth; but this doctrine of salvation by faith alone is the breasts of comfort and consolation (although entirely dry) from whence her children draw all their nourishment, spiritual strength, consolation, and happiness: For instance:

When any one is enabled to believe, that the Son, or second person in the Godhead, has suffered and died in his stead, to appease that anger, wrath, and indignation, which he has been told his sins had raised and caused in the Father, the first person, and to satisfy divine and infinite justice, all is well; the work is finished, the man is saved, or certainly will be *when he dies*, if he continues thus to believe.

Again: When another child is brought forth, and is enabled to believe that he is one of those which were elected and inevitably decreed to be saved in the covenant between the three gods, or different persons in the Godhead, this is salvation; here likewise the work is finished, and salvation is of faith alone.

There is now no more to be done in this great work, only that this faith be kept in exercise in order to glorification; believing in the imputation of Christ's personal righteousness, which, at the dissolution of this earthly body, will, as a garment, be put upon the soul, to cover its deformity, and hide all its blackness, impurity, and filthiness. These are some of the excellencies of that faith now preached. Such excellent things are said of this faith, that it is often spoken of as the Saviour itself; and men are frequently

called upon to believe, and they shall be freely justified ; to believe, and they shall be fully sanctified ; to believe, and they shall be glorified.

In this doctrine we are taught, the Lord God, Creator and Saviour of the world, merited salvation for his people, that is, deserved to have it of his Father for them ; and that he wrought out a complete righteousness (by his personally fulfilling the law) for them ; which the Father imputeth to all the elect, or to all that lay hold on it by this faith : and further, that the Saviour, or second person, purchased the Holy Spirit of the Father for his people. Now this unavoidably begets in the mind an idea of one God purchasing a second or another God, and paying for him the price of his blood to a third, and then freely giving away the purchase.

There are other monstrous opinions and conceptions founded upon, or rather generated from the former doctrines, relating both to God and man, too numerous to be mentioned, and unnecessary to refute : and I think it must be confessed, by all who have received this doctrine, if they would speak honestly, that their conceptions of the one God, Lord, and Saviour, are dark, confused, contradictory strange, low, and gross ; for we often hear such shocking falsities of the great Jehovah, that are enough to make a wise heathen shudder : and well may the heathens and others say, " The Christians are most ignorant of the true God of any people in the world, for they worship three gods."

But I will proceed to show in a few words, that the faith now preached is false, consequently no faith at all. For the doctrine of justification and salvation by faith alone, doth, in its real nature and tendency, deny and seclude charity or love, which is the spring and source of good works.

Now the very essence and substance of faith is truth ; and good is the very essence and substance of love. It is impossible that truth should be separated from good ; for they are eternally one : therefore, that faith, which is separated from love or works of charity, is separated from good ; consequently is not truth ; it cannot be faith, but is falsity, that is, a false notion. So it clearly followeth, that as this is not faith, but a groundless notion, it can produce no good ; it serveth only to quiet present fears and apprehensions ; no substantial good, but only an airy shadow, visionary one ; no real, inward, permanent happiness ; but all that it can afford, or can be derived from it, differeth as much from that which is real and substantial, as the representation of birds and fruit in a picture differs from the real ones.

Now this cannot be otherwise ; for these false notions being opposite to the truth, they must be opposite to christianity, which

is the truth, or in the truth; and, according to their own nature and property, are opposite to all that is of truth and love, and powerfully tend to hinder and prevent the whole work of salvation. For they continually press and enjoin man to rely on something at a very great distance, separate from himself, something done for him for his salvation, (although this something is nothing but a false invention) while he remains the very same creature, unchanged, unsaved; just as much under the power and dominion of evil, as before he had these notions.

From whence it undeniably followeth, that the preachers of these doctrines are totally ignorant of what salvation is, and what man is to be saved from; and therefore blindly lead their brethren.

Now truth itself assureth us, that man's salvation, recovery, or redemption, is, and can be, nothing less than a new birth, his being regenerated, which is the same as new created: a new birth from the second Adam; a new, holy, spiritual creature, raised out of, or generated from, that incorruptible seed of the paradisaical pure human nature, innate in every man, in union with the divine. It is a recovery of that pure, perfect humanity, that was at first brought forth by the holy Lord God, bearing his express image; but lost at the fall, in the rubbish of the spirit and life of this world, and in the predominant properties of evil or seed of the serpent. It is an inward, new, divine, heavenly life, such as man was first created to, which life is supplied and supported by the Lord, the bread of life and fountain thereof. But this new divine-life cannot be raised without a death to, and loss of, this outward, selfish, earthly, fleshly life; which he got at the fall, when he lost his divine heavenly life; therefore it is unchangeably fixed in the nature of things, that there is no regaining that divine heavenly life, without losing this earthly, selfish, beastly life, which he must voluntarily give up as he first chose; for he that will save this earthly life, must lose his heavenly eternal life.

Herein lieth the reason and necessity of all that self-denial and mortification which the gospel enjoins, without which there is no salvation. This beastly nature must be sacrificed, we must be crucified in our fleshly, earthly will, and desire, or we cannot rise to a new life.

From hence it is clear, that the whole work of man's salvation must be wrought within himself; it must be performed in him, and upon him, and no where else. From hence it must also be self-evident to all who have any true knowledge of themselves and God, that the doctrine of justification and salvation by faith alone, is false, and no faith at all. For it not only teacheth men to rely on

something done without them, done for them, and separate from them ; but it plainly and directly opposeth, hindreth, and preventeth, sets aside, and renders useless, all repentance, self-denial, regeneration, a new, inward, divine, spiritual nature, from which arise works of charity, which is love ; so that it opposeth the whole work of salvation.

[*To be continued.*]

LETTER TO NESTOR.

DEAR SIR,

There is at this day, as you justly observe, many crying in all corners, "Lo, here!" and "Lo, there!" for among Christian sectarians, now, as formerly, each is desirous to give to his own the fullest measure of commendation. Some, no doubt, from very good motives ; for that for which a man hath for a long time cherished a preference from convenience merely, becomes, by force of habit, with him, exclusively good. There are also many other causes, originating in less pure motives : there being with some the same inflation of mind, and desire of triumph, for the sake of worldly or temporal ends, that monarchs enjoy in conquering each other's territories. We are instructed, on this occasion, how we should act : "Go not forth." It is certainly a wise advice, that, during the continuance of such a war of spiritual elements, each man who has not made up his mind on this profound subject, views, with all the tranquility possible, the field of warfare ; trusting rather to the cherishing of good affections, which will lead him to good deeds, than in rushing into the contest of words like a horse to the battle, where probably he may be of more hurt to the cause of Christ, than advantage. With the people of the *New Jerusalem*, no one can ever be ashamed of the Cross of Christ ; for we find verified, by the experience of our members daily, that, in order to preserve truths from profanation, no one is let more interiorly into the knowledge of them, than they can be kept therein, by conformable practice, afterwards ; and hence may be inferred, a great and pleasing variety in the opinions of its members, forming a complete harmony of parts, like the various members of the human body combined in one single subject—singular, yet multiform. In this way, with us, each individual is a church in its least form, and may hold communion, through the means of the ever blessed word, with Heaven itself. You may then judge of how little comparative importance we deem the appearance of the "outward and visible sign," our testimony being rather to God than before men, and knowing that if we

right, before HIM who seeth the heart, we shall be right *before* men also. It is then of more importance, indeed of exclusive importance, that we have our names written in the *Lamb's book of life*, rather than registered in the archives of any visible church : for *external* worship is only the *means* of salvation, not the *end*. And we praise the Lord, that this is not the *only* means; since we *have* the printed word, and at length, some of those dimmer twinklings of its intellectual quality, suited to the dull state of vision at this time. Yet where *external* circumstances did *fully justify the* measure, (and here it may be said that the carnal zeal of man should never outstrip the regular order evident in Divine things) the members of the New Jerusalem will, for the general instruction, enjoy such means as public establishments may afford. Until such time and afterwards, it is surely the duty, and in process of time will become a great pleasure, for every head of a family to look on his own (domestics included) as a congregation dedicated to the MOST HIGH, and that of course, amongst all the various duties and services which their temporal condition demands, none will hold with them so high an attention, so strict a reverence, as the stated periodical worship of the family, which may, though only the reading of a chapter daily, impress each individual, firmly with his continual dependance on Divine power, the superior claims of Revelation, the keeping up the tone of conscience and self-examination, and preparation for the opening of those higher mysteries of the *internal* sense, that are rather the lessons of adult age, than objects of juvenile attention. In such a way will be prepared suitable materials for a glorious, visible church.

Those works entitled *Arcana Celestia*, &c. are, with us, of dignity subordinate to the Bible, even as the servant is to his master, but not less in canonical authority. As the one is principal, the other is derivative. The work on *Heaven and Hell*, lately republished at Baltimore, by Mr. Miltenberger, is also recommended to your attention, being of the few now on sale. On this foundation hath much progress been made; particularly among the *spiritual* minded people of England, those doctrines being taught in her established churches in many instances. The writer having lately perused the notes in the Bible publishing at this time by Dr. Adam Clarke, L. L. D. of the Methodist communion, in the ancient languages of Palestine, one of the most learned men in Europe, had occasion to observe how far a man may travel, and yet bring back disappointment; for he makes it out that the Devil, or *serpent*, who tempted Eve, was an Ourang-Outang!! When thousands of illiterate methodists of the New Jerusalem, who had

visited Jacob's well, in the midst of Samaria, and there found living water, could have informed Dr. Clarke, that this serpent is allegorically meant to *represent* the sensual part of man's nature, overpowering his *spiritual* part, and thereby inducing the fall.

There is at this time many pious young clergymen becoming acquainted with the *internal word*, who will, in good time, gird on the two edged sword. We, as trumpeters on the walls of Zion, make known to an evil world, the coming of our Lord, that wedding garments may be ready, the lamps well supplied with oil, trimmed and burning, as ye know not the hour when your hearts, individually, will be visited. If they are swept clean from self-love, and garnished with innocence, he will dwell with you; but if not, surely you will be cast out into outer darkness, where there is weeping and wailing, and gnashing of teeth.

MENTOR.

DOCTRINES OF THE NEW JERUSALEM.

There is one true God, the Creator of all things, self-existing from eternity, who in the fulness of time assumed humanity, to vanquish the hells, and thereby render the salvation of all mankind possible: and this divine person is the LORD JESUS CHRIST, at once Father, Son, and Holy Ghost.

The sacred scriptures contain a three-fold sense, natural, spiritual, and celestial, in the latter of which, the LORD more immediately resides.

Faith is to be directed to the divine humanity of the Lord, as containing the fulness of the Godhead bodily. And this faith is inseparable from charity towards our neighbor, and uses or good works in our station.

Man possesses entire free will in spiritual as well as natural concerns. Repentance consists in abstaining from evils as sins against the Lord. Regeneration is the act of the Lord in co-operation with man, during his progressive reformation.

Imputation of good is from the Lord, as if performed by man of himself: but man must ascribe it to the Lord. Evil is imputed from hell, and leads to it.

Baptism and the Lord's supper are indispensable ordinances; the first an external sign of initiation into the church, the latter into heaven by the appropriation of divine good and truth, of which the bread and wine are the material symbols.

The consummation of the age is arrived, and the New Jerusalem is descending out of heaven as a bride adorned for her husband.

TO THE EDITORS.

GENTLEMEN,

I have been long waiting to see some observations, in your valuable Magazine, on the true nature of the SOUL of Man, and its RESURRECTION after death: These being subjects in which all mankind are deeply interested, and which are as little known, or as much mistaken, as perhaps any two in theology. As you have, however, presented us nothing on these very interesting and important points, I beg leave to state *my* opinion, supported by such proofs as I can at this time conveniently command. The thoughts which I am about to offer, will, doubtless, be new to many of your readers; but if they accord with reason and scripture, they cannot be new in themselves. All that I request is, that they may be candidly, rationally, and scripturally, considered, and sincerely wish that they may be productive of real satisfaction and religious profit.

With respect to the SOUL of man there are two opinions maintained by the christian world: I mean as to the *production of the soul*. One of these opinions is, that the Almighty created and formed all souls on the sixth day, in which, it is said, all creation was finished; and, consequently, that all Souls have existed from that time, although they have not been united with material bodies. The other opinion is, that all Souls are produced by *traduction*, or from the parents, in continual succession. Those who maintain the former opinion ground it upon this consideration, namely, that God finished the work of creation in six days; therefore, as the Soul *is* created, all Souls must have been formed within that time, or it cannot be said that God finished the work of creation. They also object to the latter opinion, because, they say the Soul is immortal and has life in itself, therefore it cannot be produced by man. Now as to the notion of all Souls being created from the beginning, it appears irrational and absurd; because, they must either have been in an *active* or *inactive* state. If in an active one, then they are accountable to God for all their thoughts, will, and purposes, even long before they inform or possess material bodies: and if they say they have been in an *inactive* state, that is to take away their very existence, even according to their own ideas of a Soul; viz. that it is a spiritual something, that has a will, understanding, thought, &c. If these are the essential properties of the Soul, then, they never can have been in an *inactive* state.

If the Soul be immortal, and has life in itself; then, it cannot come by *traduction*, because life is only communicable from the source of life, which is God himself.

If the Soul has neither *form*, *parts*, nor *substantiality*, then it is *nothing* at all; and, consequently, cannot have life: for there can be no life without an *essence*; nor can there be an *essence* without a form. And as the scriptures neither tell us that all Souls were created in the beginning, nor that they have life in themselves, we must conclude that these opinions are *merely conjectural*; and have neither *reason* nor *scripture* to support them.

As to the *Resurrection*, the same cloud of darkness seems to dwell upon the human mind: for it is believed, that when the body dies, the man is *no longer a man*; but that then he is without *form*, *parts*, or *substantiality*. They do not suppose the *vital spark* is *totally* extinguished; but that the Soul is

without form or substance, and that it is not a *real man* until the resurrection of the earthly body, when that vital spark shall again be united to it, and re-animate it. This resurrection, it is imagined, has never yet taken place, nor will until the consummation of all things; when this world shall be on fire, the elements melt, the sun be darkened, the stars fall from heaven, and all creation expire. When this time will commence, they pretend not to know; nor is it expected, perhaps, for some hundreds or thousands of years to come.

If this hypothesis be true, then, all mankind who have existed from Adam till now (near six thousand years) are still in some kind of existence, without form or substance; waiting (and doubtless impatiently waiting) for the destruction of the world, the resurrection of their bodies, and a complete state of existence. But what an displeasing, what a melancholy view is this! What! are all the patriarchs, prophets, apostles, and millions of good men and women, in a state of suspense till this day? Are they merely ærial existences, without form or substantiality? And consequently, incapable of heavenly joys? Are they flying about in the air, like motes in the sun-beams? Or sleeping away six thousand years in unconsciousness? If so, then surely God is the God of the dead, as well as of the living; for we cannot, with propriety, call these *living* beings. And upon what principles of reason or scripture can we account for this long suspense? Is it not wonderful, that the blessed God should suffer his servants and children to remain so many ages in such an uncomfortable state? And is it not equally strange, that the happiness of *immortal souls*—*rational, intelligent beings*, should depend upon the raising again those innumerable particles of mere dust and dirt, which have mixed with their mother earth fifty or sixty centuries? I have, indeed, heard it said, that there are many things in religion contrary to reason: but I never could believe it. However, if this *be true*, I must acknowledge there are indeed. Surely, sirs, we have received these notions by tradition; and have not closely reasoned upon them, that we might see their absurdity. Our blessed Lord tells us, that the dead ARE RAISED; that God is not the God of the *dead*, but of the *living*: consequently, Abraham, Isaac and Jacob, and the rest, are *LIVING MEN*. As another proof of this, when our Lord was transfigured on the mount; James, Peter, and John being with him; it is said that Moses and Elias were seen with the Lord; and, also, that they *talked* with the Lord: which they, assuredly, could not have done, if they had been without *form* or *substance*; or if they had not been *living men*.

Let us then see if we cannot find a more rational and scriptural idea both of the *Soul* and Resurrection. The notion that all Souls were created at first, is in consequence of supposing, that the Soul has *life in itself*. And the reason assigned why the Soul is not by tradition, or from the parent, is, that man has not the power of giving life or immortality. This is certainly true: for no one can give life but God, who is the fountain and source of it. But the fact is, that the Soul *has not* life in itself, any more than the body. It is only an organ, or spiritual form, receptive of life from the Lord. For as the body is so formed and constituted, as to be receptive of animal life; so the soul is so formed and organized, as to be receptive of the spiritual life from the Lord. It is the Soul that is the *man*, and it is in a human form; and from hence it is that the body is in that form also. The Soul, therefore, being an organ, or form receptive of spiritual life, is in itself a *spiritual substance*.

The principal faculties of which are, the will and the understanding. *These* are so constituted as to receive the influx of love and wisdom from the LORD, by the reception of which the Soul is capable of thought, reflection, understanding, affection, desire, &c. This divine influx from the LORD continually flows into that mind or Soul, and is the only true and proper life thereof. Just as the heat and light of the material sun flow into animal nature; and continually communicate life to them, according to the forms into which that heat and light flow. Take away the heat and light of that sun, and all nature would die. So were the heat and light of the Heavenly Sun, or love and wisdom from the LORD, to be withdrawn; spiritual life in man would, instantly, cease. Hence, then, the Soul is so far from being or having life in itself, that it actually has none, but as communicated by the LORD: not at some one period of time, but continually and perpetually. And from hence it is plain, that all Souls were not created at the beginning; but that man, being compounded of a material and spiritual substance, has the power, from the LORD, of begetting or propagating the same to his offspring: neither of which substances have life in themselves; but only are forms, receptive of life from the LORD; the one through the instrumentality of the sun's influx, and the other from the divine influx of love and wisdom from GOD.

How plain it is for us to see, that the will and the understanding are THE LIFE of the man. Take these away, and he is no more than any other animal. "Man would not be capable of thinking and willing, unless there were in him a substance to serve as the subject of these operations. And to suppose otherwise, would be ascribing existence to nonentity: as may appear from man's not being able to see, without that organ which is the subject of vision; or to hear, without the organ of hearing; these senses being nothing, without subjects of their operations. Now thought is internal vision, or the sight of the mind, as perception is the internal hearing; and these without internal organized substances, as their proper subjects, cannot exist. So that the spirit of a man, or his Soul, has equally a form, and that a human one, when divested of the material body, as it had before." Were not this the case, it would be impossible for departed spirits to enjoy any thing in Heaven or suffer any thing in hell: because, that which has neither form nor substance cannot be the subject of pleasure or pain. Nay, in fact, it cannot be any thing at all. Every thing that can enjoy pleasure, or feel pain, must have an essence; no essence can exist without a form; nor any form without a substance: but the Soul of man has an essence; and therefore, it has a form and substance.

You will, sirs, excuse my being so particular upon this subject: it is of the utmost importance: and I would wish to do away, by reason and scripture, those mistaken and absurd notions which have been maintained concerning it. To suppose we are living men, in human forms, no longer than while in this gross earthly body; is to make the body THE MAN, and not the Soul: it is to make the body far superior to the Soul. And to suppose that, when this material part drops into the dust, the Soul is no more than a vapor; that it is without form or substantiality, is absurd in the extreme, and amounts to no less than to say, it has no existence at all. Reason condemns such an opinion: it shudders at the very idea of it. And scripture is positively against it. Our LORD says, the dead are raised; that He is the GOD of the LIVING.

AND THE RESURRECTION.

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(not of the dead;) and that all LIVE unto Him. Did Dives see Abraham and Lazarus in heaven? Did they converse with each other? Surely, then, they were living men. Did Moses and Elias appear in the mount with Jesus? Did the three apostles see them there, and desire to make three tabernacles for them? And did Moses and Elias converse with Jesus CHRIST? Surely, then, they were LIVING MEN: *substantial spiritual men*, in a perfect human form. It cannot be doubted; we must give up our reason, and deny revelation, if we do not believe this. Need I mention the innumerable hosts of departed saints which John the revelator saw in heaven, around the throne of God; and whom he heard praising and glorifying God in songs divine? Who were these? What were they but *living men in human forms*, capable of enjoying the pleasures and glories of that eternal world?

Let us, then, be convinced, that the *Soul* is the man. That it is a form, receptive of life from the LORD. That it is a *substantial, spiritual, living form*. And that it loses nothing by the death of the body, but that mere earthly adjunct, or covering, by which it was capable of acting in this natural world.

It is generally maintained, that this body of *flesh and blood*—this *material, earthly body*, shall be raised again from the general mass of earth, with which it is mingled. That this resurrection has *not yet* taken place; nor will, until what is called the end of the world: when all nature shall sicken and die. That then the heavens and the earth shall be on fire: the angel's trumpet sound: and all the innumerable multitude of bodies which have been since the creation, whether in the bowels of the earth, the deeps of the ocean, or wherever scattered, shall be at that great day raised to life. That every particle of dust which had formed those bodies shall be collected to, either by Omnipotence, and again form the same bodies as they did ages past.

This opinion has taken place in consequence of some certain passages in the word, being *literally* understood, without considering their *true spiritual meaning*, or comparing them with *other parts* of that word. "And also, it has been confirmed by the reasonings of sensual men, who have supposed that *all life* is confined to the material body; and have fancied, that when the body perisheth, the *whole man* loseth his existence; and that unless the body is raised again, there can be no continuation of life, and being"

But we have already proved, that all true spiritual life is in the *Soul*; and not in the body. That the Soul is *the man*; a spiritual substance; and in a *human form*. Consequently, the life or existence of man doth not depend upon the raising of his earthly body. And again: The sacred pages tell us that flesh and blood CANNOT enter into the kingdom of heaven; and our reason tells us the same: for the heavenly state is a *spiritual* one, and not an earthly or natural one. And, moreover, the apostle Paul, when treating upon this subject, says, there is a *spiritual* body, and there is a *natural* body. It is, therefore, this *spiritual* body which is raised, and *not the natural*. This earthly body is given us to accommodate us for this earthly or *natural* state: but when we have done with this life, we have done with that earthly body. While men conceive of the Soul as a mere vapor, without form or substantiality, it is no wonder that they suppose the body must rise, in order to our becoming living men again: but did they consider, that the Soul is *the man*, every way complete without flesh and blood, as to existing in a spiritual state, then they

would know, that this gross body of flesh and blood would, at death, be laid aside, never more to be reassumed, as it will never more be wanted. Our Lord says, the dead ARE raised; (not they *shall be* a thousand years hence) and confirms it, by adding, God is not the God of the *dead*, but of the *living*; for all *live* unto Him. The *true resurrection*, therefore, is *that* which taketh place upon the death of the material body. There is a *natural body*, which *dies*; and a *spiritual body*, which *lives*, and is raised from that natural body at death. Hence our Lord could say to the penitent thief on the cross, *This day shalt thou be with me in Paradise*. It is the Lord alone who has formed the Soul, made it a living man, given it immortality, and it is the Lord alone who raises that Soul when the body dies. This, then, is the resurrection we maintain, and which appears both *rational* and *scriptural*.

VERITAS.

EXPLANATION OF JOHN V. 28, 29.

"Marvel not at this; for the hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

By these words is not meant, that the material bodies, which are in the graves, shall hear the voice of the Lord, and come forth: because all men after death continue to be men as before, with this difference alone, that they are then in a spiritual body, and not in a material body: wherefore to come forth out of the *grave*, means to come forth out of the *material body*, which is the case with every one immediately after death; and then they who have done good, rise to life eternal; but they who have done evil, rise to everlasting death, which is the resurrection of damnation.

ON THE RESURRECTION.

As to the vulgar notion of a resurrection in the same form and substance we carry about at present the various ways in which it has been expounded, and many difficulties raised upon them, all sufficiently declare it untenable: and the reason ordinarily given, because the body being partaker in the deed ought to share in the reward, as well requires a resurrection of the sword a man murders with, as the bank note he gives to charitable uses; for our *mind* is the sole agent, and our *hands* are much the instruments as any thing we hold in them.

SPIRITUAL BODY. The natural mind of man consists of spiritual substances, and at the same time, of natural substances. From its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances; wherefore, that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which it was in the world; the natural substances of that mind which recede by death, constitute the cutaneous covering of the *spiritual body* in which spirits and angels are; by means of such covering which is taken from the natural world, their *spiritual bodies* subsist; from the natural is the ultimate continent: hence it is that there is no spirit or angel, who was not born a man.

D. L. H. 257.

TO THE EDITORS.

GENTLEMEN,

The late numbers of the "HALCYON LUMINARY" have afforded me the utmost satisfaction, and I hope that the future ones will not deviate from the same inimitable plan, but continue to impart the like useful information. Your invitation to correspondents appearing to be *general*, induces me to ask the following favor from you :

In Matthew's Gospel, chap. xxvii. ver. 5, it is said, that after Judas had betrayed his Lord, *he went and hanged himself*; but in the Acts of the Apostles, Peter says, that *he burst asunder and all his bowels gushed out*, Acts i. 18; which appears to be a contradiction of Matthew's assertion, with respect to the mode of his death, which I could wish you, or some of your correspondents, to reconcile.

CAMILLUS.

The word which our English translators have rendered *hanged*, (Matt. xxvii. 5.) is by no means a right translation; the Greek word for *hanged*, is very different all through the scripture; it should have been rendered *strangled*, or *suffocated*; and this, Judas might have been without a halter, or any thing of that kind.

Sorrow and grief, with other affections of the mind, when they rise to any height, will sometimes have this effect; and it is likely, when Judas found his treachery in betraying our Lord was not evaded by him, (as some other things of the kind had been before) but suffered to take its course, it affected him so greatly, and preyed upon him so much, that he was strangled, or overpowered with the very thoughts of it; and reflection pursuing him, tortured his mind to such a degree, that he could stand it no longer, but fell down and died of a broken heart.

It is easy to conceive, the consequence of this fall might injure and do violence to the body, and to such a degree, as to cause his bowels to gush out. If so, this reconciles Acts i. 18, with the account in St. Matthew.

It appears to us, that it was not so much *hatred*, and *ill-will* to Jesus Christ, as *the love of money*, that occasioned Judas to commit this horrid deed. We read of no malice propense in him to our Lord; no settled, or fixed aversion to him. When he was carried away of his own lust, and sided with the chief priests and elders, the better to accomplish his designs, and feed the besetting evil of his heart; we do not find, he *bitterly*, or *maliciously* accused him, or spitefully used and persecuted him; but intent on his own *present interest*, (what will ye *give* me, and I will betray him unto you?) and governed by *self-love*, he made this the one great point; not seeing, or perhaps expecting it was so closely connected with the death of his best and innocent friend, as in the end it proved to be. This being the consequence, and coming with all its tremendous weight and power to his conscience, it struck him so forcibly, that his body, as well as mind, was affected by it.

There is something more agreeable to the circumstances of the history in this supposition, than in the idea of his having *hanged* himself. All over confusion, sorrow, and distraction, on seeing he was condemned, he could no longer bear it; but threw down in haste the wages of his iniquity, and *going out*, he was strangled, or suffocated; so it is in the original: not, he *departed*.

ed, and went and hanged himself, in he active voice, (as though he had done some outward violence to himself) but passively, he was wrought upon by Satan, or evil spirits, taking advantage of his evil heart. The whole verse, Matt. xxvii. 5 simply reads in the Greek thus, "And throwing down the mo-nies in the temple, he departed; and going out he was strangled," not by any other, but by the conflict of passions within his own breast. Had it been by any thing but grief, and shame, and o'her turbulent affections, he must have had a rope, or something of that kind. about him, or at hand; for it should seem, as though he directly fell down like a person in a fit, as he left the temple: not, went home, or went out, and hanged himself deliberately, (as the English reader is taught to believe) but going out of the temple, immediately fell a victim to the horror and uproar of his mind. And as persons dying in t'is way are agitated and convulsed in body, and frequently burst if they fall, this naturally accounts for what is said of Judas, (Acts i. 18.) that falling headlong, (or prostrate) he burst asunder in the midst, and all his bowels gushed out.

TO THE EDITORS.

GENTLEMEN,

The general acceptance of the word ATONEMENT, and the manner of its being almost universally applied to the work of redemption, has taken such deep root in the minds of many well-disposed persons for so many generations, that I believe it is not easily eradicated; yet necessary to be so before a full and unreserved reception can be given to the excellent writings relative to the New Church. For though many read them with a degree of satisfaction, and are generally pleased with the manner of their treating theological subjects; yet some, even of those who believe that God is one in essence and in person, and that the Lord and Saviour Jesus Christ is that God, still continue to plead for the ATONEMENT, on the ground of the Pentateuch: else why, say they, is that word so often used by Moses, especially in the 16th chapter of Leviticus, wherein it is twelve or fourteen times repeated; the signification whereof, if it be not a type of the Great Antitype, who is represented by some of the apostles as the propitiatory sacrifice, what can it otherwise mean? for if that word, so often mentioned, and the manner of its being applied by Moses, the servant of the Lord, will not admit of such a reference to him, it is desired to know what other signification it can possibly have. To which your answer is requested by many, who are desirous of truth for truth's sake: among which number I am one, and therefore shall deem your reply in the ensuing Magazine, an acceptable favor conferred on,

Gentlemen,

Your most humble servant,

SUSPENSUS.

It is true, that wherever mention is made in the word of atonement, expiation, sacrifice, propitiation, &c. it is always in reference to the Lord; but still these expressions are not to be understood as they generally are, for in such case they necessarily imply a division of the Godhead into different and distinct Persons, one of whom, by his sufferings and death, is supposed to have appeased the wrath of the other. The true meaning of *atonement* or *expiation* is the removal of evils from man, and not the appeasing of wrath in God, who is essential love and mercy; and as the removal of evil is effected by the Lord's Divine Humanity, therefore the word *atonement* or *expiation* is made use of in the Old Testament in reference to the Lord when he should come into the world for the purpose of redemption, which consisted in removing hell or evil from man.

It is further observed, that as the word is written, for the most part, according to appearances, so the term *atonement* is to be understood in the same sense. While man is himself in a state of evil, he considers the Lord as an angry Being, and as his most inveterate enemy; wherefore, agreeably to such appearance, he is represented, in the word, as one who burns with wrath, and who will take vengeance on his enemies, unless he be reconciled by some kind of adequate sacrifice or atonement. This, however, is *only an appearance* arising from the *state of the offender*, man. But as soon as ever the state of man is changed, by the removal of evils, then the Lord appears to him no longer as filled with wrath, but as he is, all-merciful and gracious; and accordingly, he is then represented, in the *literal* sense of the word, as if *appeased* and *satisfied*, when yet the change was not in him, but in man.

The holy word, therefore, is written in a way accommodated to man, while in a state of self-love and the love of the world; in which state nothing will have any impression upon him, but what at least apparently favors his self-love. It is for this reason said, in the *literal* sense, that God sent his Son into the world to become a propitiation for sins: apparently, as if thereby the wrath of the Father was appeased, and the sins of man atoned for by an adequate or sufficient sacrifice. Now, the good effect to be derived from this mode of speech is this, that man, who is immersed in evils, may first, from a principle of self-love, begin to cherish some reverence and even love towards that Son of God, who is represented to have so loved the world, as to have given himself a ransom for their sins, and by his sufferings and death to have appeased offended justice in their behalf. But love to the Son of God mere-

ly from such a principle as this, viz. self-love, is no part of true regeneration; it is only preparatory to it, and permitted by the Lord to be excited in man, previous to his reception of genuine truth, because he sees that in this and no other way man may be gradually brought to forsake his evils, to have faith in the Son of God, and lastly, to worship, love, and acknowledge the Lord alone in his Divine Humanity, as his Redeemer and Saviour.

In our next this subject shall receive some further illustration; and the terms *mediation*, *intercession*, *expiation*, and *propitiation*, be more particularly explained.

M. K.

ON ORIGINAL EVIL.

The Divine Being, when he first created man upon this earth, made him as perfect and pure as it was possible for such an intelligent being to be made; not with any defect, but with a defectability, or possibility of defect; not with any evil, but with a peccability, or possibility of sin. If man had not been thus made, he would only have been as a machine, act as he was acted upon, not liable to any blame for doing wrong, or approbation for doing right; but man being created with a free will, by which he had power to determine his choice either to good or evil, and also having a rational understanding to inform his will, was thus constituted a pure and perfect creature in the garden of God. The will and the understanding not being life in themselves, but only recipient vessels of the divine influx, as such consequently caused a re-action; this re-action was man's proprium, which though of and from the Lord, man was permitted to enjoy as his own, although he plainly saw and acknowledged it was of and from the Lord. If he had not been permitted thus to appropriate it to himself, he could not have been susceptible of any happiness: but his situation respecting the divine influx would have been like a musical instrument, which, played upon by a skilful musician, produces delightful harmony; but the minute the hand ceases to play, the instrument retains no part of the harmony; this proprium, therefore, in man, may be called the retention of the divine influx.

God could not create a God, (if we were to admit the absurd idea, there could not possibly be any re-action, consequently no positive happiness in the created God) but God created a man, and though he was a pure and perfect creature, yet he was but a creature; therefore the divine influx falling into the creature's recipient forms, necessarily received a soil; this ray of divine

influx falling upon such a medium, it reflected some parts of that ray, transmitted and refracted others, and thus caused division and variety of this divine ray; this was not evil as it respected man, though it was in a sense the same as is meant by those words, that he chargeth his angels with folly, and the heavens are not pure in his sight.

Thus man was permitted to enjoy this divine variety (which in the divine esse is one) in his proprium, which was of and from the Lord; but by degrees man began to make dim this recipient medium, by those very means which the Lord had provided to maintain its clarity; and by admiring those divine beauties brought forth in his soul *as from the Lord*, instead of adoring *the Lord in them*, obscured the clarity of the divine mirror in his soul: this, I apprehend, was as yet *folly*, not *evil*, though tending towards it. By degrees, in succeeding generations, the mirror became more and more dim, till at last he not only did not look upon the gifts of God as such, but as derived from himself, as supposing he had life in himself, and thus most awfully ate of the tree of knowledge, and brought forth all the direful evils constituent of hell. So light from the brightest clarity fell by degrees into the darkest shade; and thus may be seen how the most divine truth, let down from the third Heaven, is turned by degrees, according to the different states of the subjects it passes through, into the grossest false in the lowest and darkest hell.

M. K.

FOR THE HALCYON LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[Continued from page 501.]

Every church that has existed by Divine appointment, since the beginning of the world, has been founded on a Revelation. This Revelation is, in the language of scripture, *spiritually*, the earth of the church, respectively. Thus John, in the apocalypse, saw a new Heaven and a new earth; and the same figure is used, in various other passages, in the prophets and Psalms. This earth contains the subjects of observation, of which illumination is predicated. For, in real vision, there must be the light by which to see, and an object of sensation, in addition to the faculty of seeing. One without the others would be useless. In the beginning, when the church Adam existed, there was oral communication, as we read. In after time, in the church Noah, when man had fallen from primeval innocence, and could not approach the blessed

Beings of the *spiritual* world, they had a Revelation through the means of the science of *correspondences* ; some of the books of which are said to be still extant in Tartary, and some are alluded to in our Bible ; as the prophecy of Enos, the wars of Jehovah, and books of Jasher, and Enunciations.

The Jewish Revelation is known and acknowledged as true, by Christians, as well as the Revelation of the Gospel, or incarnate word ; and lastly, there is the new scriptures of the *interior* sense of the word, on which the church is *in future* to rest. For, "the former earth had passed away."

The state and condition of the men of each church, will be found, on a review of the various states of their *spiritual* earth, to be in exact correspondence. Thus, we have in succession, Golden, Silver, Brazen, and Iron ages. This is from the laws of the Divine Providence, by which *spiritual* principles have a constant tendency to extend themselves towards the ultimate limits of creation, or withdraw from thence, and is exemplified by the objects of our natural world ; as we find that on every change of the soil, by addition or admixture, a new order of plants or vegetables will immediately spring forth spontaneously, from their latent *spiritual* state ; having found a fit matrix, or recipient of their living, that is, their *spiritual* principle. If a handful of plaister-of-paris be thrown on certain soils, a beautiful growth of clover will spring up, though before totally unknown on the spot ; and the alternate growths of oaks and pines, and other trees in succession, as is well known to our farmers, as each hath exhausted in its turn the earth of its own peculiar nourishment, and a new accession being prepared for the succeeding crop, a general change of matter ensues, suited to the new creation of plants by the *interior* principles of vegetative life. So, in tracing the advantages of Revelation, we perceive the means by which the world is sustained, *naturally* and *spiritually*, in incessant activity, and that this sustenance is by a perpetual creation, by either the *natural* ordinary means, or extraordinary *spiritual* means. It is on these settled principles that we found our hopes of the renovation of man, from the introduction of a New Earth, and that the order of succession, in moral affairs, being changed to an improving series, the means afforded, should, by all, be examined, judged and accepted, or rejected, accordingly.

The view has been already directed to the great security enjoyed all over the Christian region of the earth, by regular governments, and various civil regulations ; and whoever is acquainted with the history of those countries, previous to the introduction of

the gospel, will be able to see the wonderful contrast. Even in war, ruthless, desolating war, how vast the difference between the warfare of two Christian nations, where private property is for the most part spared, women and children and old age respected, and that where the tomahawk does the work of indiscriminate massacre, the imprisoned victims tortured and burnt at the stake, or more cruelly sold into slavery, as in Africa; or, the dwelling, with its inhabitants, consigned by the savage incendiary to blazing ruin.

Yet, much as we exult in the triumphs of the gospel over the *external* condition of man, we cease not to deplore the imperfections of his *internal* nature; by reason of which "countless thousands mourn," in that he is still eager to pursue the works of hell and of death. Whoever thinks seriously for a moment, that two nations may bring all their resources of men and money into active war, for the term of a few years, that, in this time, hundreds of thousands of men are killed, thousands of widows and orphans are plunged into misery, millions amount of property destroyed, which had cost immense labor to procure; and, on winding up the business, at last each party agrees to remain as he was at the beginning of the war: The *statu quo, ante bellum*, so well known in the annals of diplomacy. Madness, horrible!! cannot the inhabitants of the earth recognize thee, and exhibit thy infernal form, by the opening of the eyes of a dim-sighted world? No; so far from this, that the people of Christendom themselves, who suffer, are those who blow up the coals, enjoy the murderous scenes, and extol the actors and contrivers of the work of ruin. Yet, at length, when punishments become intolerable, will men begin to look up to HIM whose words are Divine Wisdom itself, and they will then enjoy a temporary sanity. The study of the bible will become fashionable; they will lay the word to their hearts, and therein they will find there is consolation and peace. They will then, perhaps, exclaim with the Psalmist, "ere I afflicted was, I strayed, but now I keep thy law:" this is the advantage of Revelation, that it is a present help in time of trouble. This is the advantage of the NEW REVELATION: that men shall no longer put light for darkness, and darkness for light, as they have hitherto done. That those who go to war, for the sake of conquest, the lust of ambition, or to gratify the passions of hatred and revenge, are, in fact, murderers and robbers. And that those, who, following their useful labors, live soberly, righteously, and Godly, are the truly honorable of the earth, and, of course, should be exalted to the chief places and employments in all wise communities; since, being

themselves under the laws of Divine Order, they must be the fittest medium of dispensing His political blessings: and in this class we include those who are warring for their country in a *righteous cause, and from righteous motives, on their own part*. It is agreeable to this rule of doctrine, that in the Jewish Kingdom, those princes that served the Lord with their whole heart, according to his revealed law, were always the media of blessings and prosperity to the nation at large; but when kings of a different kind reigned, who stood not to the revealed law, but to the thoughts and inclinations of their own hearts, then, the medium being corrupt and unfit for a salutary ministry, their Almighty King could not, in his own regular order of things, continue his blessings to them in their national capacity. Now, dear fellow-citizens of America, as you have taken upon yourselves the important trust of choosing your rulers, if neglecting the fictitious distinctions of political party, you give a decided preference to such as honor the Lord, obey his law, and reverence his most Holy Word, making this an indispensable requisite, then will Heaven bless you in your basket and in your store; butter and honey shall ye eat. But if, on the contrary, you pay no attention to this grand criterion, or suffer yourselves to be overruled exclusively by fictitious distinctions, originating in a spirit of selfish contention, then will you sow the wind, and reap the whirlwind; blasting and mildew will destroy the work of your hands. Thus, if you will hear, will you obtain advantage even in your temporal concerns, by Revelation. There is no other means by which the King of Kings, the Prince of Peace, shall hold his authority over the Earth, but by the mediate ministry of his obedient servants, officiating as Priests and Rulers: when the people throughout Christendom acknowledge this, then, indeed, but not before, shall the swords be turned to plough-shares, and the spears to pruning-hooks, and men shall learn war no more. T.

P. S. It is intended, by the favor of Heaven, in some future number of this work, to go into a lengthy discussion of the question of "bearing arms," abstractedly considered, as a Divine law.

The literal sense of the word is called a *cloud*, because the *internal sense*, which is called *glory*, cannot be comprehended by man, unless he is regenerated. Were the *internal sense of the word* (or divine truth in its own glory) to appear before the man who is not regenerated, it would be as thick darkness, in which he could see nothing at all.

A. C. 8106.

REFLECTIONS ON THE LORD'S ASSUMPTION OF THE HUMANITY.

The reason why the Lord did not assume a humanity before he actually did, was because it was necessary that evil should accumulate to its utmost height, in order that the Lord, by conquering all their hells in their united powers, might for ever after keep them in subjection to himself. Had his coming taken place sooner, or before evil had risen to its full pitch and consummation, then there would have been some evils against which he would not have fought; and consequently some men, principled in those evils, would have been excluded the possibility of salvation. But by fighting against, and overcoming the worst evils, the Lord at the same time conquered all lesser evils, which were included in the greatest; and thus a way was made for the salvation of the very worst and most abandoned of the human race. It was for this same reason that the Lord was pleased to be born on *this* earth, the inhabitants of which are more *external* and sensual than the inhabitants of any other earth in the universe. For the same reason also he assumed humanity among the Jews, who at that time were, and to this day are, the worst and most sordid of all mankind on this globe. And of all the tribes and families of the Jews, that in particular, of which the Lord was pleased to be born, was certainly the most adulterous, voluptuous, and domineering. If it had not been for the above reasons, which manifest the greatest mercy and love to the human race, surely the Lord, who is purity itself, could never have dwelt with such a nation as the Jews, nor indeed with such men as we are who are not Jews.

While we write this, we see another divine reason why the Lord, who was the great Jehovah, and creator of the universe, appeared, while on earth, like any other man: it was, no doubt, to resist and overcome the temptation arising from *that very appearance*. He, who was the only and eternal source of life, by the incarnation subjected himself to be treated, not only at that time, but in all future ages, as a *mere man*, and by some as one of the most contemptible of men. This circumstance must doubtless have been an inlet to some grievous temptations: but as it was out of pure mercy to mankind that he became subject thereto in his human nature, so by his victory over, and complete expulsion of, those false insinuations, he has extended the possibility of salvation even to his avowed and *personal* enemies, the Jews, Arians, and Socinians.

R. H.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS.

CHAPTER VI.

[Continued from page 503.]

Before the illustration of the foregoing principles be shown by practice, it may not be amiss to dwell a little longer on the differences between mind and matter.

Whether any material substance be sound or decayed; whether to be preserved or rejected: it is neither a subject of pleasure nor of pain, of reward or punishment.

Herein it mightily differs from the subject of moral life, who is susceptible both of pleasure and pain; of reward and punishment; as the fruits of acting justly, or the chastisement of doing falsely.

Neither can any one think of judging of the merits or demerits of brutes by moral law: consequently, *Man* only is the subject of that law.

The body which man wears, is subject to, and can be bound by material bonds; for he may be tied by ligatures, and bound down with chains; but his soul soars far above them; and, if truly virtuous, can be free and happy, in slavery, in poverty, and death itself.

All *external* bonds are merely physical; the mind, which is truly free, cannot be bound down by them.

It is, alas! too true, that the fear of bodily bonds has induced some men, in different ages of the world, to purchase the favors of tyrants and tormentors, by mental sacrifices.

But in so doing, from being in a measure free, they make themselves slaves! from exciting soft pity, and kind commiseration, they excited contempt. Such, by being conquered, deserved not the reward due to victors.

There are, in our day, many men who endeavor to enslave the minds of their fellow citizens; and this by various artifices, and natural physical chains.

Such are *sensualists*, of different classes and denominations; in reality, *anti-Christians*. All such are covertly *immoral*: whatever they profess.

He, whoever he be, that exalts physical law, and sinks down moral law under his feet; who either openly, or by a side wind, *disproves* the truths of the Sacred Scriptures; (for there, and there only, is the moral law to be found in its purity and in its fulness) such a one is a sensualist, and a poisoner; a serpent of the tree of knowledge, of good and evil,

The *Ten Commandments*, in the twentieth chapter of Exodus, contain that law.

He who lives in obedience to it, is well pleasing to God, the author of it. And he who lives in contradiction to it, can neither be well pleasing to God, nor any other than a *nuisance* in the society of his fellow men.

He who lives in violation of the moral law, cannot be a Christian, because Christianity is built upon that law.

"If thou wilt enter into life, keep the Commandments." Matt. xix. 17.

He cannot be a good citizen, because the moral law teaches to do as he would be done by.

Nor can he be an *honest man*, because he looks at his own self-will, and his own advantages, in opposition to truth and justice. He violates the law of kindness and justice, and of consequence becomes unkind and unjust.

In public life he is bad, however he may endeavor to show fair to the world, by a specious outside. As to open violators of that law, they are like *putrid and contagious diseases, whose contact is deadly*.

[To be continued.]

REMARKS ON THE BILE.

Among the various fluids necessary for the support and well-being of the human body, the bile is not the least useful; it is an austere, bitter, acrid fluid secreted from the blood in the liver, and when it exceeds its due bounds, either in quantity or quality, it brings on very alarming disorders; such as jaundice, bilious fevers, &c. nay, some physicians deduce every disorder in the body from a derangement of the bile; therefore, it may, with great propriety, be called a necessary poison in the present state of the human frame. Necessary, as the body could not subsist without it; one of its uses being to promote, by its fermentative quality, the separation of the finer parts of the yet imperfect chyle, to be taken up into the blood; and by its stimulating quality, forcing the grosser parts downwards through the bowels.

I cannot suppose it was that very acrid fluid when man was in his original purity, for he was then constituted of a pure soul in a clean body. But as man gradually polluted his soul, so consequently that corrupted the body, with all its constituents; thus the bile, from a mild corroborating limpid fluid, became acrimonious and viscid. But as the Lord brings good out of evil, so far as it is possible; so, also, by his divine wisdom, this poisonous acrid fluid was made useful to keep in equilibrium, as it were, the nutritive fluid that is the support of the body.

The blood is the life, we are told; and as man has corrupted that blood which once flowed pure in his veins, so also he pollutes the influx of love

and wisdom from the Lord; but as the evil and the good can never assimilate, so the Lord separates *by means unknown to man*, in the regenerate, the evil from the good, just as the separation of the bile from the blood is *unperceived by man*. When the nutritive chyle is to be fitted for the nourishment of the body, the fermentative and stimulating qualities of the bile are brought into action; so also when we receive the divine food for our souls, being received into polluted vessels, we corrupt the stream of life, which, if not separated by means of the bile, of the evil and the false, (for there are two biles, one corresponding to evil, the other to the false) which causes anxieties, fermentations, and temptations in the soul, we should forever shut up the recipient vessels of divine truth by profanations, as the vessels of the lacteal veins would be stopped, and cause certain death, if they were to receive the chyle unconcocted by the bile.

The bile is always a constituent part of the human frame, and remains there, except what is gross and exceeds; so the evil and the false will always remain in men and angels, except those evils and falses which are merely corporeal, which cease to exist with the material body; not that evil is a necessary quality for the existence of the good; but as man has brought evil into a kind of being, the Lord, who is infinite love, and wills the happiness of all his creatures, brings out of man's evil as much good to man as it is possible, and thus in this miserable state of fallen nature, man, and even devils, are as happy as the life they have formed can possibly admit; and thus evil not only punishes itself, but is also as it were its own physic, to purge out the vilest and most extraneous parts of itself.

Man being in all temptations in the state of having his evils stirred up and brought forth by the agency of evil spirits, this shows the use *they are of*; for though they desire nothing so much as the destruction of man, yet the Lord, by thus admitting their operations in man, being under the government of his divine providence, turns their evil to man's good, by removing those evils thus seen and known to the circumference; hence we see the use that is performed by evil spirits, though *they are vile uses*; and we also see that divine wonder of love, that the Lord's kingdom is a kingdom of uses, yea, even in the hells: for this cannot possibly be otherwise, as the Lord himself is in the most supreme good of use in love and wisdom to all his creatures, and therefore we may truly say with the apostle, "For of him, and through him, and to him, are all things, to whom be glory for ever, Amen."

ON THE WORKS OF CREATION.

Nothing expands the rational faculty more than a proper reflection upon the works of creation, and when that reflection flows from a right principle, the more it is expanded, the more it is a fit recipient for the divine influx of good and truth.

We were led into this idea, from the consideration of that truth that "no two persons or things are alike:" the consequent thought was, how infinite the variety of creation manifested, and manifesting, which if we consider the different variety of existences al-

ready manifested in the same genera of creation, with respect to the species, I think it will appear to a demonstration.

But let us consider the wonders of creation in two or three only of the most *general universals*, in a comparative point of view. The elephant, with all the various recipient forms of life in gradation down to the animalcula that by thousands may be covered with a grain of sand, and consider some only of the constituent parts in each degree of this gradation, such as the heart, the lungs, the pulsations and motions of the fluids, not only in the elephant, but the same pulsations exist in those animalcules; and of what an amazing subtilty must their fluids be, to flow through the vessels of their very minute bodies, which bodies, when laid by thousands in a heap, that heap almost eludes the ken of the keenest eye; when we *reflect* upon this part of creation, with all their various genera and species, (for the most profound research is but a reflection, when we consider the extent of the subject) how must we exclaim in the most profound adoration, with the Psalmist, "In wisdom thou hast made them all; the earth is full of thy riches!"

Again, if we consider the watery tribe, with all the different genera and species of intermediate fish, from the little nautilus, that spreads his membrane sail to waft him over the surgy deep, to the huge whale, that sports his many-fathomed length upon the flood, and spouts almost whole rivers in the air.

Look at the winged proof of infinite wisdom, from the ostrich and albatross down to the beautiful humming-bird, whose diminutive size (some not much exceeds a bee) and beautiful tints entitle him to grace the ear of a South American lady, as a pendant.

And may we not draw an argument for continual creation from the worldly-learned themselves, in spite of all their self-intelligence, who continually are starting up some non-descript, of insect, fish, or bird, or beast?

The powers of music how great, how inexhaustible the different modes that compose the harmony of sound, and all that inexhaustible fund arising from the variously disposing of *seven* notes only, which seven notes have been played upon by the most able composers for ages past, and yet every age brings forth fresh harmony, and a new cadence in the science; and if there is this variety of beauty in the ultimates of this one science, what divine beauty will be continually brought forth by the infinitely skilful Musician, who is unremittingly composing all things by divine order, to the harmony of love.

The dog-star, Sirius, is allowed to be the nearest of the fixed stars, and it is generally supposed to be about two millions of millions of miles from this earth; and yet I can convey my thoughts not only to Sirius, but as far beyond, and that in the twinkling of an eye, with only one single ray of thought! And if this amazing power of only a small particle of a recipient form in creation is so great, what must be the infinite display of divine wisdom itself, who thus pervades, shines through, and is the life of all? And what must be the infinite treasure yet unmanifested? For who will dare to say, that infinite wisdom exhausted all its treasures at that ideal period which is called creation? Far be the blasphemous thought from every serious mind; no, he is ever one infinite outflowing fountain of love and wisdom in all infinite variety, in all his infinite emanations, in all forms, past, present, and to come, continually bringing forth new wonders of his all-creating power.

When we consider the above few hints, with their causes in the *spiritual* world, and the causes of those causes, up to the great first Cause, how is it possible we can say any more, but must drop the pen in silent adoration!

N. J. J.

ON THE ORIGIN AND FALL OF ANGELS.

That there were no angels or devils before the creation mentioned in the first of Genesis, is evident; because it is there said, "In the beginning God created the heaven and the earth," Gen. i. 1. Hence if that was the beginning of creation, all that which existed before it must be uncreated and without beginning; consequently this must be the history of the creation of angels, of which heaven consisteth, as well as of men on earth; for by the heaven there spoken of is meant the angelic heaven as well as the starry heaven, since we apprehend the word of God to be divine, spiritual and natural truths, and in every word treats of the Lord, the heavens and the earth, as it is said again, chap. ii. 4. "These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens." The Lord saith, The Kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come, Mark iv. 26, 27, 28, 29. By this comparison of

likeness of the kingdom of God, given by our Lord, it may be seen that his kingdom is an harvest from the earth, and that it holds good with regard to angels in the beginning as well as since; for his kingdom and order are unchangeable. By the kingdom of God in the above parable, is meant heaven and the church on earth; by the man who sowed the seed is meant the Lord; by the seed is meant the word as to truth and good; by the ground is meant man who receiveth the word; by sleeping and rising night and day, springing and growing, are meant states of the understanding as to the reception of falses, and afterwards of truths to the new birth; by the earth bringing forth fruit of herself, first the blade, then the ear, after that the full corn in the ear, are meant states of the will as to reception of *spiritual* good or love from the Lord by the word: and by the fruit brought forth, and the sickle put in, because the harvest is come, is meant that the regenerate man is prepared for and removed to heaven. That these things are signified by this passage, may be seen by the confirmation added to the opening of similar passages in the *Arcana Cælestia*.

It is generally believed that man was made perfect in an instant in the beginning, and that this was also the case with angels; but can there be produced a single instance in nature, where any thing is brought to its maturity at once? Do not vegetables (unto which the Lord likeneth the kingdom of God) grow from seed to a root, a stem, branches, leaves, blossom, and fruit? Do not animals also grow by degrees to maturity, as well as men? How just, therefore, it is to suppose, since every thing in nature grows by degrees to maturity, from a state of weakness to a state of strength and fruitfulness, that man was at first, by degrees, prepared for heaven, or his angelic state, which is his final state of fruitfulness, and that thus the heavens were at first furnished with inhabitants, since the holy word, when rightly understood, and every thing in nature, prove it to be so! Hence it may appear, in the eye of unbiassed reason, that angels were not made such, except by the medium of this world; nor was man brought but by degrees to a state of intelligence and wisdom in this world, as preparative to an eternity of happiness in the world to come.

By the fall of angels is meant, that the men of the early ages of the world, who were in a peculiar state of receiving goodness and truth from the Lord, like the angels, left this *spiritual* state of mind, and became earthly-minded; for by angels, in scripture, are meant *spiritual* persons and things, as appears from what the Son of Man saith in Rev. ii. 3. to the angels of the seven churches;

that is, he spake to those in the churches, who were in the knowledge and affection of *spiritual* things, and had ears to hear what the *spirit* saith unto the churches. But that the angels of heaven can never fall so as to become infernal, may appear from hence, because they have resisted evil, and the inclination thereto, (having been once men on earth) and embraced *spiritual* good, and are preserved and renewed by the Lord every moment in the love of himself and each other, inasmuch as this is the very end for which he made them, and therefore he can no more cease to preserve them, than he can cease to exist and be infinite in goodness; nor can they cease to love the Lord, since there can be no greater torment than for them to depart from that good which they have confirmed themselves in the choice of: besides, had it been possible for the angels of Heaven to have fallen, and become infernal spirits, it doth not appear how they would ever have retained their integrity and innocence, but must have been all of them ever liable to fall, which is very far from being the case. The reason why angels in scripture signify *spiritual* persons and things, and the fall of angels that men turned from the love of Heavenly to the love of earthly things, is, because that men were designed by the Creator to become angels in another life, as the end of their being. It is said of David, that he had the wisdom of an angel of God, 2 Sam. xiv. 20. The angel said to John, I am thy fellow servant, and of thy brethren the prophets, Rev. xxii. 9. It was said of Peter, that the young woman had heard his angel, Acts xii. 15. Hence they understood that man's soul or spirit hereafter becometh an angel. The Lord saith concerning little children, That in Heaven their angels do always behold the face of the Father, Matt. xvii. 10. That is, the spirits or interiors of infants are preserved in innocence and a degree of good by the Lord, through the medium of angels, to prepare them for his kingdom, if evil examples and inclinations in outward life did not choke and destroy those remains in many, whereby the divine order is perverted; otherwise it may be seen, that all are designed for Heaven by our good and great Creator, since he saith, It is not the will of your Father that one of these little ones should perish, Matt. xviii. 14. Sometimes angels are called men in the word, as in Gen. xviii. 2. 22. and xix. 5. 8. and other places. The same light which sheweth us that man was not at once made angelical, sheweth us also that he did not by one act fall from the love of God, wherein his perfection and paradise consisted; but by degrees, in successive generations, as the day declines after noon to evening and night,

or as the year declines after midsummer to autumn and winter ; or as the life of man in this world declines after maturity to old age and death ; so did man, by progressive steps, turn from God and Heaven to himself and the world, and this is indeed the fall of man and angels at the same time, and the origin of evil, of death, of hell and infernal spirits, called in scripture the devil.

It is said, that in Adam all die, and that by one man's disobedience, sin entered the world, and death the wages of sin, Rom. v. 12. 1 Cor. xv. 22. ; but by Adam here and the one man is to be understood the corporeal or earthly heart of man ; for all who are led thereby are dead to God and spiritual things, and it was the irregular love of this part which brought sin and death into the world, and maketh mankind subject to future misery in the world to come.

M. K.

LETTER TO BALAAM,

WHO REQUESTS AN EXPLANATION OF DEUT. XXIII. 1, 2, 3.

If, indeed, your origin is from the *east*, and that, as you boast, (Numbers xxiv. ch. 15 v.) you are "*the man whose eyes are open*," you cannot but perceive, that whatsoever was recorded of old, in the sacred pages, either respecting the Israelites or the Moabites, was "*written for our instruction*."

The Jewish Church was, in reality, but the mere *representative* of a subsequent and a more glorious Church, the *first* period of which took place at our Lord's first advent, and the *second* period at his *second* advent, which latter advent, we have reason to believe, has already taken place ; not by any *personal* coming of Jesus Christ, but by the opening and revelation of the *interior* or *spiritual* sense of the sacred pages, in which the Lord has his more immediate residence. From the opening and revelation of this *interior* sense of the word, the illuminated and pious believer in revealed religion will, henceforth, be enabled to discover, that every ceremony, rite and ordinance, established in the Jewish Church, was *representative* of some essential of God's *future* Church, as to doctrine or to life, to discipline or to worship. (See Collos. ii. ch. 17 v. and Heb. x. ch. 1 v.) That the Jews of old, and indeed many former Christians, never had a perception of the sublime and heavenly instruction in righteousness, which was involved in those mystical rites and precepts, is certain ; for, as Paul observes, the vail on the face of Moses (or *literal* sense of the word) was not yet taken away. By a knowledge of the long lost doctrine of

correspondencies, however, this *vail* is now removed, whereby the "*crooked ways of the LORD*" are made straight; and the seventh seal of the book of life is opened.

In the sacred pages, there is a great deal said respecting *marriages*, and also, respecting *fornication* and *adultery*; and the man who cannot therein perceive, that more is meant than mere *natural* connections, has not yet had his *spiritual* eyes open. Yes, these *terms* in the holy scriptures, must certainly refer to *spiritual* things or principles, even the holy union between the LORD and his Church, and in a lower sense, between the two constituent principles of human nature, (to wit) the *will*, and the *understanding*, (whereby regeneration alone can be effected) or, on the other hand, the impure or *adulterous* union of the essential and holy truths of the sacred pages, with the evil affections of the *unregenerate* man. Hence we so often read of the *Israelites* (who represented the holy truths of the word) committing *fornication* with their *idols*; for who cannot see, that it was impossible for them to commit *fornication* or *adultery* with mere *natural* idols?

Thus it is said (2 Chron. xxi ch. and 11 v.) that Jehoram "*made high places in the mountains of Judah; and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto*," namely, to commit idolatry—and hence the mournful exclamation of Isaiah, (i ch. 21 v.) "*how is the faithful city (or church, which it represented) become a harlot*"! So also *Babylon*, or the adulterated Christian Church, mentioned in the Revelation, (and which, I doubt not, has already obtained for ages past) is said to have made "*all nations drunk with the wine of her fornication*," &c. (Rev. xiv ch. 8 v. xvii. ch. 2.)

Again, on the other hand, whenever allusion is made to the holy union of Christ and his Church, or of the principles of *truth* in man's understanding with the holy affections of divine *love* in the will, then, in the room of adultery and fornication, we read of *marriage* and *espousals*. Thus Paul, (2 Corinth. xi ch. 2 v.) speaking to the believing Corinthians, says, "*I have espoused you to one husband, that I may present you as a chaste virgin unto Christ*." Moreover, such persons, in virtue of this mystical and holy marriage, are *fruitful* also, in every good word and work. And therefore Isaiah (liv. ch. and 1 v.) speaking of the prolific state of the church of the Gentiles, in consequence of their *spiritual* marriage, or union with Christ, cries out "*Sing, O! barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than those of the married wife, saith the LORD*."

Under this just and *spiritual* view of the true nature of those *marriages*, and also of the *adulteries*, so often alluded to in the sacred and mysterious pages of Divine Revelation, let us approach this singular and delicate passage recorded in the xxiii. ch. Deut. 1 and 2 v. and we cannot fail of receiving a lesson of deep importance and heavenly instruction.

And here we may remark, that no liberal or enlightened Christian, can possibly rest in the mere *literal* sense of these two verses, without betraying his very limited ideas of the divine *goodness*, or even of justice, in believing that the child shall thus bear the iniquities of the parents, and be excluded from any holy rite or church privilege, here on earth; much less be excluded from Heaven hereafter, in consequence of the natural lasciviousness or fornication of its parents, or, in consequence of any natural or accidental infirmity or impotency, that he may unhappily labor under. If such restrictions were put in force by a less enlightened people, they ought not, by *Christians*, who are told by an apostle, and even by Jesus Christ himself, that *the letter killeth*; and that the words of the LORD, when rightly understood, are *spirit and life*.

1. "A man who is an Eunuch shall not enter into the Congregation of the LORD.

2. "A Bastard shall not enter into the Congregation of the LORD, even to his tenth generation"—And again,

3. An Ammonite or a Moabite shall not enter into the Congregation of the LORD, even to their tenth generation.

These words, as understood by the angels above, and also by every enlightened man of the LORD's New Church on earth, is somewhat thus:

1. A man whose *spiritual* conjugal principles are so deeply and unhappily injured, by a long and wilful course of sin, so that his *will* is altogether sunk in *evil*, and his understanding in *errors*, and thereby incapable of effecting any *spiritual* proliferation, or an holy offspring of religious principles or actions; is thereby utterly unfit and incapable of entering in, either to the real privileges of God's people here, or, into God's eternal kingdom hereafter.

2. A (Bastard, or) man not legitimately "*begotten again unto a lively hope*," through the reception of *faith* into his understanding, and at the same time of *love* into his will, but being merely in *faith alone*, destitute of its conjugal partner *love*, is, during his remaining in that state, or until a full and holy conjunction of these prin-

ciples is effected, (to which the number ten, or ten generations, correspond) equally incapable of those holy felicities, which God's true and legitimate children are entitled to, and actually enjoy—
And

3. Thus no Ammonite or Moabite, or those who are, *spiritually* speaking, of mere incestuous origin, (as these nations were the offspring of *natural* incestuous intercourse, between Lot and his two daughters) can, during their continuance in such state of *spiritual* incest, ever enter into the holy joys, or kingdom of the LORD.

Now, *spiritual* incest, I presume, is an unholy union between the truths of the word, after their reception into the understanding, with man's own hereditary and evil lusts and affections; from which we are here cautioned to abstain and beware, under the awful infelicity of being excluded forever from the true Church and Kingdom of God.

On this singular and delicate subject, I could enlarge, if time and room permitted, and adduce such a number of plain and powerful proofs of the propriety of thus elucidating the passage, as should be sufficient to commend their force, with conviction, to every unprejudiced and enlightened Christian: but I must conclude, hoping that the few remarks made, will open the eyes of Balaam yet more and more, to the *internal* beauties of the holy scriptures, and cause him again to cry out, respecting the LORD's future, or New Church, called the *New Jerusalem*, (whose views of God's word are thus rational, and at the same time *spiritual*)—
“*How goodly are thy tents, O! Jacob, and thy tabernacles, O! Israel.*” May Balaam soon rest under them, is the prayer of
J. H.

From the Port Folio.

ANECDOTES OF AMERICAN PAINTERS.

Of the artists who now flourish in England, those who profess painting may be said to be among the most numerous; and it must be a fact extremely grateful to every lover of his country, that some of them, and those the most distinguished, are Americans. The names of WEST, TRUMBULL, and COPLEY, need only be mentioned in proof of my assertion.

While the lovers of the fine arts in various countries, have admired the works of these great men, there are numbers here who are yet to be informed that they are their countrymen. VANDER-

BYNE, another of our master painters, is at Paris. As these names should be the pride of every American, it ought also to be recollected that others of almost, if not quite equal merit, are still with us. STUART's fame has been universally disseminated. The elegant, the lamented MAIBORNE is no more. Others of great merit are still, I regret to say, too little known, who, while they excite the admiration and respect of their friends, are equally worthy of public patronage.

These names it is the intention of the present work to bring into more general notice, after which a review will be taken of those more eminent. It is to be presumed that such a work will be peculiarly interesting to all, who admire genius and delight to patronize it; and to the common reader, as it will make him more conversant with the merit of native artists, who while toiling in obscurity, and almost overcome by insurmountable difficulties, have too much pride to call their countrymen ungrateful.

In pursuance of the design above intimated, we commence with a narrative of one whose name is known only to a few, whose merit has been acknowledged by artists and connoisseurs, and whose works have excited the admiration of all who know them.

HOVEY.

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unscen,
And waste its sweetness on the desert air.—GRAY.

It is but too true that the spark of genius oft bursts forth in obscurity, glows with vivid lustre for a while, then languishes and dies, unless nourished by the breath of patronage. The rich and great, whom it becomes to encourage every thing excellent, should therefore make it their pride, to seek out and patronize native genius.

The subject of the present memoir first shone forth in retirement; patronage brought him into notice, and the discontinuance of it, obliged him to return to his original situation. Thus the genius, which if properly cultivated, might have astonished the world, and added to our national fame, must now dwindle to insignificance, or be content with the praise of the vulgar, and the gaze of the rustic.

OTIS HOVEY, we believe, was born in Massachusetts about the year 1788, whence his father removed soon after to Oxford, in the western part of the state of New-York. Hovey early evinced sur-

prising talents for his favorite pursuit, and was frequently engaged in sketching various subjects with coal and chalk. These sketches, in a style coarse as the materials with which they were executed, excited the attention and wonder of the neighbors, who were struck with their force of expression, and correct delineation of nature. An amazing instance of his early genius is thus related: A sleigh and horses had been left carelessly in the road; at some alarm the horses started off at full speed, and passed the window of the room in which Hovey was sitting. This was a fine subject for him: he made a rapid sketch of it, so true to nature, that every person who saw it was amazed, acknowledging it not merely as a fine sketch, but as a representation of the sleigh and horses of the individual to whom they belonged.

In pursuits like these, was spent the early part of his life, and such were the indications of his uncommon genius. Thus employed, he was discovered by a gentleman of the city of New-York. This gentleman, astonished by the wonderful proofs of talents exhibited by Hovey, both from his regard for the family, and his love for the fine arts, was desirous of assisting him. Thinking that in a city like New-York it would not be difficult to obtain a sufficient degree of patronage for such a youth, he invited him to come there, offering at the same time every necessary aid from his own purse.

With such encouragement, and such a patron, Hovey did not hesitate to accept the invitation, and accordingly came to the city about the year 1805, being then 16 or 17 years of age. His story was told, his patron introduced him to some of his friends, and during his stay afforded him a liberal support. After some exhibition of his talents, this gentleman endeavored among the polite, the wealthy, and the learned, to raise a subscription sufficient to enable him to have the benefit of a few years instruction in Europe. To the shame of the city be it said, after frequent and unwearied applications, he was obliged to give up the project, it being an expense too great for one or two individuals, unless of large fortunes.

While this plan was in agitation, the pleasures and dissipation of the city began to take strong hold upon the disposition of Hovey. Emerging from the western wilds, untutored in the ways of the world, almost equally ignorant of books, no place could be more dangerous to a young man of genius, than a city like New-York. At such an age the passions are strongest, and the voice of Reason is hushed by the almost irresistible allurements of Plea-

sure. His patron early saw the danger to which his young protégé was exposed, and repeatedly remonstrated against his conduct; these remonstrances it is to be feared were little attended to. The consequence was, that although this gentleman would willingly have continued to assist young Hovey, and to retain him in the city, yet finding that his disposition had taken a new turn, and knowing that great talents, unless cultivated, were dangerous to their possessor, in a populous city, he thought it most advisable for him to return home.

This could by no means have been agreeable to Hovey. He had now imbibed a relish for a city life, he had tasted of the banquet of dissipation, and sipped of the bowl of pleasure: it was sweet and agreeable, he had not yet learned that there were bitter dregs at bottom, and could not therefore quit these joys, but with the keenest regret. There was, however, no alternative: his conduct would not justify his patron in keeping him longer in a place where so many temptations are daily offered to the youthful and unwary. Hovey was therefore obliged to leave the enchantments of the city for the dull realities of the woods.

Previous however to his departure from New-York, where he remained in the whole but a few months, he executed those few paintings, which entitle him to the character of an artist. The last of these will bear the test of correct criticism, and will not shrink from a comparison with any work painted under similar circumstances. It has frequently been called "wonderfully fine" by men of the first taste and most correct judgment in the art of painting. These pictures are in oil, and when it is considered how few they are in number, and that the only instruction he received towards their completion, was in the mixture of colors, it must excite our astonishment that in so short a time, and with so few advantages, he has painted so well. All these pictures, five or six in number, are in the possession of the gentleman already mentioned: The first is only remarkable as a first attempt, and as such evinces genius. In the others he made a progressive improvement. His last and best painting is from an original brought from Europe. The subject is a Spanish shepherd or goatherd at his devotions: an aged figure, with his hands in a supplicating posture, a fleece thrown carelessly over his shoulders, and his scrip suspended. The execution is really exquisite, the coloring fine; perhaps the greatest painter would not have disdained to have been thought the author of this piece. It is sufficient to say, that Hovey's copy is little in-

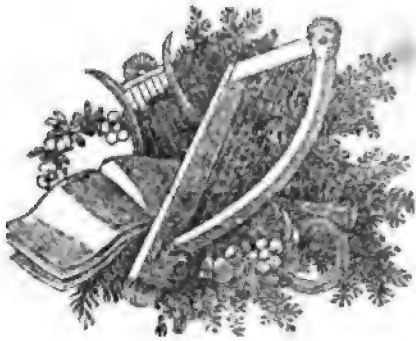
ferior to the original, and when placed together, a difference can scarcely be perceived, so that connoisseurs often mistake the one for the other.

Little is known of Hovey since his return home; the last account stated that he still continued painting, and occasionally took the portraits of his neighbors, probably earning by this means a precarious subsistence. Literary history is full of the names of those whose lives were spent in want, who ended them in wretchedness, yet whose works, while they are the delight of posterity, serve also as a reproach to the age in which they lived. While we hope that this stigma may not be affixed to the American character, it is too much to be feared that Hovey is doomed to add another name to the list of unfortunate genius and neglected merit.

BAYARD.

VICAR OF WAKEFIELD.

It may seem like literary heresy, to call in question the excellence of such a popular and interesting work, as the *Vicar of Wakefield*. Yet it has always appeared to me liable to very strong objections, which militate against the judgment of the writer. That it has many uncommonly brilliant passages, elegant descriptions, and just and appropriate sentiments, is beyond a doubt. And what is of infinitely more importance, it is equally true, that the moral is excellent. But can the warmest admirer of Goldsmith deny that the character of Burchell is injudiciously drawn? that his conduct is radically wrong in one most important point, and in utter discordance with the beneficence ascribed to him? He sees a family, with whom he contemplates an alliance, beset by villany of the most flagrant kind, and tamely looks on, when, by raising his little finger in their defence, he could have saved them from destruction, and crushed their oppressor to the earth. The letter which he writes to put them on their guard, is so studiously ambiguous, that it did not require the arrant delusion under which the ill-fated family labored, to interpret its contents entirely to the prejudice of the writer. Indeed this is by far the most obvious construction that any indifferent person would put upon it. And when taxed with baseness, and perfidy of the vilest kind, he does not condescend to exculpate himself, but allows them to consider his guilt as tacitly admitted. He then departs, loaded with their detestation; and leaves the helpless and interesting victims to fall into the toils so artfully spread out to ensnare them. This is a radical error, and proves Goldsmith to have been extremely injudicious in the management of the plot of his tale. *Port Folio*.



AN ODE,

BY CUNNINGHAM.

O'er moorlands and mountains, rude, barren and bare,
 I wilder'd and weary did roam,
 A gentle young shepherdess saw my despair,
 And led me o'er lawns to her home.

Yellow sheaves from rich Ceres, her cottage had crown'd,
 Green rushes were strew'd on her floor,
 Her casement sweet woodbines crept wantonly round,
 And deck'd the sod seats at her door.

We sat ourselves down to a cooling repast,
 Fresh fruits!—and she cull'd me the best:
 Whilst thrown from my guard, by some glances she cast,
 Love slyly stole into my breast.

I told my soft wishes: she sweetly replied,
 (Ye Virgins, her voice was divine!)
 I've rich ones rejected, and great ones denied;
 Yet take me, fond shepherd, I'm thine.

Her air was so modest, her aspect so meek,
 So simple, yet sweet were her charms,
 I kiss'd the ripe roses that glowed on her cheek,
 And lock'd the loved maid in my arms.

Now jocund, together we tend a few sheep;
 And if, on the banks by the stream,
 Reclined on her bosom, I sink into sleep,
 Her image still softens my dream.

Together we range o'er the slow-rising hills,
 Delighted with pastoral views ;
 Or rest on the rock, whence the streamlet distils,
 And mark out new themes for my muse.

To pomp or proud titles she ne'er did aspire ;
 The damsel's of humble descent !
 The cottager, Peace, is well known for her sire,
 And the shepherds have named her CONTENT.

SWEET IS THE BREATH OF MORN.

The additional satisfaction, from the taste of pleasures in the society of one we love, is admirably described by Milton, who represents Eve, though in Paradise itself, no further pleased with the beautiful objects around her, than as she sees them in company with Adam, in that passage so inexpressibly charming :

“ With thee conversing, I forget all time ;
 All seasons, and their change ; all please alike.
 Sweet is the breath of morn, her rising sweet
 With charm of earliest birds ; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flower,
 Glistering with dew ; fragrant the fertile earth
 After soft showers ; and sweet the coming on
 Of grateful evening mild ; the silent night,
 With this her solemn bird, and this fair moon,
 And these the gems of heaven, her starry train.
 But neither breath of morn when she ascends
 With charm of earliest birds ; nor rising sun
 On this delightful land ; nor herb, fruit, flower,
 Glistering with dew ; nor fragrance after showers ;
 Nor grateful evening mild ; nor silent night,
 With this her solemn bird, nor walk by moon,
 Or glittering star-light, without thee is sweet.”

The variety of images in this passage is infinitely pleasing ; and the recapitulation of each particular image, with a little varying of the expression, makes one of the finest turns of words that we have ever seen. A part of this beautiful extract, beginning at the words “ Sweet is the breath of morn,” is the subject of the following music.

THE HARBOR OF HAPPINESS.

Embark'd on the ocean of life,
 I steered for the haven of bliss;
 But thro' PASSION's tempestuous strife,
 My reckoning was ever A-MISS.

For PLEASURE's enchanted domain
 Allured me from INNOCENCE's track;
 But her commerce, attended with pain,
 Soon hove all my top-sails aback.

On the waves of adversity tost,
 And plunged in the whirlpool of care,
 The rudder of fortitude lost,
 I struck on the rocks of despair.

But afloat and refitted once more,
 With the chart of experience to guide,
 HOPE points to the much-desired shore,
 While her breath bids the tempest subside.

No breakers nor quicksands I fear,
 While HONOR stands firm at the helm;
 By the compass of reason I'll steer
 To Joy's paradisaical realm.

Stern VIRTUE the port may *blockade*,
 Yet HYMEN will sanction my right,
 And his torch CUPID's *pharos*, shall aid
 To moor in the stream of delight.

Then, then may the genius of love,
 An eternal *embargo* declare,
 I'll never *evade* it, by JOVE,
 Nor *barter* in *contraband ware*.

SELIM.

When the arm of a tender wife pillows the head of a faithful husband, when she wipes from his brow the dew of dissolving nature, when eye meets eye, and in mute eloquence announces the throbbing of an agonizing heart; then it is the victor of the world surrounds us with a scene that humanity wants fortitude to sustain.

THE MEETING.

I saw them meet—the pangs of absence o'er,
 And MEMORY holds a picture of the place,
 'Twas at the threshold of her cottage door,
 ELIZA met her husband's warm embrace.

How animated shone her eager eye,
 Where joy's delicious tear suspended hung!
 Her bosom heav'd—but pleasure rais'd the sigh,
 Her voice was mute—but bliss had seal'd her tongue.

Press'd in his arms, the chaste connubial kiss,
 Her nectared lips by turns receiv'd and gave;
 Then, as ashamed of the excessive bliss,
 Her love-dyed blush she bids his bosom save.

But recollection whispered yet a joy
 'Twas hers to give, and from the trance she starts,
 Puts in his arm their little infant boy,
 Love's precious pledge that closer binds their hearts.

While round their sire the older prattlers cling,
 Beg for a kiss, their little tales recite,
 Each emulous some trifling boon to bring,
 And share their parents' unalloyed delight.

Forgotten now is separation's smart,
 Or but remembered as the zest of joy,
 Her smiles are sunshine to his gladdened heart,
 And love-created fears no more annoy.

So, wrapp'd in night, the lonely pilgrim views
 AURORA, blushing, throws her veil aside,
 And, fill'd with joy, his lighted path pursues,
 Whence erst bewildered he had wander'd wide.

And is it joy that fills *my* eyes! I cried—
 Ah, no!—regret, that such was not my lot,
 But yet to envy 'twas so near allied,
 I blush'd—and sighing left the happy spot.

JUVENIS.

NAMES.

I have been often struck with the absurdity displayed by many parents in christening their children. However extravagant the idea may seem, it really appears as if they were unacquainted with, or did not consider what is the object of names, and that they are intended to distinguish one human being from another. This object is greatly neglected when Christian names of any particular kind are generally bestowed on persons of the same surname. When the surname is a very common one, as Taylor, Smith, Thompson, Johnson, &c. a very common christian name, John, James, or Thomas, ought to be carefully avoided, as productive of inconvenience.

I have now before me the Philadelphia Directories, for 1796, 1798, and 1809, and the London Directory for 1799 ; in the first there are no less than seventeen John Smiths, nine Thomas Smiths, and ten John Thompsons. In the second, there are likewise seventeen John Smiths, seven Thomas Smiths, and eight John Thompsons. In the Directory for this year, there are twenty-six John Smiths, eight Samuel Smiths, eighteen William Smiths, eight Thomas Smiths, and ten John Thompsons. In the London Directory for 1799, there are fifty William Smiths, fifty-six Thomas Smiths, and no less than seventy John Smiths, exclusive of twenty-five J. Smiths, whom I pass over, as uncertain whether the abbreviated name is John, James, or Joseph. It is easy to conceive what numerous errors and disadvantages must arise from the confusion of these names ; how many letters must go to persons for whom they were not intended ; how many family secrets must in consequence be revealed ; how many mistakes must take place respecting notes and debts ; and how extremely difficult it must be to guard against these mistakes.

In some parts of New-England, where the paternal Christian name is perpetuated in the oldest son, and in the grandson, there is a mode of distinction, which I have never observed elsewhere. Instead of annexing senior and junior, as we do, they add 2d, to the son's name ; and, when the grandson is grown up, they add to his name 3d. I have seen in a Connecticut paper, Jethro Allen, Jethro Allen 2d, and Jethro Allen 3d. This is a troublesome appendage, and arises from the absurd prejudice that so generally prevails with fathers to dignify their oldest sons with their own Christian names.

In certain parts of Maryland, there is a mode of distinction, peculiar, I believe, to that state. Where there are two persons of

the same name, of different parents, they annex the paternal Christian name to the name of the son. Thus, William Hanson, of William, and William Hanson, of Frederic, mean, on supplying the ellipsis, William Hanson, son of William Hanson; and William Hanson, son of Frederic Hanson.

In the choice of Christian names there is a great diversity of tastes. Many persons, particularly in New-England, prefer the Old Testament names, which are now less fashionable than they were formerly. These have Asas, Abrahams, Jonathans, Jonadabs, Jehoshaphats, Solomons, Elijahs, Deborahs, Sarahs, and Ruths. Novel-reading ladies deal largely in a totally different class of names, of a romantic cast. They flourish away with Clelias, Cecilias, Henriettas, Wilhelminas, &c. Goldsmith had such ladies in view, when he so formally introduced to notice among his dramatic personæ, the all-accomplished and incomparable, Lady Carolina Wilhelmina Amelia Skeggs. Persons of plain common sense, choose among a large class of names, which fall not within the two above described, and are perhaps preferable to either. This class embraces the Georges, the Frederics, the Edwards, the Henrys, the Peters, the Charleses, the Williams, the Roberts, the Marias, the Elias, the Ellens, &c. &c.

Sometime since, there were two persons in New-York, of the name of John Glover. Their letters were frequently and vexatiously delivered at cross purposes. They had an interview, to agree upon some distinction, to put an end to the inconvenience. They judged it eligible to insert a letter between the christian and surname. But, strange to tell, they chose the two letters least adapted for their purpose, of any in the alphabet. One wrote his name John G. Glover, and the other John J. Glover. The distinction on paper, it is true, is strongly enough marked.

In Philadelphia, we had a case sometime since not very dissimilar. There were two persons of the name of John Jones, who were as much harassed by mistakes of letters, &c. as the Messrs. Glover. They adopted the distinction of John Jones M. and John M. Jones.

Port Folio.

Doctor Johnson's concluding sentence of the life of Savage is imitated from Addison. Addison says, "Nothing can atone for the want of modesty and innocence; without which, beauty is ungraceful and quality contemptible."

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